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Henry VIII. though unnever came to ble mejerly's hard. Mt. Stow kept the outsind 'Enter's and menterihed a fair copy of it, which he prefented to law Dodley, who upon

The cree of the commonwealth, which he dedicated to king

TOW (JOHN) an eminent English antiquarian, was Strype's born in London about the year 1525; and very probably in Cornhill, fince it is certain, that both his fixed to father and grandfather dwelt there, and were persons of Stow's good substance and credit. There is no account of any cir- London, cumftances relating to his youth, except that he was bred printed in to his father's bufiness, which, there is reason to suppose, was that of a taylor. When he quitted Cornhill is uncertain; but in 1549, we find him dwelling within Aldgate, from whence he afterwards removed to Lime-street ward, where he continued till his death. He began early to apply himself to the study of the history and antiquities of England, even so as to neglect his calling, and hurt his circumstances. It was about the year 1560, that he conceived thoughts of compiling an English chronicle; and he spent the remaining part of a long life, in collecting fuch things relating to this kingdom, as he esteemed worthy to be transmitted to posterity. He had pursued these studies some time, and had acquired a name by his skill in them, when perceiving how little profit he was likely to gain from his in-

dustry, he was upon the point of deserting them, in order to apply himself more diligently to the business of his profession; and the expensiveness of purchasing manuscripts was an additional motive to this resolution. But dr. Matthew Parker, archbishop of Canterbury, who was an excellent antiquarian, and a generous encourager of those studies, persuaded him to continue his pursuits, and assisted him

The first work which he published was, A summary of the chronicles of England, from the coming in of Brute unto his own time. He began this work at the desire of the lord Robert Dudley, afterwards earl of Leicester; and the occasion of it was this; in the year 1562, mr. Stow, in his

during his life by several benefactions.

fearch after curious and uncommon tracts, met with an ingenious one written by Edmund Dudley, his lordship's grandfather, during his imprisonment in the Tower, intitled, The tree of the commonwealth, which he dedicated to king Henry VIII. though it never came to his majesty's hand. Mr. Stow kept the original himself, and transcribed a fair copy of it, which he presented to lord Dudley, who upon this requested him to draw up some work of the same nature. Our antiquarian therefore collected this summary, and dedicated it to his lordship: it was reprinted in 1573, 8vo, with additions. This same year came out the laborious and voluminous collections of Reiner Wolfe, printer to the queen;

being a chronicle of Britain, and the kings and queens of that kingdom, printed and reprinted by Raphael Hollinfhead, and going commonly under his name. The last and largest edition of that work in 1587, contains many considerable additions by mr. Stow; indeed the main part of the continuation of that history from 1573, to 1587. In 1598, he published his Survey of London, containing the original, antiquity, increase, modern estate, and description of that city, in 4to. This useful and valuable work has been reprinted several times, with additions and improvements by the author, and after his death by others; and in 1720, the sistendard his edition was published in two volumes folio, by mr. Strype, with the author's life, and additions by himself. In 1600, mr. Stow set forth his Flores historiarum; that is, his annals of this kingdom from the time of the ancient Bri-

See art, EDMUND DUDLEY. tons to his own. This work was nothing else but his summary greatly inlarged, which he dedicated to archbishop Whitgist. It was reprinted five years after with additions; but even in this improved state it was no more, than an abridgement of a much larger history of this nation, which he had been above forty years collecting out of a multitude of ancient authors, registers, chronicles, lives, and records of cities and towns; and which he intended now to have published, if the printer, probably fearing the success of it, after the late appearance of so large a chronicle as that of Holinshead, had not chose rather to undertake this abstract of mr. Stow's work.

Towards the latter end of his life, finding himself reduced to narrow circumstances, for his pursuits had been rather expensive than profitable to him, he addressed the lord mayor and aldermen, that, in confideration of his fervices to the city, and in order to affift him in farther defigns, they would grant him two freedoms of the city: and fome years after, he presented another petition to them, setting forth, that he was of the age of threescore and four; that he had for the space of almost thirty years last past, set forth divers works to them, and that he therefore prayed them to bestow on him a yearly pension, whereby he might reap fomewhat towards his great charges. Whether these applications had any fuccess is not known; nor do we find that he received any reward from the city, equal to the extraordinary pains he had taken for its glory, unless we reckon for fuch his being appointed the feed-chronicler of it: yet no great falary could be annexed to this place, fince he was obliged to request a brief from king James I. to collect the charitable benevolence of well-disposed people for his relief. What the city contributed upon this occasion may be estimated from what was collected from the parishioners of St. Mary Woolnoth, which was no more than feven shillings and fix-pence. He died of a stone-cholic the 5th of April 1605, and was interred in the church of St. Andrew Undershaft, where a decent monument was erected to him by his widow; from which it appears, that he was then in his 80th year. His person and temper are thus described by mr. Edmund Howes, who knew him very well: " He was A 3 tall

"tall of stature, lean of body and face; his eyes small and chrystalline; of a pleasant and chearful countenance; his sight and memory very good; and he retained the true use of all his senses to the day of his death. He had an excellent memory; was very sober, mild, and courteous to any that required his instructions. He always protested never to have written any thing either for envy, sear, or favour, nor to seek his own private gain or vain-glory; and, that his own pains and care was to write truth."

As to his literary character, he was an unwearied reader of all English history, whether printed or in manuscript; and a feacher into records, registers, journals, original charters, instruments, &c. Nor was he contented with a mere perufal of these things, but was ambitious of possessing them as a great treasure; and by the time he was forty years of age, he had raifed a confiderable library of fuch. His study was flored, not only with ancient authors, but likewife with original charters, registers, and chronicles of particular places. He had the greater opportunity of enriching himfelf with these things, as he lived shortly after the dissolution of the monasteries, when they were dispersed and scattered abroad into divers hands out of those repositories. It was his custom to transcribe all such old and useful books, as he could not obtain or purchase; thus he copied fix volumes of collections for his own use, which he afterwards fold to mr. Camden, who gave him for them an annuity of eight pounds for life. He was a true antiquarian, fince he was not fatisfied with reports, nor with the credit of what he found in print, but had recourse to the originals; and he made use of his own legs, for he could never ride, travelling on foot to many cathedrals and churches, where ancient records and charters were, to read them. With regard to his religion, he was at first in all probability a favourer of popery; for in 1568, the state had a jealousy of him, which occasioned an order of council to dr. Grindal, bishop of London, to cause his library to be searched for superstitious books, of which fort feveral were found there. And it is very likely, that his known inclination that way might be the ground of other troubles, which he underwent either in the ecclefiaftical commission, or in the star-chamber: for it

is certain, that about the year 1570, he was accused, though falfely, as appeared upon trial, before the ecclefiaftical commissioners, upon no less than a hundred and forty odd arti-Papist or protestant, he was an honest and generous man, unspotted in his life, and useful in his generation.

To conclude, is it not a little extraordinary, that Stow, our most famous antiquarian, and Speed, our most famous

historian, should both have been taylors?

STRABO, an excellent writer of antiquity, who died Fabric. Bibl. at the beginning of the emperor Tiberius's reign, and has left us a very valuable work, in seventeen books, De rebus geographicis. His family was ancient and noble, and originally of Cnossus, a city of Creta; but he was born at edit. Stra-Amafia, a town of Pontus. The greatest care was taken of his education; for, as we learn from himself, there was not a school in Asia, whose master had any reputation, that he was not fent to. He was fent to Nysa when he was very young, to learn rhetoric and grammar, and afterwards applied himfelf to philosophy, and heard the masters of the several fects. Xylander, his Latin translator, supposes him to have embraced the Peripatetic doctrines and discipline; but this, as the learned Casaubon and others have observed, is expressly against several declarations of his own, which shew him plainly enough to have been a Stoic. Ancient authors have faid fo little about him, that we know fcarcely any circumstances of his life, but what we learn from himself. He mentions his own travels into several parts of the world, into Egypt, Afia, Greece, Italy, Sardinia, and other islands: he fays, that he went from Armenia westward, till he came to that part of Hetruria, which is over against Sardinia; and fouthward, from the Euxine sea to the extremities of Æthiopia. He did not go fo far as Germany, on which account it is less to be wondered, if he has not described the countries this way with his usual clearness and accuracy: Cluver Germ, I. iii. fays, that he has not; yet others have commended even this c. 1. part of his geography. He mentions several of his contemporaries, and several facts, which shew him to have lived in the reigns of Augustus and Tiberius; but the year of his death is not known.

Græc. tom. i. and Strabonis vita ab J. Cafaubono prefix. bon. Amft. 1707.

His books of geography are indeed a very precious remain of antiquity. The two first are employed in shewing, that the fludy of geography is not only worthy of, but even necessary to a philosopher; the third describes Spain; the fourth Gaul, and the Britannic isles; the fifth and fixth Italy, and the adjacent isles; the feventh, which is imperfect at the end, Germany, the countries of the Getæ and Illyrii, Taurica, Cherfonefus and Epirus; the eighth, ninth, and tenth Greece, with the neighbouring isles; the four following Asia within Mount Taurus; the fifteenth and fixteenth Asia without Taurus, India, Persia, Syria, Arabia; and the seventeenth Egypt, Æthiopia, Carthage, and other places of Africa. It has been usual to confult this work, just as we should confult a geographical dictionary; but it richly deserves a continued and attentive reading, not on account of its geographical knowledge only, but for many philosophic remarks and historical relations, that are to be found in it: for Strabo was a man of great thought and judgment, as well as reading and travelling; and therefore did not content himself with barely noting the names and fituations of places, but very frequently explains the cuftoms, manners, policy, and religion of particular nations, and also takes occasion to fpeak of their famous men.

Strabo's work was published with a Latin version by Xylander, and notes by Ifaac Cafaubon, at Paris 1620, in folio; but the best edition is that of Amsterdam in 1707, in two volumes folio, by the learned Theodore Jansonius ab Almelooveen, with the intire notes of Xylander, Cafaubon, Meursius, Cluver, Holstenius, Salmasius, Bochart, Ez. Spanheim, Cellarius, and others. To this edition is subjoined the Chrestomathiæ, or epitome of Strabo, which, according to mr. Dodwell, who has written a very elaborate and learned differtation about it, was made by fome at present unknown person between the years of Christ 676 and 996. It has been found of some use, not only in helping to correct the original, but in supplying in some measure the defect in the feventh book. Mr. Dodwell's differtation is prefixed to this edition. Strabo composed other works, of which we can only deplore the lofs, as we may with the justest

reason.

STRADA (FAMIANUS) a very ingenious and learned jesuit, was born at Rome the latter end of the sixteenth century; and taught rhetoric there, in a public manner, for fifteen years. He wrote several pieces upon the art of oratory, and published some orations, probably with a view of illustrating by example, what he had inculcated by precept. But his Prolufiones academicæ, and his Historia de bello Belgico, are the works which raised his reputation, and have preserved his memory. His History of the war of Flanders was published at Rome, the first decad in 1640, the fecond in 1647, the whole extending from the death of Charles V. which happened in 1558, to the year 1590. It is written in good Latin, as all allow; but its merit in other respects has been variously determined. Scioppius attacked it in his manner, in a book intitled, Infamia Famiani: but Scioppius was a man of great malice and passion, as well as great parts and learning, which make his centures of any thing little regarded, even where they may happen to be well grounded and true. Bentivoglio, in his Memoirs, affirms, that Strada's history is fitter for a college, than a court, because he has meddled so much with war and politics, neither of which he understood any thing of. The jesuit Rapin, speaking of the viciousness of a compound and Reflex. for multiform style in history, says, " this was the fault of se Strada, who, by the beauty of his imagination, and the or great variety of his reading, has mixed fuch different " characters and manners: but fuch a mixture, as he shews " in his way of writing, how agreeable foever it may be " thought, loses much of perfection." The late lord Bolingbroke, in his Letters upon history, has been very Letter V. fevere upon Strada: he calls him "a Rhetor," and fays, that one page of Tacitus outweighs whole pages of him. " I fingle him out," adds his lordship, " among the mo-" derns, because he had the foolish 'presumption to censure

" Tacitus, and to write history himself." His Prolutiones academicæ shew great ingenuity, and a mafterly skill in classical literature; that prolusion especially in which he introduces Lucan, Lucretius, Claudian, Ovid, Statius, and Virgil, each of them verfifying according to his own strain. They have been often printed, and, as they

are full of things relating to polite literature, are agreeable enough to read, fave that they are written, like his history, a little too rhetorically.

We know not the year of Strada's birth, or of his death.

STREATER (mr. Robert) an English painter, was born in the year 1624, and being a person of great industry as well as capacity, arrived to an eminent degree of perfection in his art. He excelled particularly in history, architecture, and perspective; and shewed himself a great mafter by the truth of his outlines, and skill in foreshortning his figures. He was also excellent in landscape and ftill-life; and there is some fruit of his painting, yet to be seen, which is of the highest Italian gusto, both for pencilling, judgment, and composition. It is said, that he was the greatest and most universal painter England ever bred, which is suppoled to have been owing in some measure to his reading; for he was reputed a very good historian. He had a very good collection of Italian books, drawings, and prints, after the best masters. Upon the restoration of Charles II. he was made his majefty's ferjeant-painter; for that king was a lover of painting and painters, as well as his father. He became violently afflicted with the stone, and resolved to be cut; which the king hearing of, and having a great kindness for him, fent on purpose to France for a surgeon, who came and performed the operation, which, however, Streater did not long survive. He died in 1680, at fifty-fix years of age, having spent his life in great esteem and reputation. His principal works were, at the Theatre at Oxford, some cielings at Whitehall, now burnt, the battle of the giants with the gods, at fir Robert's Clayton's, the pictures of Moses and Aaron at St. Michael's church in Cornhill. &c. &c.

Wood's Fafti Oxon. Birch's Life p. 328, 1752, in 870.

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STRYPE (JOHN) an English compiler of lives and memoirs, was descended from a German samily, and born at London, but it is not mentioned in what year. He was of Tillotion, educated at Catharine-Hall in Cambridge, and took a mafter of arts degree; to which he was also admitted at Oxford the 11th of July 1671. He was at first rector of Theydon-

Boys

Boys in Effex, which he was collated to in July 1669, and refigned in February following for the vicarage of Low-Layton in the fame county. In 1684, the diftinguished himself as an editor of the second volume of dr. John Lightfoor's works; and in 1604, he published The memorials of archbishop Cranmer, wherein the history of the church, and the reformation of it during his primacy, are greatly illustrated, &c. dedicated to archbishop Tillotson. He compiled a great number of works in the same way; and dr. Birch tells us, that "this fidelity and industry will always give a value to his nume-6 rous writings, however destitute of the graces and even "uniformity of ftyle, and the art of connecting facts."

Besides his living he had a considerable sine cure, given him by archbishop Tenison; and was lecturer of Hackney near London, where he died at the house of mr. Harris an spothecary, who had married his grand-daughter, on the 18th of December 1737. He lived to an uncommon age, having enjoyed his vicarage near fixty-eight years. He kept an exact diary of his own life, which contains many curious circumstances, relating to the literary history of his times, as it is easy to conceive, he being engaged in a frequent correspondence by letters with archbishop Wake, the bishops Burnet, Nicholson, Atterbury, and other eminent persons. Dr. Birch says, he has seen it.

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STUBBE (HENRY) an English writer of uncommon Wood's parts and learning, and especially noted in his own times, was born at Partney, near Spilfbye in Lincolnshire, the 28th i. p. 560, of February 1631. His father was a minister, and lived at &c. edit. Spilsbye; but being Anabaptistically inclined, and forced to leave it, he went with his wife and children into Ireland. Upon the breaking out of the rebellion there in 1641, the mother fled with her fon Henry into England, and landing at Liverpool, trudged it on foot from thence to London. There the got a comfortable subsistence by her needle, and fent her son Henry, being then ten years of age, to Westminster-school, where dr. Busby was so struck with the furpriling parts of the boy, that he shewed him more than ordinary favour, and recommended him to the notice of fir Henry Vane, junior, who one day came accidentally into

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the school. Sir Henry took a fancy to him, frequently relieved him with money, and gave him the liberty of reforting to his house, " to fill that belly," says Stubbe, " which otherwise had no sustenance, but what one penny could of purchase for his dinner, and which had no breakfast, exse cept he got it by making fome body's exercife." He fays this in the preface to his Epistolary discourse concerning phlebotomy; from whence many other particulars of his life, mentioned by mr. Wood, and here recorded, are also to be found. Soon after fir Henry got him to be a king's scholar; and his mafter at the same time gave him money to buy books, cloaths, and his teaching for nothing, on ac-

Count of the wonderful progress he made nivil aid and all

In 1649, he was elected student of Christ-Church in Oxford, where, shewing himself too forward, pragmatical, and conceited, he was, as mr. Wood relates, often kicked and beaten. However, through the interest of his patron, he was certainly of no finall confequence; for the oath called The engagement, being framed by the parliament that fame year, was some time after fent down to the university by him; and he procured some to be turned out, and others to be spared, according as affection or disaffection influenced him. While he continued under-graduate, it was usual with him to discourse in the public schools very fluently in the Greek tongue, which conveys no small idea of his learning. After he had taken a bachelor of arts degree, he went into Scotland, and ferved in the parliament army there from 1653, to 1655: then he returned to Oxford, and took a ·f. p. 560. master's degree in 1656; and, at the motion of dr. Owen, was in 1657, made fecond-keeper under dr. Barlow, of the Bodleian library. He made great use and advantage of this post for the furtherance of his studies, and held it till 1659, when he was removed from it, as well as from his place of student of Christ-Church, having published the same year, A vindication of his patron fir Henry Vane; An effay on the good old cause; and a piece intitled, Light shining out of darkness, with an apology for the Quakers, in which he reflected upon the clergy and the universities.

After his ejection he retired to Stratford upon Avon in Warwickshire, in order to practice physic, which he had fludied

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studied some years; and upon the restoration applied to dr. Morley, foon bishop of Winchester, for protection in his retirement. He affured him of an inviolable paffive obedience, which was all he could or would pay, till the covenant was renounced; and, upon the re-establishment of episcopacy, received confirmation from the hands of his diocesan. In 1661, he went to Jamaica, being honoured with the title of his majesty's physician for that island; but the climate not agreeing with him, he returned and fettled at Stratford. Afterwards he removed to Warwick, where he gained very considerable practice, as likewise at Bath. which he frequented in the fummer feason. He did not however apply fo closely to the bufiness of his profession, as to neglect every thing else; on the contrary, he was ever attentive to the transactions of the literary world, and was often himself a principal party concerned. Before the restoration, he had joined mr. Hobbes, with whom he was intimately acquainted, against dr. Wallis, and other mathematicians; and had published a very smart piece or two in that controversy, in which he was looked upon as mr. Hobbes's fecond. After the restoration, he was engaged in a controverfy with some members of the royal society, or rather with the royal fociety itself; in which, far from being a second, he was now a principal, and indeed alone.

The royal fociety had from its first institution alarmed the zeal of the admirers of the old philosophy, who affected to represent the views of many of its members to be the destruction, not only of true learning, but even of religion itself. This gave occasion to dr. Sprat's History of the royal fociety, in 1667, 'and to a discourse by mr. Glanvill in 1668, under the title of Plus ultra, or, the progress and advancement of knowledge fince the days of Aristotle, in an account of some of the most remarkable late improvements of practical useful learning, to encourage philosophical endeavours. Mr. Stubbe attacked both these works with great warmth and severity, yet with prodigious smartness and learning, in a 4to volume, thus intitled, Legends no hiftories, or, a specimen of some animadversions upon the history of the royal fociety; together with the Plus ultra of mr. Glanvill, reduced to a Non plus, 1670. In this book

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ad ed he charges the members of the royal fociety, with intentions to bring contempt upon ancient and folid learning, especially the Aristotelian philosophy, to undermine the universities, to destroy the established religion, and even to introduce popery. This laid the foundation of a controversy, which was carried on with great heat, and much ill language, for some time; and mr. Stubbe wrote several pieces to support his allegations. He was encouraged in this affair by dr. Fell, who, it seems, was no admirer of the royal society; and he made himself so obnoxious to that body, that, as he himself informs us, "they threatened to write his life."

Reply to a letter written to Henry Stubbe, in defence of the Hiftory of the royal fociety, p.

Preface to Epistolary discourse concerning phlebotomy.

The writings of mr. Stubbe, though his life (as will be feen) was no long one, were extremely numerous, and upon various subjects. Those which he published before the restoration, were against monarchy, ministers, universities, churches, and every thing which was dear to the royalists; yet he did this more to please and serve his friend and patron fir Henry Vane, than out of principle or attachment to a party: and when his antagonists insulted him for changing his tone afterwards, he made no foruple at all to confess it: " My " youth," fays he, " and other circumstances, incapacitated " me from rendering him any great fervices; but all that " I did, and all that I wrote, had no other aim: nor do I care, how much any man can inodiate my former writings, fo long as they were subservient to him." The truth is, and all, fays mr. Wood, who knew him in Oxford, knew this of him for certain, that he was no frequenter of conventicles, no taker of the covenant, or engagement, no contractor of acquaintance with notorious fecturies; that he neither enriched or otherwife advanced himself during the late troubles, or shared the common odium, and dangers, or prosperity of his benefactor. On this account he easily made his peace with the royalists, after the restoration: yet not, as it should seem, without some overt-acts on his part. Thus, for instance, besides conforming intirely to the church of England, he wrote a small piece against Harrington's Oceana, in the year 1660; which, in the preface to The good old cause, printed in 1659, he had extolled, as if, says mr. Wood, "it were the pattern in the mount." By thele means

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means he made amends for all the offence he had given: "I have at length," fays he, " removed all the umbrages I Preface to ever lay under; I have joined myself to the church of discourse, England, not only upon account of its being publicly &c. imposed (which in things indifferent is no small confideration, as I learned from the Scottish transactions at "Perth) but because it is the least defining, and consequently the most comprehensive and fitting to be na-

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ce ferious es bota v. anatomy, and chyquitry. After a life of almost perpetual war and conflict in various ways, this extraordinary man came to an untimely end: yet not from any contrivances or designs of his enemies, although his impetuous and furious zeal hurried him to fay, that they often put him in fear of his life. Being at Bath in the fummer feafon, he had a call from thence to 2. patient at Briffol; and whether because it was defired, or from the excessive heat of the weather, he set out in the evening, and went a by-way. Mr. Wood fays, that "his "head was then intoxicated with bibbing, but more with " talking, and fnuffing of powder;" which however it was, he was drowned in passing a river about two miles from Bath, on the 12th of July, 1676. His body was taken up next morning, and the day after buried in the great church at Bath; when his old antagonist Glanvill, who was the rector, preached his funeral fermon; but, as it is natural to imagine, without faying any great matters of him. Soon after a physician of that place made the following epitaph on him; which, though never put over him, deserves to be recorded. "Memoriæ facrum. Post varios casus est "magna rerum discrimina, tandem hic quiescunt mortali-" tatis exuviæ Henrici Stubbe, medici Warwicensis, quon-" dam ex æde Christi Oxoniensis, rei medicæ, historicæ, " ac mathematicæ peritissimi, judicii vivi, & librorum he-" luonis: qui, quum multa scripserat, & plures sanaverat, " aliorum faluti fedulo prospiciens, propriam neglexit. "Obiit aquis frigidis suffocatus, 12 die Julii, A. D. 1676." Mr. Wood was contemporary with mr. Stubbe at Oxford. and has given him this character: that " he was a person " of most admirable parts, and had a most prodigious me-" mory; was the most noted Latinist and Grecian of his STURMAUS " age;

ec age; was a fingular mathematician, and thoroughly read in all political matters, councils, ecclefiaffical and profane histories; had a voluble tongue, and seldom hesitated either in public difputes or common discourse; had a " voice big and magisterial, and a mind equal to it; was of ce an high generous nature, fcorned money and riches, and the adorers of them; was accounted a very good physi-" cian, and excellent in the things belonging to that pro-" fession, as botany, anatomy, and chymistry. Yet with " all these noble accomplishments, he was extremely rash and imprudent, and even wanted common discretion. He " was a very bold man, uttered any thing that came into 46 his mind, not only among his companions, but in public coffee-houses, of which he was a great frequenter; and would often fpeak freely of perfons, then prefent, for " which he used to be threatened with kicking and beating. "He had a hot and reftless head, his hair being carrotcoloured, and was ever ready to undergo any enterprise, which was the chief reason that macerated his body al-"most to a skeleton. He was also a person of no fixed orinciples; and whether he believed those things which every good Christian doth, is not for me to resolve. Had " he been endowed with common fobriety and discretion. and not have made himself and his learning mercenary and ce cheap to every ordinary and ignorant fellow, he would ce have been admired by all, and might have picked and chused his preferment: but all these things being wanting, he became a ridicule, and undervalued by fober and knowing scholars, and others too."-Mr. Wood has not expressed himself clearly enough to let us know, whether the "carrot-coloured hair" of mr. Stubbe was the caufe. or the confequence of his " hot and reftless head;" but if he meant the latter, then it is probable, that he confidered these red locks, as fo many rays of heat iffuing through the pores of the skull from a central fire, as it were, within.

Some other particulars, relating to mr. Stubbe, may be read in the account of the famous mr. Valentine Greatrakes, the Irish stroker; which, having been omitted in its proper place, shall be inferted in an appendix, biderimbs from to

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STURMIUS (JAMES) a German of great learning Melchior and excellent qualities, was of a noble family of Strasburg, vitis jurifand born there in the year 1489. He made himfelf illustri- confult. ous by the services he did his country; and discharged the most considerable posts with the greatest capacity and probity. He acquitted himself with the highest reputation of feveral deputations to the diets of the empire, the imperial court, and that of England. He contributed very much to the reformation of religion at Strafburg, to the erecting of a college, which was opened there ten years after, and to the History of the reformation in Germany by Sleidan. This Sleidan thus testifies, in his preface to that excellent work: "Nothing becomes an history more, than truth and " candour; and I am fure I have taken great pains, that no-"thing might be wanting to me in that respect: for I " have not advanced any thing upon flight grounds and " mere report, but have taken my materials from the re-" cords, which I have carefully collected, and which are of " undoubted authority. I received likewise the affishance of that noble and excellent person, James Sturmius, who, " having been above thirty years engaged in public and important affairs with the highest reputation, and having " generously honoured me with his friendship, frequently " cleared up my doubts, and put me into the right way; " and, at my request before his last illness, read over the " greatest part of the work, and made the necessary re-" marks upon it." He died at Strasburg October the 30th, 1553, after languishing of a fever for two months. Sleidan, Hift, lib: who mentions this adds, that "he was a man of great pru- xxv. ad ann. " dence and integrity, and the glory of the German nobi-" lity, on account of the excellent qualities of his mind, " and his diftinguished learning."

Though he had a zeal for religion, yet he had been some years without receiving the communion; being scandalized, as well he might, at the disputes which prevailed among the divines concerning these words, "This is my body."

STURMIUS (JOHN) the Cicero of Germany, if we in vitis phimay use the terms of Melchior Adam, was born at Sleida in Bayle, Diet, Eisel, near Cologne, October the 1st, 1507. He was initi-VOL. XI.

ated in letters in his native country, with the fons of count de Manderscheid, whose receiver his father was, and afterwards studied at Liege in the college of St. Jerome. In 1524, he went to Louvain, where he spent five years, three in learning, and two in teaching; and had for his fellowfludents John Sleidan, Andrew Vefalius, and some others, who afterwards became very eminent men, and had a great efteem for him. He set up a printing-press with Rudger Rescius, professor of the Greek tongue, and printed several Greek authors. He began with Homer, and foon after carried those editions to Paris in 1529, where he made himself highly esteemed, and read public lectures upon the Greek and Latin writers, and upon logic. He married also there, and kept a great number of boarders; but as he liked what were called the new opinions in religion, he was more than once in danger; which, undoubtedly, was the reason why he removed to Strafburg in 1537, in order to take possession of the place offered him by the magistrates. The year following he opened a school, which became famous, and by his means obtained of the emperor Maximilian II. the title of an university in the year 1566. He was very well skilled in polite literature, wrote Latin with great purity, and understood the method of teaching; and it was owing to him, that the college of Strafburg, of which he was rector, became the most flourishing in all Germany. His talents were not confined to the school; he was frequently intrusted with feveral deputations in Germany and foreign countries, and discharged these employments with great honour and diligence. He shewed extreme charity to the refugees on account of religion: he was not fatisfied with labouring to affift them by his advice and recommendations, but he also run in debt, and impoverished bimself by his great hospitality towards them. His life was exposed to many troubles, and especially to the persecutions of the Lutheran ministers. He found at Strafburg a moderate Lutheranism, which he fubmitted to without reluctance, though he was of Zuinglius's opinion. The Lutheran ministers by degrees grew angry with those who denied the real presence: their violent fermons displeased him; and it is faid, that he spent many years without being prefent at the public exercises of religion.

gion. He found himself pressed very hard, and at length declared himself for Calvinism, of which he was suspected so early as the year 1561. He was deprived of his rectorship of the university, and the Calvinists were all turned out of their places. Hard trang out them more a share

He died the 3d of March 1589, aged eighty-one years and upwards. He had been thrice married, but left no children. Though he loft his fight fome time before his death, yet he did not discontinue his labours for the public good. He published a great number of books.

SUCKLING (fir JOHN) an English poet and drama- Life prefixed tic writer, was fon of fir John Suckling, comptroller of the to hisworks. houshold to king Charles I. and was born at Witham in account of Effex, in the year 1613. It is recorded as a remarkable thing, that his mother went till the eleventh month of him; however, the flowness of his birth was sufficiently made up in the quickness, strength, and pregnancy of his parts. He first discovered a strange propensity to languages, infomuch that he is faid to have spoken Latin at five years of age, and to have writ it at nine. From this early foundation in language, he proceeded in the course of his study, and became accomplished in polite literature. He cultivated music and poetry, and excelled in both: for though he had a vivacity and fprightliness in his nature, which would not fuffer his attention to be long confined to any thing, yet he was made ample amends for this by ftrength of genius and quickness of apprehension. When he was grown up, he travelled into foreign countries, where he made a collection of their virtues and accomplishments, without any tincture of their vices and follies; only fome thought he had a little too much of the French air, which, however, was perhaps rather natural, than acquired in him; the easiness of his carriage and address being suitable to the openness of his heart, and to that gaiety, wit, and gallantry, which were the characteristics of his nature. In the mean time he seems to have affected nothing more, than the character of a courtier and a fine gentlemen; which he fo far attained, that he was allowed to have the peculiar happiness of making every thing he did become him.

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Langbaine's dramatic v

Winftanley's Lives of the Eng. lish poets.

Yet he was not fo devoted to the muses, or to the softness and luxury of courts, not fo much " the delight of the " court, and the darling of the muses," as one says of him, as to be wholly a stranger to the camp. In his travels he made a campaign under the great Gustavus Adolphus, where he was present at three battles, five sieges, and several skirmishes; and if his valour was not so remarkable, says mr. Langbaine, in the beginning of our civil wars, yet his loyalty was exceedingly fo: for after his return to his country, he raifed a troop of horse for the king's service entirely at his own charge, and fo richly and completely mounted, that it is faid to have stood him in 12000 l. But these troops and their leader diffinguished themselves only by their finery, for they did nothing for the king's fervice, which fir John laid very much to heart; and foon after this miscarriage was feized with a fever, of which he died at twenty-eight years of age. The advantages of birth, person, education, parts, and fortune, with which this gentleman fet out in the world, had raifed the expectations of mankind to a prodigious height; and perhaps his dying fo young was better for his fame, than if he had lived longer. He was a sprightly wit, and a courtly writer, as Dryden fomewhere calls him; but certainly not a great genius, as some have affected to represent him: a polite and easy versifier, but not a poet. Mr. Lloyd in his Memoirs of him fays, that "his poems are clean, sprightly, " and natural, his discourses full and convincing, his plays " well humoured and taking, his letters fragrant and spark-

" ling." He observes farther, that "his thoughts were

or not fo loose as his expressions, nor his life so vain as his " thoughts; and at the same time allows for his youth and

" fanguine complexion, which he thinks a little more time

" and experience would have rectified."

His works confift of a few poems, a few letters, An account of religion by reason, a discourse upon occasion prefented to the earl of Dorset, and four plays. There have been several editions of them; some under the title of Fragmenta aurea, or a collection of all the imcomparable pieces, written by fir John Suckling; but that which we now make use of, carries the more moderate title of, The works of sir John Suckling, containing his poems, letters, and plays,

Lond.

Lond. 1709, in 8vo. To this edition are prefixed, a print of the author, and memoirs of his life; from which we have made this short extract.

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SUETONIUS (CAIUS SUETONIUS TRANQUILLUS) an ancient historian, very excellent in the biographical way, was born a Roman about the beginning of the reign of Vefpasian, as may be collected from his own words in the life of Nero. His father was a man of no great extraction, yet 57. was preferred to the tribuneship of a legion, by the emperor Otho, whose side he took against Vitellius. Our historian spent his first years probably at Rome; for he tells us, that 66 he remembered, when he was a boy, to have feen an old " man inspected in open court, and examined whether he "was circumcifed or not." When he was grown up, he betook himself to the bar; and the testimony of Pliny, which informs us that he did fo, informs us at the fame time, that he had not as yet freed himself from the superstitions of his times. "You write me word," fays Pliny to him, "that " a dream has made you afraid of miscarrying in your cause, " and you want me to procure you a delay of a few days. "There will be some difficulty in this, however I will cer-" tainly try; for dreams, as Homer fays, proceed from Jove. "In the mean time," continues he, "you would do well " to consider, whether your dreams are literally fulfilled, or " whether they come true only by contraries." There was a long and strict friendship between these two writers, and it proved advantageous to Suetonius, for Pliny did him great fervices. He procured him a tribune's office; and afterwards, upon his refignation, transerred it to his kinsman, at Suetonius's request. He obtained also for him the " jus " trium liberorum;" a favour feldom granted, and which Pliny had not obtained, if to his great interest at court, he had not joined an earnest solicitation for it. He was then governor of Bithynia, under the empire of Trajan; and from thence wrote the following letter to that emperor. "I Epfl xcvii. " have long fince, Sir, taken into an intimacy with me "Suetonius Tranquillus, a man of great integrity, honour, " and learning, whose manners and studies are the same " with my own; and the better I have known him, the

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Sueton, in Neron. c.

In Domit.

Epift xvii.

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or more I have loved him. He has been but unhappy in his "marriage, and the privileges of those, who have three 66 children, are upon several accounts necessary. He begs " through me therefore, that your bounty will supply, what " his ill fortune has denied him. I know, Sir, the high " value of the favour I ask; but I am asking of you, whose " indulgence to all my wishes I have long experienced. "How defirous I am to obtain it, you will eafily conclude, " from my applying to you at this diffance; which I should " not have done, if it had been a matter of more indifference " to me." Suetonius advanced himself considerably afterwards, for he was fecretary to the emperor Adrian; but he loft that place, for not paying a due respect to the empress. Spartian, who relates this affair, expresses himself thus: " Septicio claro præfect oprætorii, & Suetonio Tranquillo " epistolarum magistro, multisque aliis, quod apud Sabinam uxorem, injustu ejus, familiarius se tunc egerant, quam " reverentia domus aulicæ postulabat, successores dedit." We quote this testimony from the original, to note the error of these, who have concluded from it, that Suetonius's offence against the emperor was a love intrigue with his wife Sabina: whereas, the words do not suggest the least idea of gallantry; but only imply, " that Suetonius, and fome others, were turned out of their places by the emperor, of for behaving, without his leave, with less ceremony to the empress, than was consistent with his own dignity and " that of his court." For, it feems, the emperor treated her with great contempt himself, on account of some very ill qualities she had, and permitted others also to do so under certain limitations; which limitations, it is probable, these gentlemen exceeded.

We know nothing more of Suetonius, than as he is a writer. He wrote many books, none of which are come down to us, except his History of the first twelve emperors, and part of his Treatise concerning the illustrious grammatians and rhetoricians; for he applied himself much to the study of grammar and rhetoric, and many are of opinion that he taught them. Suidas ascribes to him several works, which concern that profession; and observes farther, that he wrote a book about the Grecian games, two upon the shews

In vita

shews of the Romans, two upon the laws and customs of Rome, one upon the life of Cicero, or upon his books De republica, a catalogue of the illustrious men of Rome, and the eight books still extant of the History of the emperors. Many other pieces of his are cited by various authors; and the lives of Terence, Horace, Juvenal, Persius, and Lucan, have usually gone under his name, and been printed at the end of his works, though it is not absolutely certain, that they are his. His History of the emperors is an excellent work, and has always been admired by the best judges in polite literature. It is a continued feries of choice and curious facts, related fuccinctly without digreffions, reflections, and reasonings. There is in it a character of fincerity, which shews very plainly, that the author feared and hoped for nothing, and that his pen was not directed by hatred or flattery. Suetonius, fays Politian " has given us evident In præf. ad " proofs of his diligence, veracity, and freedom. There is " no room for any fuspicion of partiality or ill-will in his " books; nothing is advanced out of favour, nor suppressed " out of fear: the facts themselves have engrossed his whole " attention, and he has confulted truth in the first place." -He was so far from being influenced by any motives to detract from the truth, that, as Politian thinks, he forbore writing the lives of Nerva, Trajan, and Adrian, the emperors of his time, because he would not be tempted to speak well or ill of any one, out of any other principle than the love of truth. Some have blamed him for being fo particular in describing the lewd actions and horrid debaucheries of Tiberius, Caligula, Nero, and Domitian, as if he meant to teach the greatest crimes, by his manner of relating them. But this, as Erasmus observes, was all owing to his care and Erasm. fidelity as an historian; which, as some body said well enough, lib. 28. " made him write the lives of the Cæfars with the fame " freedom that they lived." And he is fo far from blaming him, that he he thinks his history more particularly useful on that very account: " to be a curb," fays he, " to wicked Erasm.præ " princes, who will not eafily be at reft, when they fee the ad S &c. " treatment they will have from impartial posterity; and " confider, that their memory will hereafter be as execrable " as that of Caligula and Nero is at this day." We must

Epift xvi,

In Neron.

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not close our account of this historian without observing, that he speaks very disrespectfully of the Christians, calling them "genus hominum superstitionis novæ & malesciæ; "a sort of people of a new and mischievous superstition:" but this must candidly be imputed to his ignorance, and want of better information concerning them and their doctrines.

This author has been thought worthy of the attention and pains of critics of the first class, and been very well published more than once. The best editions are, Cum notis & numismatibus a Carolo Patin, Basil, 1675, 4to. Cum notis integris Isaaci Casauboni, Lævini Torrentii, Joannis Georgii Grævii, & selectis aliorum, Hagæ Comit. 1691, 4to. Cum notis variorum & Pitisci, 2 tom. L. Bat. 1692, 8vo. and Cum notis auctioribus, Leovard. 1714, 2 tom. 4to. in usum Delphini, Paris, 1684, 4to, and cum notis Burmanni, in two volumes 4to.

S.UEUR (EUSTACHE LE) one of the best painters in his time, which the French nation had produced, was born at Paris in the year 1617, and studied the principles of his art under Simon Vouet, whom he infinitely surpassed. It is remarkable, that Le Sueur was never out of France, and vet he carried his art to the highest degree of perfection. His works shew a grand gusto of design, which was formed upon antiquity, and after the best Italian masters. He invented with ease, and his execution was always worthy of his defigns. He was ingenious, discreet, and delicate in the choice of his objects. His attitudes are simple and noble; his expressions fine, fingular, and very well adapted to the subject. His draperies are set after the gout of Raphael's last works. Whatever was the reason of it, he knew little of the local colours, or the claro obscuro; but he was so much master of the other parts of painting, that there was a great likelihood of his throwing off Vouet's manner entirely, had he lived longer, and had once relished that of the Venetian school; which he would certainly have imitated in his colouring, as he imitated the manner of the Roman school in his defigning. For immediately after Vouet's death, he perceived that his mafter had led him out of the way; and by confidering the antiques that were in France, and also the deligns and prints of the best Italian masters, particularly Raphael Raphael, he contracted a more refined style and happier manner. Le Brun could not forbear being jealous of Le Sueur, who did not mean however to give any man pain; for he had great simplicity of manners, much candour, and exact probity. His principal works are at Paris, where he died the 30th of April 1655, at no more than thirty-eight years of age. The life of St. Bruno, in the cloifter of the Carthufians at Paris, is reckoned his mafter-piece; but it was defaced by some body who envied him.

SUIDAS, author of a Greek Lexicon, the best edition of which was published, with a Latin version and notes, by Ludovicus Kusterus, at Cambridge 1705, in three volumes folio. Who Suidas was, or when he lived, are points of great uncertainty; no circumstances of his life having been recorded either by himfelf, or any other writer. Politian, and fome others, have been of opinion, that no fuch person ever existed; but that Suidas was a real person, appears, not only from his name being found in all the manuscripts of his Lexicon, but from his being often mentioned by Eustathius Præsat. in his Commentary upon Homer. The learned have differed in the fame manner concerning the age of Suidas; con. fome, as Grotius, supposing him to have lived under Conflantinus, the fon of Leo, emperor of the east, who began to reign in 012; while others have brought him even lower than Eustathius, who is known to have lived in 1180. Our learned Bentley has written thus concerning it: " As for Differtation "Suidas, he has brought down a point of chronology to upon Phala-" the death of the emperor Zimisces, that is, to the year of " Christ 975: so that he seems to have writ his Lexicon " between that time, and the death of the succeeding em-" peror, which was in 1025." As to the Lexicon, it is nothing more than a compilation of matters from various authors, fometimes made with judgment and diligence, and fometimes without. Suidas often used bad copies, from whence it has happened, that he fometimes gives his reader corrupt and spurious words, instead of those that are pure and genuine. Sometimes he has mixed things of a different kind, and belonging to different authors, promiscuously; and fometimes he has brought examples to illustrate the fignification

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nification of words, which are nothing to the purpose. These impersections however being allowed, his Lexicon is yet upon the whole a very useful book, and a kind of store-house full of all forts of erudition. The grammarians by profession have all prized it highly; and those, who are not so, may find their advantage in it, since it not only gives an account of poets, orators, and historians, &c. but exhibits many excellent passages of ancient authors that are lost.

This Lexicon of Suidas was first published at Milan 1499, in Greek only: it has fince been printed with a Latin verfion; but the best edition, indeed the only good one, is that
of Kuster, mentioned above. Fabricius has given us a large
alphabetical index of the authors mentioned and quoted by

Suidas in this Lexicon.

Memoires de Sully.

Bibl. Græc.

SULLY (MAXIMILIAN DE BETHUNE, duke of) one of the ablest and honestest ministers that France ever had, was descended from an ancient and illustrious house, and born the 13th of December 1560. He was, from his earliest youth, the fervant and friend of Henry IV. who was just feven years older than he, being born at Pau in Bearn, the 13th of December 1553. He was bred in the opinions and doctrine of the reformed religion, and continued to the end of his life constant in the profession of it, which fitted him more especially for the important services to which providence had designed him. Jane d'Albert, queen of Navarre, after the death of her husband Anthony de Bourbon, which was ocalioned by a wound he received at the fiege of Rouen, in the year 1562, returned to Bearn, where she openly professed Calvinism. She sent for her fon Henry from the court of France to Pau in 1566, and put him under a Huguenot preceptor, who trained him up in the protestant religion. She declared herself the protectress of the protestants in 1569, and came to Rochelle, where the devoted her fon to the defence of the new religion. In that quality Henry, then prince of Bearn, was declared chief of the party; and followed the army from that time to the peace, which was figned at St. Germains the 11th of August 1570. He then returned to Bearn, and made use of the quiet that was given him, to visit his estates and his government of Guyenne; after

after which he came and fettled in Rochelle, with the queen of Navarre his mother.

The advantages granted to the protestants by the peace of St. Germains, raifed a suspicion in the breasts of their leaders, that the court of France did not mean them well; and in reality nothing else was intended by the peace, than to prepare for the most dismal tragedy that ever was acted. The queen dowager Catharine de Medicis, and her fon Charles IX. were now convinced, that the protestants were too powerful to be subdued by force: a resolution was taken therefore. to extirpate them by ftratagem and treachery. For this purpose queen Catharine and Charles diffembled to the last degree; and, during the whole year 1571, talked of nothing but faithfully observing the treaties, of entering into a closer correspondence with the protestants, and carefully preventing all occasions of rekindling the war. To remove all posfible fuspicion, the court of France proposed a marriage between Charles IXth's fifter, and Henry prince of Bearn; and feigned at the fame time, as if they would prepare a war against Spain, than which nothing could be more agreeable to Henry. These things, enforced with great seeming frankness and fincerity, entirely gained the queen of Navarre; who, though she at first doubted, and continued irresolute for fome months, yet yielded about the end of the year 1571, and prepared for the journey to Paris, as was proposed, in May 1572.

Still there were a thousand circumstances, which were sufficient to render the sincerity of these great promises sufpected; and it is certain, that many among the protestants did suspect them to the very last. Sully's father was one of these, and conceived such strong apprehensions, that when the report of the court of Navarre's journey to Paris sirst reached him, he could not give credit to it. Firmly perfuaded, that the present calm would be of short continuance, he made haste to take advantage of it, and prepared to shut himself up with his effects in Rochelle, when every one else talked of nothing but leaving it. The queen of Navarre informed him soon after more particularly of this design, and requested him to join her in her way to Vendome. He went, and took Sully, now in his twelfth year, along with

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him. He found a general fecurity at Vendome, and an air of fatisfaction on every face; which, though he durst not object to in public, yet he made remonstrances to some of the chiefs in private. These were looked upon as the effect of weakness and timidity; and so, not caring to seem wifer than persons of greater understandings, he suffered himself to be carried with the torrent. He went to Rosny, to put himself into a condition to appear at the magnificent court of France; but, before he went, presented his son to the prince of Bearn, in the presence of the queen his mother, with great folemnity and affurances of the most inviolable attachment. Sully did not return with his father to Rosny, but went to Paris in the queen of Navarre's train. He applied himself closely to his studies, without neglecting to pay a proper court to the prince his mafter; and lived with a governor and a valet de chambre, in a part of Paris where almost all the colleges stood, and continued there till the

bloody catastrophe, which happened soon after.

Nothing could be more kind than the reception which the queen of Navarre, her children, and principal fervants met with from the king and queen; nor more obliging, than their treatment of them. The queen of Navarre died, and some historians make no doubt but she was poisoned; vet the whole court appeared fenfibly affected, and went into deep mourning. In a word, it is not speaking too severely upon this conduct of Catharine de Medicis, and Charles IX. to call it an almost incredible prodigy of diffimulation. Still many of the protestants, among whom was Sully's father, fuspected the defigns of the court; and had fuch convincing proofs, that they quitted the court, and Paris itself, or at least lodged in the suburbs. They warned prince Henry to be cautious, but he listened to nothing; and some of his chiefs, the admiral de Coligny in particular, though one of the wifest and most fagacious men in the world, were as incredulous. The fact to be perpetrated was fixed for the 24th of August 1572, and is well known by the name of the massacre of St. Bartholomew. The feast of St. Bartholomew fell this year upon a Sunday, and the maffacre was perpetrated in the evening.

All the necessary measures having been taken, the ringing of the bells of St. Germain l'Auxerrois, for matins, was the

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fignal for beginning the flaughter. The admiral de Coligny was first murdered by a domestic of the duke of Guise, the duke himself staying below in the court, and his body was thrown out of the window. They cut off his head, and carried it to the queen mother; and, when they had offered all manner of indignities to the bleeding carcafe, hung it on the gibbet of Montfaucon. The king, as father Daniel Histoire de relates, went to feast himself with the fight of it; and, when fome that were with him took notice that it was fomewhat offensive, is said to have used the reply of the Roman emperor Vitellius: "The body of a dead enemy always smells " fweet." All the domestics of the admiral were afterwards flain, and the flaughter was at the fame time begun by the king's emissaries in all parts of the city. Tavannes, a marechal of France, who had been page to Francis I. and was at that time one of the counsellors and confidents of Catharine de Medicis, ran through the streets of Paris, crying, "Let " blood, let blood! bleeding is as good in the month of " August, as in May!" The most distinguished of the Calvinists that perished were Francis de la Rochefoucault; who having been at play part of the night with the king, and finding himself seized in bed by men in masques, thought they were the king and his courtiers, who came to divert themselves with him. Charles de Quellence, baron of Pont in Bretagne, was another; who however did not yield to the fwords of his butchers, till he was pierced through like a fieve. This nobleman had married Catharine Parthenai, the daughter and heiress of John de Soubise, and her mother was then carrying on a fuit against him for impotency: fo that when the naked bodies, according as each was massacred, were thrown down before the castle in view of the king, queen, and court, many of the ladies came out of their apartments, as Thuanus relates, not the least Historia sui shocked with the cruelty of the spectacle, and with great temporis, ad curiofity and immodefty fixed their eyes particularly upon Charles de Quellence, to see if they could discover the marks and cause of his impotency. Francis Nonpar de Caumont, was murdered in his bed betwixt his two fons; one of whom was flabbed by his fide, but the other, by counterfeiting himself dead, and lying concealed under the bodies of his father

France, ad ann. 1572.

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ann. 1572.

father and brother, escaped. The horror of this night is not to be conceived; and we may safely refer for farther particulars to the fine description which mr. Voltaire has given of it, in the second canto of his Henriade, since even the imagination of a poet cannot foar beyond the real matter of sact.

Memoires, ad ann. 3572.

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The reader may probably by this time be curious to know, what was become of Sully, as well as of his mafter the king of Navarre; and nothing can inform him more agreeably, than Sully's own account. "I was in bed," fay he, "and awaked from fleep three hours after midnight by the found of all the bells, and the confused cries of the popu-" lace. My governor St. Julian, with my valet de chambre, " went hastily out to know the cause; and I never after-" wards heard more of these men, who, without doubt, were among the first that were facrificed to the public " fury. I continued alone in my chamber dreffing myfelf, when in a few moments I faw my landlord enter, pale, " and in the utmost consternation. He was of the reformed ec religion; and, having learned what the matter was, had confented to go to mass, to preserve his life, and his house " from being pillaged. He came to persuade me to do the 66 fame, and to take me with him: I did not think proper " to follow him, but refolved to try, if I could gain the cc college of Burgundy, where I had studied; though the er great distance between the house where I then was, and the college, made the attempt very dangerous. Having " disguised myself in a scholar's gown, I put a large prayer-66 book under my arm, and went into the ffreet. I was " feized with horror inexpressible, at the fight of the furious " murderers; who, running from all parts, forced open the 66 houses, and cried aloud, 66 Kill! kill! massacre the Hu-" guenots! The blood, which I saw shed before my eyes, redoubled my terror. I fell into the midst of a body of et guards; they stopped me, questioned me, and were beec ginning to use me ill, when, happily for me, the book that I carried was perceived, and served me for a passport. "Twice after this, I fell into the fame danger, from which " I extricated myself with the same good fortune. At last " I arrived at the college of Burgundy, where a danger fill greater

" greater than any I had yet met with, awaited me. The continued porter having twice refused me entrance, I continued " flanding in the midft of the street, at the mercy of the furious murderers, whose numbers increased every moment, and who were evidently feeking for their prey; when it came into my mind to ask for La Fave, the " principal of this college, a good man, by whom I was tenderly beloved. The porter, prevailed upon by fome fmall pieces of money which I put into his hand, ad-" mitted me; and my friend carried me to his apartment, where two inhuman priefts, whom I heard mention Siciian velpers, wanted to force me from him, that they " might cut me in pieces; faying, the order was, not to of spare even infants at the breast. All the good man could " do was to conduct me privately to a diffant chamber, where he locked me up; and here I was confined three days, uncertain of my deftiny, feeing no one but a fer-" vant of my friend, who came from time to time to bring " me provision."

As to Henry, king of Navarre, though he had been married to Charles the IXth's fifter but fix days before, with the greatest folemnity, and with all the marks of kindness and affection from the court, yet he was treated with not a jot more ceremony than the rest. He was awaked two hours before day by a great number of foldiers, who rushed boldly into a chamber in the Louvre, where he and the prince of Conde lay, and infolently commanded them to dress themfelves, and attend the king. They would not fuffer the two princes to take their fwords with them, who, as they went, faw feveral of their gentlemen maffacred before their eyes. This was contrived doubtless, to intimidate them; and, with the same view, as Henry went to the king, the queen gave orders, that they should lead him under the vaults, and make him pass through the guards, drawn up in files on each fide, and in menacing postures. He trembled, and recoiled two or three steps back; but the captain of the guards fwearing, that they should do him no hurt, he proceeded through amidst carbines and halberts. The king waited for them, and received them with a countenance and eyes full of fury; he ordered them with oaths and blafphemies,

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mies, which were familiar with him, to quit a religion. which he faid had been taken up only for a cloak to their rebellion: he told them in a fierce and angry tone, that the would no longer be contradicted in his opinions by ec his subjects; that they by their example should teach others to revere him as the image of God, and cease to be enemies to the images of his mother;" and ended by declaring, that " if they did not go to mass, he would treat them as criminals guilty of treason against divine and "human majesty." The manner of pronouncing these words not fuffering the princes to doubt the fincerity of them, they yielded to necessity, and performed what was required of them: and Henry was even obliged to fend an edict into his dominions, by which the exercise of any other Solution trace to conduct

religion but the Romish was forbid.

In the mean time the court fent orders to the governors in all the provinces, that the fame destruction should be made of the protestants there as had been at Paris, but many of them nobly refused to execute these orders; and one of them had the courage to write a letter to Charles IX. in which he plainly told his majesty, that " he was ready to die for his service, but could not affaffinate any man " for his fervice." Yet the abettors and prime actors in this tragedy at Paris were wonderfully fatisfied with themfelves, and found much comfort in having been able to do fo much for the cause of God and his church. Tavannes, mentioned above, who ran about the streets crying, " Let blood! let blood!" being upon his death-bed, made a general confession of the sins of his life; after which his confessor saving to him with an air of astonishment, "Why! you speak not a word of St. Bartholomew;" he replied, "I look upon that as a meritorious action, which ought to atone for all the fins I have ever committed." This is related by his fon, who has written memoirs of him. The king himself must have supposed real merit to have been in it; for, not content with fetting his feal and fanction to these detestable butcheries, he is credibly affirmed to have taken the carbine into his own hands, and to have shot at the poor Huguenots as they attempted to escape. The court of Rome did all they could to confirm the Parifians in this horrid

horrid notion: for though pope Pius V. is faid to have been so much afflicted at the massacre, as to shed tears, yet Gregory XIII. who fucceeded him, ordered a public thankfgiving to God for it to be offered at Rome, and fent a legate to congratulate Charles IX. and to exhort him to continue it. Father Daniel contents himself with saying, that the king's zeal in his terrible punishment of the heretics, was commended at Rome; and Baronius affirms the action to have been absolutely necessary. The French writers, however, have fpoken of it in the manner it deferves; have represented it as the most wicked and inhuman devastation that ever was committed: " an execrable action," fays one of them, that never had, and I trust God will never have, its like." Mr. Voltaire has given us his fentiments of it in his agreeable and instructive manner: " This frightful day of St. Bartholomew," fays he, " had been meditating and preof paring for two years. It is difficult to conceive, how " fuch a woman as Catharine de Medicis, brought up in of pleasures, and at whom the Huguenot party took less umbrage than any other, could form fo barbarous a refo-" lution: it is still more aftonishing in a king only twenty vears old. The faction of the Guises had a great hand in this enterprise; and they were animated to it by two Ita-" lians, the cardinal de Birague, and the cardinal de Retz;" called in Sully's Memoirs the duke de Retz, and the chancellor de Birague. "They did great honour upon this occasion to the maxims of Machiavel, and especially to that which advises never to commit a crime by halves. The maxim, never to commit crimes, had been even more po-" litic; but the French manners were become favage by the civil wars, in spite of the feasts and pleasures which catharine de Medicis was perpetually contriving at court. This mixture of gallantry and fury, of pleasures and carnage, makes the most fantastical piece, which the contradictions of the human species are capable of painting." Indeed, one would not eafily imagine, that amidft feaftings and merriments, a plot was all the while carrying on for the destruction of 70,000 souls: for such, according to Sully's Memoirs, was the number of protestants massacred, during eight days, throughout the kingdom. VOL. XI.

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At the end of three days, however, a prohibition for murdering and pillaging any more of the protestants was published at Paris, and then Sully was suffered to quit his cell in the college of Burgundy. He immediately faw two foldiers of the guard, agents of his father, entering the college, who gave his father a relation of what had happened to him; and eight days after, he received a letter from him, advising him to continue in Paris, fince the prince he served was not at liberty to leave it; and adding, that he should follow the prince's example in going to mass. Though the king of Navarre had faved his life by this submission, yet in other things he was treated but very indifferently, and fuffered a thousand capricious insults. He was obliged against his will, to flay some years at the court of France: he knew very well how to diffemble his chagrin; and he often drove it away by the help of gallantry, which his own constitution, and the corruption of the ladies, made very easy to him. The lady de Sauves, wife to one of the fecretaries of state, was one of his chief mistresses. But he was not so taken up with love, as altogether to neglect political intrigues. He had a hand in those that were formed to take away the government from Catharine de Medicis, and to expel the Guises from court: which that queen discovering, caused him and the duke of Alençon to be arrested, set guards upon them, and ordered them to be examined upon many heinous allegations. They were fet at liberty by Henry III. for Charles IX. died in the year 1574, in the most exquisite torments and horrors, the massacre upon St. Bartholomew's-day having been always in his mind, Sully employed this leifure in the most advantageous manner he was able. He found it impracticable in a court to purfue the fludy of the learned languages; or of any thing called learning; but the king of Navarre ordered him to be taught mathematics and history, and all those exercises which give ease and gracefulness to the person; that method of educating youth, with a still greater attention to form the manners, being known to be peculiar to Henry the IVth of France, who was himself educated in the same way.

In the year 1576, the king of Navarre made his escape from the court of France. The means were one day offered

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de Sully

him in the month of February, when he was hunting near Senlis; from whence, his guards being dispersed, he inflantly passed the Seine at Poissy, went to Alençon, and on to Tours, where he no sooner arrived than he resumed the exercise of the protestant religion. A bloody war was now expected, and Catharine de Medicis began to tremble in her turn: and indeed from that time, to the year 1589, his life was nothing elfe but a mixture of battles, negociations, and love-intrigues, which made no inconfiderable part of his bufiness. Sully was one of those who attended him in his flight, and who continued to attend him to the end of his life, ferving him in the different capacities of foldier and Statesman, as the different condition of his affairs required. Henry's wife, whom Catharine had brought to him in the year 1578, was a great impediment to him; yet by his management she was sometimes of use to him. There were frequent ruptures between him and the court of France; but at last Henry III. confederated with him fincerely, and in good earnest, to resist the league, which was more furious than ever, after the death of the duke of Guise and the cardinal his brother. The reconciliation and confederacy of these two kings was concluded in April 1589: their interview was at Tours the 30th of that month, attended with great demonstrations of mutual fatisfaction. They joined their troops some time after to lay siege to Paris: they belieged it in person, and were upon the point of subduing that great city, when the king of France was affaffinated by James Clement, a Dominican friar, the ift of August, at the village of St. Cloud. "The league," fays a good hif- Henault's torian, " is perhaps the most extraordinary event in history, Franc. ad " and Henry III. may be reckoned the weakest prince in ann. 1589. " not foreseeing, that he should render himself dependent " on that party by becoming their chief. The protestants " had made war against him, as an enemy of their feet, and the leaguers murdered him on account of his uniting " with the king of Navarre, the chief of the Huguenots."

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Henry III. upon his death-bed declared the king of Navarre his successor; and the king of Navarre did succeed him, but not without very great difficulties. He was acknowledged king by most of the lords, whether catholic or protestant,

protestant, who happened then to be at court; but the leaguers refused absolutely to acknowledge his title, till he had renounced the protestant religion; and the city of Paris perfifted in its revolt till the 22d of March, 1594. He embraced the catholic religion, as the only method of putting an end to the miseries of France, by the advice of Sully, whom he had long taken into the fincerest confidence; and the celebrated Du Perron, afterwards cardinal, was made the instrument of his conversion. He attempted, also, to convert Sully, but in vain: " My parents bred me," fays the minister, " in the opinions and doctrines of the reformed " religion, and I have continued constant in the profession " of it; neither threatnings, promises, variety of events, or nor the change even of the king my protector, joined to his most tender solicitations, have ever been able to make " me renounce it."

Memoires de Sully.

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protestant,

This change of religion in Henry IV. though it quieted things for the present, did not secure him from continual plots and troubles: for, being made upon political motives, it was natural to suppose it not fincere. Thus on the 26th of December, 1594, a scholar, named John Chastel, attempted to affaffinate the king, but only wounded him in the mouth; and when he was interrogated concerning the crime, readily answered, That he came from the college of the Jefuits, and then accused those fathers of having instigated him to it. The king, who was present at his examination, said with much gaiety, that " he had heard, from the mouths of many persons, that the society never loved him, and " he was now convinced of it by his own." Some writers have related, that this affaffination was attempted when he was with the fair Gabriella, his mistress, at the hotel d'Estrées; but Sully, who was with him, says that it was at Paris, in his apartments in the Louvre. This Gabriella was the favourite mistress of Henry IV. and it is said that the king intended to marry her; but the died in 1599, the year that his marriage with Margaret of Valois, fifter of Charles IX. was declared null and void by the pope's commissioners, with consent of parties. He married Mary of Medicis, at Lyons, the year after, and appointed madame de Guercheville, whom he had made love to without success,

to be one of her ladies of honour; faying, that, " fince the was a lady of real honour, the should be in that post with " the queen his wife." Henry, though he was a great monarch, was not always successful in his addresses to the fair; and a noble faying is recorded by many writers of Catharine, fister to the viscount de Rhoan, who replied to a declaration of gallantry from this prince, that " fhe was too poor to be his wife, and of too good a family to be his miftress."

As to Sully, he was now the first minister of Henry; and he performed all the offices of a great and good minister, while his mafter performed the offices of a great and good king. He attended to every part of the government; profecuted extortioners, and those who were guilty of embezzling the public money; and, in short, restored the kingdom, in a few years, from a most desperate, to a most flourishing condition: which, however, he could not have done, if Henry, like a wife prince, had not refolutely fupported him against favourite mistresses, the cabals of court, and the factions of state, which would otherwife have overwhelmed him. We are not writing the history of France, and, therefore, cannot enter into a detail of Sully's actions: but we are able to give a general idea both of Sully and his master, as we find it thus delineated by a fine writer and able politician of our own. "Henry IV." fays he, "turned Bolingbroke his whole application to every thing that might be useful, of the flate of the naor even convenient, to his kingdom, without fuffering tion. "things that happened out of it to pass unobserved by him, 46 as foon as he had put an end to the civil wars of France, and had concluded a peace with Spain at Vervins," on the 2d of May, 1598. " Is there a man, either prince or se fubject, who can read; without the most elevated and the " most tender sentiments, the language he held to Sully at " this time, when he thought himself dying of a great ill-" nefs he had at Monceaux? My friend, faid he, I have " no fear of death. You, who have feen me expose my 46 life so often, when I might so easily have kept out of danger, know this better than any man: but I must confels that I am unwilling to die, before I have raised this 46 kingdom to the splendor I have proposed to myself, and " before I have thewn my people that I love them like my C 3

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children by discharging them from a part of the taxes that have been laid on them, and by governing them with " gendeness. The state of France," continues the noble author, " was then even worse than the state of Great-Britain is now; the debts as heavy, many of the provinces entirely exhausted, and none of them in a condition of bearing any new imposition. The standing reve-" nues brought into the king's coffers no more than thirty millions, though an hundred and fifty millions were " raifed on the people: fo great were the abuses of that se government in raising of money; and they were not less in the dispensation of it. The whole scheme of the ad-" ministration was a scheme of fraud, and all who served, oheated the public, from the highest offices down to the " lowest; from the commissioners of the treasury, down to the under farmers and under treasurers. Sully beheld this fate of things, when he came to have the fole superintendency of affairs, with horror; he was ready to despair, " but he did not despair; zeal for his master, zeal for his country, and this very flate, feemingly fo desperate, animated his endeavours: and the noblest thought that ever entered into the mind of a minifter, entered into his. He refolved to make, and he made, the reformation of abuses, the reduction of exer pences, and a frugal management, the finking fund for the payment of national debts, and the sufficient fund " for all the great things he intended to do, without overcharging the people. He succeeded in all. The people were immediately eased, trade revived, the king's coffers were filled, a maritime power was created, and every " thing necessary was prepared to put the nation in a condition of executing great defigns, whenever great conjunctures should offer themselves. Such was the effect of " twelve years of wife and honest administration: and this " effect would have shewed itself in great enterprises against st the house of Austria, more formidable in those days than " the house of Bourbon has been in ours, if Henry IV. had not been flabbed by one of those assassins, into whose " hands the interest of this house, and the frenzy of relies gion, had put the dagger more than once."

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This affassin was Francis Ravillac, born at Angouleme, in 1580, where he followed the profession of a schoolmaster. He had entered himfelf as a lay brother among the Feuillans of the Rue St. Honore, who are faid to have dismissed him, before he had made his monastic vows, because they had discovered that he was a lunatic: yet it did not appear from any thing in his discourse, either during his imprisonment, or at the time of his execution, that he could reasonably be charged with madness. Henry was murdered the 17th of May, 1610; and, what is infinitely more aftonishing than the murder, are, the prefages this unhappy prince had of his cruel deftiny, which, Sully tells us, " were indeed Memoires dreadful and surprising to the last degree." The queen de Sully, liv. xxvii. was to be crowned, purely to gratify her, for Henry was vehemently against the coronation; and, the nearer the moment approached, the more his terrors increased. "In " this state of overwhelming horror, which," fays Sully, " at first I thought an unpardonable weakness, he opened " his whole heart to me; his own words will be more af-" feeting than all I can fay. Oh! my friend, faid he, this " coronation does not please me: I know not what is the meaning of it, but my heart tells me fome fatal accident will happen. He fat down, as he fpoke these words, " upon a chair in my closet, and, refigning himself some "time to all the horror of his melancholy apprehensions, he " fuddenly started up, and cried out, Par Dieu, I shall die " in this city; they will murder me here; I fee plainly " they have made my death their only resource:" for he had then great deligns on foot against Spain and the house of Austria. He repeated these forebodings several times, which Sully as often treated as chimeras: but they proved realities.

France never had a better, nor a greater king, than Henry IV. he was his own general and minister; in him were united great frankness and profound policy; sublimity of fentiments, and a most engaging simplicity of manners; the bravery of a foldier, and an inexhaustible fund of humanity; and, what forms the characteristic of great men, he was obliged to furmount many obstacles, to expose himself to danger, and especially to encounter with adversaries wor-

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Effay fur histoire generale, tom. iv. p. 20. thy of himfelf. Mr. Voltaire fays, that " he juftly paffed " for the greatest man of his time. The emperor Rodol-" phus had no reputation but among philosophers and " chymifts. Philip II. of Spain had never been in action; he was, after all, no better than an intriguing, dark, dif-" fembling tyrant; and his wisdom could not be set in comec petition with the openness and courage of Henry IV. who, with all his vivacity and flights, was yet as wife. 46 and politic as he. Elizabeth of England acquired a great reputation; but, having never furmounted the fame obfracles, the could not pretend to the fame glory. Add of to this, that her merit, whatever it might be, was ob-" foured by the farce she acted in the affair of Mary queen of Scots, whose blood left such a stain upon it, as nothing can wipe out. Pope Sixtus V. made himself famous by the obelifks he raifed, and by the monuments with which " he embellished Rome; but without this merit, which is es very far from being of the first kind, he would not have been known for any thing, excepting the having obtained " the papacy by fifteen years of diffimulation and lying, and of for having practifed in it a feverity even to cruelty. "They who are so severe upon Henry IV. for his amours, do not consider, that infirmities of this fort are often " those of the best men, and are no hindrance to governing well." Mr. Voltaire, a few pages before, had criticifed mr. Bayle for faying, that, " if Henry IV. had been made an eunuch, like Abelard, the first time he debauched his neighbour's wife or daughter, he might have " conquered all Europe, and eclipsed the glory of the Alex-" anders and the Cæfars:" " in which ridiculous suppo-" fition," fays mr. Voltaire, " his very reasoning talent, which he usually exercises with such judgment and sub-" tilty, intirely deserted him: for Cæsar was much more " debauched than Henry was amorous, and no body can fee " why Henry was a jot worse than Alexander." In short, we may fay with lord Bolingbroke, what all the histories will confirm, that Henry was possessed of " all those shin-" ing qualities which rendered him the honestest gentleman, " the bravest captain, and the greatest prince of his age." - I . We a new pay to write 20 Live

Diet. article HENRY IV.

Bolingbroke's Letter to Windham. 4

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After the death of his mafter, with which he was infinitely afflicted, Sully retired from court: for a new reign introducing new men and new measures, he was not only no longer regarded, but the courtiers also hated and plotted against him. The life he led in retreat was accompanied with decency, grandeur, and even majesty: yet it was, in some measure, imbittered with domestic troubles, arising from the extravagance and ill conduct of his eldest fon, the marquis of Rosny. He died at Villebon, the 22d of December, 1641, aged eighty-two years; and his duchess caused a flatue to be erected over his burying-place, with this inscription on the back of it: " Here lies the body of " the most high, most puissant, and most illustrious lord, " Maximilian de Bethune, marquis of Rosny, who shared " in all the fortunes of king Henry the Great; among " which was that memorable battle, which gave the crown " to the victor; where, by his valour, he gained the white " flandard, and took several prisoners of distinction. He " was by that great monarch, in reward of his many virtues " and diffinguished merit, honoured with the dignities of "duke, peer, and marshal of France, with the govern-" ments of the Upper and Lower Poitou, with the office " of grand mafter of the ordnance; in which, bearing the " thunder of his Jupiter, he took the castle of Montmelian. " till then believed impregnable, and many other fortreffes " of Sayoy. He was likewise made superintendant of the " finances, which office he discharged fingly, with a wife " and prudent economy; and continued his faithful fer-" vices till that unfortunate day, when the Cæsar of the " French nation lost his life by the hand of a parricide. " After the lamented death of that great king, he retired " from public affairs, and passed the remainder of his life in " ease and tranquillity. He died at the castle of Villebon, " December 22, 1641, aged eighty-two years."

It was a very great age for a man to live to, who had run through fo many changes and chances, and been exposed to fuch variety of perils, as this great man had been. One of these perils was of a very extraordinary kind, and deserves a particular mention. It was at the taking of a town in Memoires Cambray, in the year 1581, when, to defend the women de Sully,

from the brutality of the foldiers, the churches, with guards about them, were given them for afylums; nevertheless, a very beautiful young girl suddenly threw herself into the arms of Sully, as he was walking in the streets, and, holding him fast, conjured him to guard her from some soldiers, who, she said, had concealed themselves as soon as they saw him. Sully endeavoured to calm her fears, and offered to conduct her to the next church; but she told him she had been there, and had asked for admittance, which they refused, because they knew she had the plague. Sully thrust her from him with the utmost indignation, as well as horror, and expected every moment to be seized with the plague, which, however, by good luck did not so happen.

The character of Sully, as it was given by his mafter Henry IV. and as it is preferved in his Memoirs, will very properly conclude our account of this illustrious minister.

66 Some persons, said Henry, complain, and indeed I do

myself, fometimes, of his temper. They say he is harsh,

" impatient, and obstinate: he is accused of having too enterprising a mind, of presuming too much upon his own

" opinions, exaggerating the worth of his own actions, and

" leffening that of others, as likewife, of eagerly aspiring

" after honours and riches. Now, although I am well con-

" vinced that part of these imputations are true, and that

"I am obliged to keep an high hand over him, when he

offends me with those sallies of ill humour; yet I cannot

" cease to love him, esteem him, and employ him in all

" affairs of consequence, because I am very sure that he

" loves my person, that he takes an interest in my preserva-

tion, and that he is ardently folicitous for the honour,

" the glory, and grandeur of me and my kindom. I know,

" also, that he has no malignity in his heart; that he is in-

" defatigable in bufiness, and fruitful in expedients; that

he is a careful manager of my revenue, a man laborious

" and diligent, who endeavours to be ignorant of nothing,

" and to render himself capable of conducting all af-

fairs, whether of peace or war; who writes and speaks

" in a style that pleases me, because it is at once that of a

"foldier and statesman. In a word, I confess to you, that,

notwithstanding all his extravagancies and little transports

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Memoires,

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of paffion, I find no one so capable as he is of consoling under me every uneasiness."

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The Memoires de Sully have always been ranked among the best books of French history. They contain a most particular account of whatever passed from the peace in 1570, to the death of Henry IV. in the year 1610, a period of time, which has supplied the most copious subjects to the historians of France. They are full of numerous and various events: wars, foreign and domestic; interests of state and religion; mafter strokes of policy; unexpected discoveries; struggles of ambition; stratagems of policy; embaffies and negociations. These memoirs take their value, perhaps their greatest value, from the innumerable recitals of a private kind, which scarcely belong to the province of history: for, at the same time that they treat of the reign, they describe the whole life of Henry the Great. They are not, however, either in the form or language in which they were left by Sully: the form has been digested and methodifed, and the language has been corrected and polished. The best edition in French is that of Paris, in three volumes 4to, and also in eight volumes 12mo. They have been translated into English, and published both in 4to and 8vo. of role of the a dillow a continuous privately we exhibit we

SULPICIA, an ancient Roman poetes, who lived under the reign of Domitian, and afterwards was so celebrated and admired, that she has been thought worthy of the name of the Roman Sappho. We have nothing left of her but a fatire, or rather fragment of a fatire, against Domitian, who published a decree for the banishment of the philosophers from Rome: which satire may be found in Scaliger's Appendix Virgiliana, and other collections, but has usually been printed at the end of the fatires of Juvenal, to whom it has been falfely attributed by some. From the invocation it should seem, that she was the author of many other poems, and the first Roman lady who taught her fex to vie with the Greeks in poetry. Her language is eafy and elegant, and the feems to have had a happy talent for fatire. She is mentioned by Martial, and Sidonius Apollinaris, and is faid to have addressed to her husband Calenus, who was a Roman -

en survivido dans ham one marred esch of virus and

Roman knight, A poem on conjugat love. She was certainly a lady of a bright genius, and there is reason to lament the loss of her works.

from a mixtuo walke, anolide francis to wheat had a

SULPICIUS (SEVERUS) an ecclefiaftical writer, who flourished about the beginning of the fifth century, and was contemporary with Rufinus and St. Jerome. He was a disciple of St. Martin of Tours, whose life he has written, and friend of Paulinus, bishop of Nola, with whom he held a constant and intimate correspondence. He was illustrious for his birth, his eloquence, and still more for his piety and virtue. After he had shone with great luftre at the bar, he married very advantageously; but, losing his wife foon after, he quitted the world, and became a priest. All this appears from a letter Paulinus writ to him: " But " you, my dear brother," fays that bishop, " were more wonderfully converted to the Lord, inasmuch as, amidst all the fecular advantages of youth, and fame, and wealth, 44 and eloquence, in pleading before courts of justice, that is, upon the theatre of the world, you fuddenly threw off the flavish voke of fin, and broke the deadly bonds of 46 flesh and blood. Neither could youth, nor increase of c riches by marrying into a noble family, nor pleasures of any kind, turn you from the narrow path of virtue and falvation, into the broad and eafy way of the multitude."

He was born in the province of Aquitain, whose inhabitants were then the flower of all the Gauls, in matters of wit and eloquence. The best poets, the best rhetoricians, and the best orators of the Roman empire, of those at least who wrote in Latin, were then to be found in Aquitain. Thus in a conversation supported by Posthumianus, Severus Sulpicius, and Gallus, Gallus is made to fay, " Sed dum 16 cogito, me hominem Gallum inter Aquitanos verba facturum, vereor ne offendat vestras nimium urbanas aures " fermo rufficior." Sulpicius lived sometimes at Primuliacum, fometimes at Elufa, as we learn from Paulinus, and also at Tolosa, as we learn from his letter to his wife's mother Baffula. Some have affirmed that he was bishop of the Biturices, but they have erroneously confounded him with another Severus Sulpicius, who was bilhop of that people, Roman

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Paulin. epift, vii.

Sulp. Oper. P. 439. Lipf. 1709.

Epift. vi, xi, Vid. Oper. P: 372.

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and died at the end of the fixth century. Sulpicius lived till about the year 420. He is said, some time before he died, to have been seduced by the Pelagians; but that, returning to his old principles, he imposed a filence upon himself for the rest of his days, as the best atonement he could make for an error, into which he was led by the itch of disputation. He was a man of fine sense and great learn-The principal of his works was his Historia facra, in two books; where he gives you a fuccinct account of all the remarkable things that paffed in the Jewish or Christian churches, from the creation of the world to the confulate of Stilicon and Aurelian; that is, to about the year 400. wrote, also, the Life of St. Martin, as we have said already: Three letters upon the death and virtues of this faint; and Three dialogues; the first upon the miracles of the eastern monks, and the two last upon the extraordinary qualities and graces of St. Martin. These, with seven other epistles never before printed with his works, were all revised, corrected, and published with notes, in a very elegant edition, by mr. Le Clerc, at Leipfic, in the year 1709, 8vo.

This author is extremely elegant; there is a purity and politeness in his style, far beyond the age in which he lived. He has joined a very concile manner of expressing himself to a remarkable perspicuity, and in this has equalled even Sallust himself, whom he always imitates, and fometimes quotes. He is not, indeed, exact throughout in his Hiftory of the church, and he is prodigiously credulous upon the point of miracles. He admits, also, several false and foolish opinions, which have no foundation at all in scripture: as, for inftance, the doctrine of the Millenaries; that Nero was the Antichrist; that demons cohabited with women, &c. In the mean time, there are several of his pieces not only useful, but highly entertaining, more especially his dialogues, which are drawn up with the greatest art and justness. The first of these contains many interesting particulars: the manners and fingularities of the eaftern monks are elegantly described. An account too is given here, of the diffurbances which the books of Origen had occasioned in Egypt and Palestine, where Sulpicius delivers himself like a very wife and very moderate man. He does not entirely excuse Origen,

yet highly disapproves the rigour, with which the bishop of Alexandria had purfued his advocates and followers: and he deplores the misfortune of the church, whose peace was fo disturbed by matters, in themselves, of very little conse-He has preserved in this dialogue, in the person of Posthumianus, a "bon mot," or good saying, of an African presbyter, which deserves to be mentioned, as every reader, perhaps, may not think the worse of either him, or the prefbyter for it. This speaker had been entertained by the presbyter upon the coasts of Africa very generously and hospitably, according to his abstemious and rigid way of living; and therefore offered him at parting a few pieces of gold, by way of return for the civilities he had received. the presbyter started back, with horror as it were; and rejecling his present, told him with great earnestness, that 66 gold might deftroy, but could never support the church." " Cum ego," says Posthumianus, " presbytero illi, decem ce nummos aureos obtuliffem, refugit; altiore confilio protestatus, ecclesiam auro non strui, sed potius destrui.

Sulpic. oper. p. 391.

> SUZE (HENRIETTE DE COLIGNI, comtesse de la) a French lady, and daughter of the marshal de Coligni, and famous in her day for wit and poetry. She was married first to Thomas Hamilton, a Scotch nobleman, and then to the count de la Suze, who was also of a very illustrious family. This fecond marriage was the fource of infinite troubles to her, for the count grew jealous of her; and, in order to keep her out of the world, which she dearly loved, confined her in one of his country-houses. The countes, frighted with this plot against her, thought to countermine and defeat the effects of it best, by quitting the religion of her husband, who was an Huguenot; and so became a catholic, which however produced nothing, except a more violent enmity. The countefs at length proposed a dissolution of their marriage, and offered the count 25,000 crowns to induce him to come into it. The count accepted the terms, and the parliament dissolved it: upon which it was said, that the countess had lost 50,000 crowns in the management of this affair; for that if she would have been patient a little longer, instead of paying 25,000 crowns to her husband, fhe

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the would have received 25,000 from him; to much did he want to be rid of her. Queen Christina of Sweden said upon this occasion, that the counters de la Suze had " turned catholic, and separated from her husband, that she "might never fee him more, either in this world or the but an annuity of gol. which her hufband had fuxen!"

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Being bappily free from all painful connexions, the gave herfelf up entirely to poetry; became the delight of all the wits of her time, and the fubject of their panegyrica She excelled particularly in the elegiac way, her longs, madrigals, and odes, being reckoned much inferior to her elegies, which abound in wit, delicacy, and fine turn of fentiment. Her poems are collected and printed, with those of Pelision and madame de Scudery, at Trevoux 1725, in four volumes 12mo. Showdied in 1679.90 Father Bouhours, under the name of P. der Fleubet, wrote the following ingenious lines in her praise; in which he gives her all the nobleness of Juno, the wit of Minerva, and the beauty of Venusy 120

"Qua Dea fublimi vehitur per mania curti, osela ante

An Juno, an Pallas, an Venus ipfa venit! Si genus infpicias, Juno, fricripta, Minerva

quitted the family of mr. Godwin Swift in Ireland, and re-

SWIDT (dr. Jonathan) an illustrious English wit, and justly celebrated also for his political knowledge, was descended from a very ancient family, and born on the 30th of November 1667. His grandfather mr. Thomas Swift, was vicar of Goodrich in Herefordshire, and married mrs. Elizabeth Dryden, aunt of Dryden the poet; by whom he had fix fons, Godwin, Thomas, Dryden, William, Jonathan, and Adam. Thomas was bred at Oxford, but died young; Godwin was a barrifter of Gray's-Inn; and William, Dryden, Jonathan, and Adam, were attornies. Godwin having married a relation of the old marchioness of Ormond, the old duke of Ormond made him his attorneygeneral in the palatinate of Tipperary in Ireland. Ireland was at this time almost without lawyers, the rebellion having converted men of all conditions into foldiers. Godwin therefore determined to attempt the acquifition of a fortune in that kingdom, and the same motive induced his four bro-

Hawkeiworth's Life of Swift, prefixed to his edition of his works.

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there to go with him. Jonathan, at the age of about twenty-three, and before he went into Ireland, married mrs. Abigail Erick, a gentlewoman of Leicestershire; and about two years after left her a widow with one child, a daughter, and pregnant with another, having no means of sublistence but an annuity of 201. which her hufband had purchased for her in England, immediately after his marriage. In this diffres he was taken into the family of Godwin, her husband's eldest brother; and there, about seven months after his death, delivered of a fon, whom the called Jonathan, in remembrance of his father, and who was afterwards the celebrated dean of St. Patrick.

It happened, by whatever accident, that Jonathan was not fackled by his mother, but by a nurse, who was a native of Whitehaven; and when he was about a year old, her affection for him was become fo strong, that finding it necellary to vifit a fick relation there, the carried him with her, without the knowledge of his mother or uncle. At this place he continued about three years; for, when the matter was discovered, his mother fent orders not to hazard a fecond voyage, till he should be better able to bear it. Mrs. Swift, about two years after her husband's death, quitted the family of mr. Godwin Swift in Ireland, and retired to Leigester, the place of her nativity; but her fon was again carried to Ireland by his nurse, and replaced under the protection of his uncle Godwin. It has been generally believed, that Swift was born in England; and, when the people of Ireland displeased him, he has been heard to say, "I am not of this vile country, I am an Englishman:" but this account of his birth, is taken from that which he left behind him in his own hand-writing. Some have also thought, that he was a natural fon of fir William Temple, because for William expressed a particular regard for him; but that was impossible; for fir William was resident abroad in a public character from the year 1665, to 1670; and his mother, who was never out of the British dominions, brought him into the world in 1667. World with and a

At about fix years of age he was fent to the school of Kilkenny, and having continued there eight years, he was admitted a student of Trinity-college in Dublin. Here applying

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plying himself to books of history and poetry, to the neglect of academic learning, he was, at the end of four years, refused his degree of bachelor of arts for insufficiency; and was at last admitted speciali gratia, which is there considered as the highest degree of reproach and dishonour. Stung with the difgrace, he studied eight hours a day, for seven years following. He commenced these studies at the university of Dublin, where he continued them three years ! and during this time, he drew up the first sketch of his Tale of a tub; for Wassendon Warren, esq; a gentleman of for- life, &c. of tune near Belfast in Ireland, who was chamber-fellow with Swift, declared that he then faw a copy of it in Swift's own hand-writing.

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DeanSwift's Effay on the Swift, p. 31.

In 1688, his uncle Godwin was seized with a lethargy, and foon deprived both of his speech and memory; by which accident Swift being left without support, took a journey to Leicester, that he might consult with his mother what course of life to pursue. At this time fir William Temple was in high reputation, and honoured with the confidence and familiarity of king William. His father, fir John Temple, had been mafter of the Rolls in Ireland, and contracted an intimate friendship with Godwin Swift, which continued till his death; and fir William, who inherited his title and estate, had married a lady to whom mrs. Swift was related: she therefore advised her son to communicate his situation to fir William, and solicit his direction what to do. Sir William received him with great kindness, and Swift's first visit continued two years. Sir William had been ambaffador and mediator of a general peace at Nimeguen before the revolution; in which character he became known to the prince of Orange, who frequently visited him at Sheen, after his arrival in England, and took his advice in affairs of the utmost importance. Sir William being then lame with the gout, Swift used to attend his majesty in the walks about the garden, who admitted him to fuch familiarity, that he shewed him how to cut asparagus after the Dutch manner, and once offered to make him a captain of horse; but Swift had fixed his mind upon an ecclefiaftical life.

About this time a bill was brought into the house for triennial parliaments, to which the king was very averse, but Vol. XI. fent

10 - 24 - 63 20 - 4 - 100 fent however to consult Sir William Temple, who soon afwards sent Swift to Kensington with the whole account in writing, to convince the king how ill he was advised. This was Swift's first embassy to court, who, though he understood English history, and the matter in hand very well, yet did not prevail. Soon after this transaction he was seized with the return of a disorder, which he had contracted in Ireland by eating a great quantity of fruit, and which afterwards gradually increased, though with irregular intermissions, till it terminated in a total debility of body and mind.

About a year after his return from Ireland, he thought it expedient to take his mafter of arts degree at Oxford; and accordingly was admitted ad eundem on the 14th of June 1602, with many civilities. These, some say, proceeded from a misunderstanding of the words speciali gratia, in his testimonium from Dublin, which was there supposed to be a compliment paid to uncommon merit; but are more probably afcribed by others, to his known connection with fit William Temple. It is easy to conceive, however, that Swift, after his reputation was established, might, while he was fporting with this incident in the gaiety of his heart, pretend a mistake which never happened. From Oxford he returned to fir William Temple, and affifted him in rewifing his works: he also corrected and improved his own Tale of a tub, and added the digressions. From the converfation of fir William, Swift greatly increased his political knowledge; but suspecting fir William of neglecting to provide for him, merely that he might keep him in his family, he at length refented it so warmly, that in 1604, a quarrel enfued, and they parted.

Swift, during his residence with sir William, had never failed to visit his mother at Leicester once a year, and his manner of travelling was very extraordinary. He always went on foot, except the weather was very bad, and then he would sometimes take shelter in a waggon. He chase to dine at obscure alchouses among pedlars and oftlers, and to lie where he saw written over the door, Lodgings for a penny; but he used to bribe the maid with a tester for a

fingle bed and clean theets.

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His resolution was now to take orders; and he soon after obtained a recommendation to lord Capel, then lord deputy of Ireland, who gave him the prebend of Kilroot, in the diocese of Connor, worth about 1001. per annum. But sir William, who had been used to the conversation of Swift, soon found that he could not be content to live without him; and therefore urged him to resign his prebend in sayour of a friend, promising to obtain preferment for him in England, if he would return. Swift consented, and sir William was so much pleased with this act of kindness, that during the remainder of his life, which was about sour years, his behaviour was such as produced the utmost harmony between them. Swift, as a testimony of his friendship and esteem, wrote the Battle of the books, of which sir William is the hero; and sir William, when he died, lest him a pe-

cuniary legacy, and his posthumous works.

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Upon the death of fir William Temple, Swift applied by petition to king William, for the first vacant prebend of Canterbury or Westminster, for which the royal promise had been obtained by his late patron, whose posthumous works he dedicated to his majesty, to facilitate the success of that application. But it does not appear, that, after the death of fir William, the king took the least notice of Swift. After this he accepted an invitation from the earl of Berkeley, appointed one of the lords justices of Ireland, to attend him as chaplain and private fecretary; but he was foon removed from this post, upon a pretence that it was not fit for a clergyman. This disappointment was presently followed by another for when the deanery of Derry became vacant, and it was the earl of Berkeley's turn to dispose of it, Swift, instead of receiving it as an atonement for his late usage, was put off with the livings of Laracor and Rathbegging, in the diocese of Meath, which together did not amount to half its value. He went to refide at Laracor, and performed the duties of a parish priest with the utmost punctuality and devotion. He was indeed always very devout, not only in his public and solemn addresses to God, but in his domestic and private exercises: and yet with all this piety in his heart, he could not forbear indulging the peculiarity of his humour; when an opportunity offered, whatever might be the impro-D 2 priety

priety of the time and place. Upon his coming to Laracor, he gave public notice, that he would read prayers on Wednesday and Friday, which had not been the custom; and accordingly the bell was rung, and he ascended the desk. But, having fat some time with no other auditor than his clerk Roger, he began, " Dearly beloved Roger, the Scrip-"ture moveth you and me in fundry places;" and fo proceeded to the end of the service. Of the same kind was his race with dr. Raymond, vicar of Trim, foon after he was made dean of St. Patrick's. Swift had dined one Sunday with Raymond, and when the bells had done ringing for evening prayers, "Raymond," fays Swift, "I will lay you " a crown, that I begin prayers before you this afternoon." Dr. Raymond accepted the wager, and immediately both yun as fast as they could to the church. Raymond, the nimbler of the two, arrived first at the door, and when he entered the church walked decently towards the readingdesk: Swift never flackened his pace, but running up the isle, left Raymond behind him; and stepping into the desk, without putting on the furplice, or opening the book, began the service in an audible voice.

During Swift's refidence at Laracor he invited to Ireland a lady, whom he has celebrated by the name of Stella. With this lady he became acquainted while he lived with fir William Temple: she was the daughter of his steward, whose name was Johnson; and fir William, when he died, left her 1000 l. in confideration of her father's faithful fervices. At the death of fir William, which happened in 1699, the was in the 16th year of her age; and it was about two years afterwards, that at Swift's invitation she left England, accompanied by mrs. Dingley, a lady who was fifteen years older, and whose whole fortune, though she was related to fir William, was no more than an annuity of 271. Whether Swift at this time defired the company of Stella as a wife, or a friend, is not certain: but the reason which she and her companion then gave for their leaving England was, that in Ireland the interest of money was high, and provisions were cheap. But whatever was Swift's attachment to mrs. Johnson, every possible precaution was taken to prevent fcandal: they never lived in the fame house; when Swift

was absent, mrs. Johnson and her friend resided at the parfonage; when he returned they removed either to his friend dr. Raymond's, or to a lodging; neither were they ever known to meet, but in the presence of a third person. Swift made frequent excursions to Dublin, and some to London, but mrs. Johnson was buried in solitude and obscurity; she was known only to a few of Swift's most intimate acquaintance, and had no female companion except mrs. Dingley.

In 1701, Swift took his doctor's degree, and in 1702, foon after the death of king William, he went into England for the first time after his settling at Laracor; a journey which he frequently repeated during the reign of queen Anne, Mrs. Johnson was once in England in 1705, but returned in a few months, and never croffed the channel afterwards. He foon became eminent as a writer, and in that character was known at least to both whigs and tories. He had been educated among the former, but at length attached himself to the latter; because the whigs, as he faid, had renounced their old principles, and received others, which their forefathers abhorred. He published in 1701, A discourse of the contests and diffentions between the nobles and commons in Athens and Rome, with the confequences they had upon both those states: this was in behalf of king William and his Lord Orrery ministers, against the violent proceedings of the house of on the life commons; but from that year to 1708, he did not write of Swift, any political pamphlet.

In 1710, being then in England, he was empowered by the primate of Ireland, to folicit the queen to release the clergy from paying the twentieth part and first-fruits; and upon this occasion his acquaintance with mr. Harley commenced. As foon as he had received the primate's instructions, he refolved to apply to mr. Harley; and before he waited on him, got himself represented as a person who had been ill used by the last ministry, because he would not go fuch lengths as they would have had him. Mr. Harley received him with the utmost kindness and respect; kept him with him two hours alone; engaged in, and foon after accomplished, his business; bid him come often to see him privately; and told him, that he must bring him to the knowledge of mr. St. John. Swift presently became acquainted D 3

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with the rest of the ministers, who appear to have courted and caressed him with uncommon assiduity. He dined every Saturday at mr. Harley's with the lord-keeper, mr. secretary St. John, and lord Rivers: on that day no other person was for some time admitted; but this select company was at length enlarged to sixteen, all men of the first class, Swist included. From this time he supported the interest of his new friends with all his power, in pamphlets, poems, and periodical papers: his intimacy with them was so remarkable, that he was thought not only to defend, but in some degree to direct their measures; and such was his importance in the opinion of the opposite party, that many speeches were made against him in both houses of parliament: a reward was also offered, for discovering the author of the Public

spirit of the whigs.

Amidst all the business and honours that crowded upon him, he wrote every day an account of what occurred to Stella; and fent her a journal regularly, dated every fortnight, during the whole time of his connection with queen Anne's ministry. From these unrestrained effusions of his heart many particulars are known, which would otherwise have lain hid; and by thefe it appears, that he was not only employed, but trufted, even by Harley himself, who to all others was referved and mysterious. In the mean time, Swift had no expectations of advantage from his connection with these persons: he knew they could not long preserve their power; and he did not honour it while it lasted, on account of the violent measures which were pursued by both fides. " I use the ministry," says he, " like dogs, because I expect they will use me so .- I never knew a mi-" niftry do any thing for those, whom they make companions of their pleasures; but I care not." In the summer of 1711, he foresaw the ruin of the ministry by those mifunderstandings among themselves, which at last effected it; and it was not only his opinion, but their own, that if they could not carry a peace, they must soon be fent to the Tower, even though they should agree. In order therefore to facilitate this great event, Swift wrote the Conduct of the allies: a piece, which he confesses cost him much pains, and which fucceeded even beyond his expectations. published

Pean Swift,

published on the 27th of November 1711; and in two months time above 11,000 were fold off, feven editions have ing been printed in England, and three in Ireland. The tory members in both houses, who spoke, drew all their arguments from it; and the refolutions, which were printed in the votes, and which would never have passed but for this pamphlet, were little more than quotations from it. From this time to 1713, he exerted himself with unwearied diligence in the service of the ministry; and while he was at Windfor, just at the conclusion of the peace of Utrecht, he drew the first sketch of An history of the four last years of queen Anne. This he afterwards finished, and came into England to publish, but was disfluaded from it by lord Bo- Pope's lingbroke, who told him, the whole was fo much in the spirit of party-writing, that though it might have made a feafonable pamphlet in the time of their administration, it would be a dishonour to just history. Swift feems to have been extremely fond of this work, by declaring, as he did, that it was the best thing he had ever written: but fince his friend did not approve it, he would cast it into the fire. However, it did not undergo this fate, but was lately published in octavo, to the disappointment of all those who expected any thing great from it.

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During all this time he received no gratuity or reward, till the year 1713; and then he accepted the deanery of St. Patrick's, Dublin. A bishopric had been some time before intended for him by the queen; but archbishop Sharpe having represented him to her majesty as a man, whose christianity was very questionable, and being supported in this by a certain very great lady, it was given to another. He immediately croffed the channel to take possession of his new dignity, but did not flay in Ireland more than a fortnight, being urged by an hundred letters to haften back, and reconcile the lords Oxford and Bolingbroke. When he returned he found their animofity increased; and, having predicted their ruin from this very cause, he laboured to bring about a reconciliation, as that upon which the whole interest of their party depended. Having attempted this by various methods in vain, he went to a friend's house in Berkshire, where he continued till the queen's death; and,

while he was at this place, wrote a discourse called Free thoughts on the present state of affairs, which however was not published till some time after.

Before we attend Swift to Ireland, it is necessary to give a little history of his Vanessa, because his connections with her were made in England. Among other persons, with whom he was intimately acquainted during the gay part of his life, was mrs. Vanhomrigh. She was a lady of good family in Ireland, and became the wife of mr. Vanhomrigh, first a merchant of Amsterdam, then of Dublin, where he was raised by king William, upon his expedition into Ireland, to very great places. Dying in 1703, he left two fons and two daughters; but the fons foon after dying, his whole fortune, which was confiderable, fell to the daughters. In 1709, the widow and the two young ladies came to England, where they were visited by persons of the first quality; and Swift, lodging near them, used to be much there, coming and going without any ceremony, as if he had been one of the family. During this familiarity, he became infenfibly a kind of preceptor to the young ladies, particularly the eldest, who was then about twenty years old, was much addicted to reading, and a great admirer of poetry. Hence admiring, as was natural, fuch a character as that of Swift, the foon passed from admiration to love; and, urged a little perhaps by vanity, which would have been highly gratified by an alliance with the first wit of the age, she ventured to make the doctor a proposal of marriage. He affected first to believe her in jest, then to rally her on so whimsical a choice, and at last to put her off without an absolute refusal: and, while he was in this fituation, he wrote the poem called Cadenus and Vanessa. It was written in 1713, a short time before he left Vanessa and the rest of his friends in England, and returned to the place of his exile, as he used frequently to call it. In 1714, mrs. Vanhomrigh died, and having lived very high, left some debts, which it not being convenient for her daughters, who had also debts of their own, to pay at present, to avoid an arrest they followed the dean into Ireland.

Upon his arrival to take possession of his deanery, he had been received with great kindness and honour; but now, upon e

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upon his return after the queen's death, he experienced every possible mark of contempt and indignation. The tables were turned; the power of the tories and the dean's credit were at an end; and as a defign to bring in the pretender had been imputed to the queen's ministry, fo Swift lav now under much odium, as being supposed to have been a wellwisher in that cause. As soon as he was settled at Dublin, mrs. Johnson removed from the country to be near him, but they still lived in separate houses; his residence being at the deanery, and hers in lodgings, on the other fide of the river Liffy. The dean kept two public days every week, on which the dignity of his station was sustained with the utmost elegance and decorum, under the direction of mrs. Johnson. As to his employment at home he seems to have had no heart to apply himself to study of any kind, but to have refigned himself wholly to such amusements and such company as offered; that he might not think of his fituation, the misfortunes of his friends, and his disappointments. "I was three years," fays he to Gay, "reconciling myself Pope's so to the scene and business, to which fortune hath con-" demned me; and flupidity was what I had recourse to."

The first remarkable event of his life, after his settlement at the deanery, was his marriage to mrs. Johnson, after a most intimate friendship of more than fixteen years. This was in the year 1716; and the ceremony was performed by dr. Ashe, then bishop of Clogher, to whom the dean had been a pupil in Trinity-college, Dublin. But whatever were the motives to this marriage, the dean and the lady continued to live afterwards, just in the same manner as they had lived before. Mrs. Dingley was flill the inseparable companion of Stella, wherever she went; and she never refided at the deanery, except when the dean had his fits of giddiness and deafness. Till this time he had continued his visits to Vanessa, who preserved her reputation and friends, and was visited by many persons of rank, character, and fortune, of both fexes: but now his vifits were less frequent. In 1717, her fifter died; and the whole remains of the family fortune centering in Vanessa, she retired to Selbridge, a small house and estate about twelve miles from Dublin, which had been purchased by her father. From this place she bottowqL.

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the wrote frequently to the dean, and he answered her letters: the pressed him to marry her, but he rallied, and fill avoided a positive denial. She pressed him still more, either to accept or refuse her as a wife; upon which he wrote an answer, and delivered it with his own hand. The receipt of this, which probably communicated the fatal fecret of his marriage with Stella, the unhappy lady did not furvice many weeks: however, the was fufficiently composed to cancel a will fhe had made in the dean's favour, and to make another, in which she left her fortune to her two executors, dr. Berkeley, bishop of Cloyne, and mr. Marshall, one of the king's which the dignity or his fiction was

ferjeants at law.

From 1716 to 1720, is a chasm in the dean's life, which it has been found difficult to fill up: lord Orrery thinks, with great reason, that he employed this time upon Gulliver's travels. This work is a moral political romance, in which Swift has exerted the strongest efforts of a fine irregular genius: but while his imagination and wit delight, it is hardly possible not to be sometimes offended with his satire, which fets not only all human actions, but human nature itself, in the worst light. The truth is, Swift's disappointments had rendered him fplenetic and angry with the whole world; and he frequently indulged himself in a misanthropy that is intolerable: he has done to particularly in fome parts of this work. About this time the dean, who had already acquired the character of a humorist and wit, was first regarded with general kindness, as the patriot of Ireland. He writ a Proposal for the use of Irish manufactures, which made him very popular; the more fo, as it immediately raifed a violent flame, fo that a profecution was commenced against the printer. In 1724, he writ the Drapier's letters; those brazen monuments of his fame, as lord Orrery calls them. A patent having been iniquitously procured by one Wood to coin 180,000 l. in copper, for the use of Ireland, by which he would have acquired exorbitant gain, and proportionably impoverished the nation; the dean, in the character of a draper, wrote a feries of letters to the people, urging them not to receive this copper money. These letters united the whole nation in his praife, filled every fireet with his effigy, and every voice with acclamations; and Wood, though **fupported**

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fupported for some time, was at length compelled to withdraw his patent, and his money was totally suppressed. From this time the dean's influence in Ireland was almost without bounds: he was consulted in whatever related to domestic policy, and particularly to trade. The weavers always confidered him as their patron and legislator, after his proposal for the use of Irish manufactures; and when elections were depending for the city of Dublin, many corporations refused to declare themselves, till they knew his fentiments and inclinations. Over the populace he was the most absolute monarch that ever governed men; and he was regarded by perfons of every rank, with veneration and esteem.

He was feveral times in England on a vifit to mr. Pope, after his fettlement at the deanery, particularly in 1726 and 1727. On the 28th of January 1727, died his beloved Stella, in the 44th year of her age, regretted by the dean with fuch excefs of affection, as the keenest sensibility only could feel, and the most excellent character excite; she had been declining from the year 1724. Stella was a most amiable woman both in person and mind. Her statute was tall, her hair and eyes black, her complexion fair and delicate, her features regular, foft, and animated, her fhape easy and elegant, and her manner feminine, polite, and graceful: there was natural music in her voice, and complacency in her aspect: fhe abounded with wir, which was always accompanied with good nature; her virtue was founded upon humanity, and her religion upon reason; her morals were uniform, but not rigid, and her devotion was habitual, but not oftentatious. "Why the dean did not fooner marry Hawkef-" this most excellent person; why he married her at all; " why his marriage was so cautiously concealed; and why " he was never known to meet her but in the prefence of a third person, are enquiries which no man can answer," fays the writer of his life, "without abfurdity." Nor fo far at least, if not fomething farther, we think may be anfwered, and without abfurdity too. "He did not marry " her fooner," we fay, because his original intention was not to marry her at all: he never suffered his behaviour towards females to exceed the limits of Platonic love; and the innocence of his commerce with Vanessa seems now to be acknowledged

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acknowledged by every body, as well as by this writer. "He did marry her at length," probably to cure and put an end to those constant uneafinesses and jealousies, which his frequent visits to Vanessa must naturally raise in her. "His marriage was cautiously concealed," because he never intended to acknowledge her as his wife; and "he was cautious never to meet her but in the presence of a third " person," because, by reason of his known intimacy and connection with Stella above all other women, her character was greatly exposed to unfavourable suspicions, and therefore to be guarded with all possible care and tenderness against them. Thus, this author's enquiries may manifeftly be answered without absurdity: but the main, and, indeed, fole difficulty is, why Swift should not defire a nearer commerce with fuch a woman as Stella, and confequently acknowledge and receive her publicly as his wife? Yet the answer has been made a thousand a times, though no body feems to acquiesce in it; namely, that " he was " not made like other men." Add to this, that Swift was a man of great pride, and could not have borne to be despised, however secretly; that he loved female converse, and to be courted and admired by wits of that fex, of which Stella was at the head; that he despaired of supporting that dignity and credit, even with the delicate Stella, in a state of nearer commerce, which he was always fure of preferving at some distance: add all these considerations together, and the folution of this mighty mystery may probably not appear impossible. Supposing Swift to have been guided in this affair by mere caprice and humour, he cannot but be feen in a most ungracious light, and considered as a man utterly devoid of humanity: for it is generally agreed, that Stella's immature death was occasioned by the peculiarity of his conduct towards her. It appears by feveral little incidents, that the regretted and disapproved this conduct, and that fhe fometimes reproached him with unkindness; for to such regret and reproach he certainly alludes, in the following verse on her birth-day, in 1726:

[&]quot;O, then, whatever heav'n intends,

[&]quot;Take pity on your pitying friends:

" Nor let your ills affect your mind,

" To fancy they can be unkind;

" Me, furely, me you ought to spare,

" Who gladly would your fufferings share."

It is faid the dean did at length earnestly desire, that she might be publicly owned as his wife; but as her health was then declining, she said, it was too late, and insisted, that they should continue to live, as they had lived before. To this the dean in his turn consented, and suffered her to dispose entirely of her own fortune, by her own name, to a

a rublic charity, when she died.

From the death of Stella his life became much retired, and the austerity of his temper increased: he could not enjoy his public days; these entertainments were therefore discontinued, and he sometimes avoided the company of his most intimate friends; but in time he grew more desirous of company. In 1732, he complains, in a letter to mr. Gay, that he had a large house, and should hardly find one visitor, if he was not able to hire him with a bottle of wine: and, in another to mr. Pope, that he was in danger of dying poor and friendless, even his semale friends having forsaken him; which, as he says, vexed him most. These complaints were afterwards repeated in a strain of yet greater sensibility and self-pity: All my friends have forsaken me:

" Vertiginosus, inops, furdus, male gratus amicis.

" Deaf, giddy, helples, left alone,

" To all my friends a burden grown."

As he lived much in solitude, he frequently amused himfelf with writing; and it is very remarkable, that although his mind was greatly depressed, and his principal enjoyment at an end when mrs. Johnson died, yet there is an air of levity and trisling in some of the pieces he wrote afterwards, that is not to be found in any other: such in particular are his Directions to servants, and several of his letters to his friend dr. Sheridan. In 1733, when the attempt was made to repeal the test act in Ireland, the differences often affected to call themselves brother-protestants, and sellow-christians, with the members of the established church. Upon this

occasion the dean wrote a short copy of verses, which so provoked one Bettefworth, a lawyer and member of the Irish parliament, that he swore, in the hearing of many persons, to revenge himself either by murdering or maining the author; and, for this purpose, he engaged his footman with two ruffians, to fecure the dean wherever he could be This being known, thirty of the nobility and gentry, within the liberty of St. Patrick's, waited upon the dean in form, and presented a paper subscribed with their names, in which they folemnly engaged, in behalf of themselves and the rest of the liberty, to defend his person and fortune, as the friend and benefactor of his country. When this paper was delivered, Swift was in bed deaf and giddy, yet made a shift to dictate a proper answer. These fits of deafness and giddiness, which were the effects of his furfeit, before he was twenty years old, became more frequent and violent, in proportion as he grew into years: and in 1736, while he was writing a fatire on the Irish parliament, which he called the Legion club, he was feized with one of these fits, the effect of which was so dreadful, that he left the poem unfinished, and never afterwards attempted a composition either in verse or prose that required a course of thinking. or perhaps more than one fitting to finish.

From this time his memory was perceived gradually to decline, and his passions to pervert his understanding; and in 1741, he was so very bad, as to be utterly incapable of conversation. Strangers were not permitted to approach him, and his friends found it necessary to have guardians appointed of his person and estate. Early in 1742, his reafon was subverted, and his rage became absolute madness. In October his left eye swelled to the fize of an egg, and feveral large boils broke out on his arms and body; the extreme pain of which kept him awake near a month, and during one week it was with difficulty, that five perfons restrained him by mere force from pulling out his own eyes. Upon the fubfiding of these tumours he knew those about him; and appeared so far to have recovered his understanding and temper, that there were hopes he might once more enjoy fociety. These hopes, however, were but of short duration: for, a few days afterwards, he funk into a state of

total infentibility, flept much, and could not, without great difficulty, be prevailed on to walk crofs the room. This was the effect of another bodily difease, his brain being loaded with water. Mr. Stevens, an ingenious clergyman of Dublin, pronounced this to be the cafe during his illness; and upon opening his body, it appeared that he was not miltaken. After the dean had continued filent a whole year, in this flate of helpless idiotism, his house-keeper went into his room on the 30th of November in the morning, and told him, it was his birth-day, and that bonfires and illuminations were preparing to celebrate it as usual: to which he immediately replied, " It is all folly, they had better let it alone." Some other inflances of short intervals of fensibility and reason, after his madness ended in Aupor, seem to prove, that his diforder, whatever it was, had not defroyed, but only suspended the powers of his mind. In 1744, he now and then called his fervant by name; and once attempting to speak to him, but not being able to express his meaning, he thewed figns of much uncafinels, and at last faid, "I am " a fool." Once afterwards, as his fervant was taking away his watch, he faid, "bring it here;" and when the fame fervant was breaking a large hard coal, he faid, "That is a stone, you blockhead." From this time he was perfeetly filent, till the latter end of October 1745, and then died, without the least pang or convulsion, in the 78th year of his age.

His works have been printed often, and in various forms, and from them it is easy to collect his character. Some very good memoirs also of his life have appeared, particularly lord Orrery's Remarks, &c. Dean Swift's Essay, &c. Observations, &c. supposed to be written by dr. Delany; from all which we have transcribed what seemed proper for our purpose, not a little assisted by the late editor of Swift's works, who, in his life prefixed, had ranged the materials

ready to our hands.

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of al Though we have referred the reader to his works for his general character, yet there are some particulars relating to his conversation and private occonomy, which we will mention. He had a rule never to speak more than a minute at a time, and to wait for others to take up the conversation.

He greatly excelled in punning, and he used to say, that none despised this talent, but those who were without it. He also greatly excelled in telling a story, but in the latter part of his life used to tell them too often: he never dealt in the double entendre, or profaneness upon facred subjects. He loved to have ladies in the company, because it preserved, he said, the delicacy of conversation: yet it is certain there are in his writings greater indelicacies, than any double entendres can amount to. He kept his friends in some degree of awe, yet was more open to admonition than to flattery. Though he appeared churlish and austere to his fervants, yet he was in reality a most kind and generous mafter; and he was also very charitable to the poor. In the mean time it must be owned, that there was not any great foftness or sympathy in his nature; although, perhaps, not quite fo much misanthropy, as appears in his writings: and all allow, that he grew covetous as he grew old. As an ecclesiastic, he was scrupulously exact in the exercise of his function, as well with regard to spiritual as temporal things. His manner was without ceremony, but not ruffic; for he had a perfect knowledge of all the modes and variations of politeness, though he practised them in a manner peculiar to himself. He was naturally temperate, chaste, and frugal; and, being also naturally high-spirited, and considering wealth as the pledge of independence, it is not strange that his frugality should verge towards avarice.

As to his political principles, if his own account may be taken, he abhorred whiggism only in those, who made it consist in damning the church, reviling the clergy, abetting the dissenters, and speaking contemptuously of revealed religion. He always declared himself against a popish successor to the crown, whatever title he might have by proximity of blood; nor did he regard the right line upon any other account, than as it was established by law, and had much weight in the opinions of the people. That he was not at any time a bigot to party, or indiscriminately transferred his resentments from principles to persons, was so evident by his conduct, that he was often rallied by the ministers, for never coming to them without a whig in his sleeve; and though he does not appear to have asked any thing

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for himself, yet he often pressed lord Oxford in favour of mr. Addison, mr. Congreve, mr. Rowe, and mr. Steel. He frequently conversed with all these, chusing his friends by their personal merit, without any regard to their political principles; and in particular, his friendship with mr. Addison continued inviolable, and with as much kindness, as when they used to meet at lord Hallisax's or lord Somers's, who were leaders of the opposite party.

By his will, which is dated in May 1740, just before he ceased to be a reasonable being, he left about 1200 l. in legacies; and the rest of his fortune, which amounted to about 11,000 l. to erect and endow an hospital for ideots and lunatics. He was buried in the great isle of St. Patrick's cathedral, under a stone of black marble, inscribed with the sollowing Latin epitaph: it was written by himself, and shews a most unhappy misanthropic state of mind.

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" Jonathan Swift, S. T. P.

" Hujus ecclesiæ cathedralis decani,

"Ubi sæva indignatio ulterius cor lacerare nequit.

" Abi, viator, & imitare,

" Si poteris,

" Strenuum pro virili libertatis vindicatorem.

" Obiit, &c."

SYBRECHT (JOHN) a landskip painter, was born at Antwerp in Brabant, about the year 1630, and brought up in that city under his father. He was a close imitator of nature in all his landskips; and in his younger days went upon the Rhine, and other adjacent places, where he drew feveral pleafant views in water-colours. He spent more of his life in that way, than in painting; and therefore it is no wonder, that his drawings were more valued than his pic-The duke of Buckingham, passing through the Netherlands, in his way home from his embassy into France, staid some time at Antwerp; where, meeting with some of this master's works in landskip, he was so well pleased with them, that he invited him over to England, and promised to make him his painter in that way. Sybrecht came, and continued in his service three or four years: then worked VOL. XI. E for

for the nobility and gentry of England, and was in vogue a long time. He drew several sorts of cattle remarkably well, and usually contrived to place some of them in his landskips. He died in London about the year 1703, and was buried in St. James's church.

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Oxon.vol.ii.
—General
dictionary.

SYDENHAM (THOMAS) an excellent English physician, was the fon of William Sydenham, esq; of Winford Eagle, in Dorsetshire, and was born there about the year 1624. In 1642, he became a commoner of Magdalenhall in Oxford; but left that place, when it was turned into a garrison for king Charles I. He went to London, where he fell accidentally into the company of dr. Cox, an eminent physician, who, finding him to be a person of extraordinary parts, encouraged and put him into a method of studying physic, at his return to the university. After the garrison was delivered up to the parliament, he retired again to Magdalen-hall, entered on the physic line, and was created bachelor of physic, the 14th of April, 1648, not having before taken any degree in arts. About that time subscribing and fubmitting to the authority of the vifitors appointed by the parliament, he was, through the interest of a very near relation, made fellow of All-fouls-college, in the place, fays mr. Wood, of one of those many then ejected for their loy-After he had continued fome years there, in a vigorous application to the study of physic, he left the university, without taking any other degree there; and at length fettling in Westminster, became doctor of his faculty at Cambridge, licentiate of the college of physicians, and the chief physician of his time, from 1660 to 1670. Then he began to be disabled by the gout, and could not attend the practice so well; yet continued to increase in fame both at home and abroad, as well by his great skill and judgment shewn upon all occafions, as by various pieces published from time to time. He died at his house in Pall-mall, the 29th of December, 1689, and was buried in the church of St. James, Westminster. His works have been collected, and frequently printed at London, in one large volume 8vo. They were also printed at Leipsic, in 1711, 12mo; at Geneva, in 1716, in two volumes 4to, with feveral tracts by other writers;

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and at Leyden in 8vo. They were written by himself in English, but translated into Latin, before they were published, by some of his friends. His Observationes medicae circa morborum acutorum historiam & curationem, which he dedicated to dr. Mapletoft, professor of physic in Greshamcollege, was translated by that gentleman; his other pieces by mr. Gilbert Havers, of Trinity-college in Cambridge,

a fludent in physic, and friend of dr. Mapletoft.

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Sydenham has frequently been called the father of physic among the moderns. He tells us, in the preface which stands before his works, that the increase and perfection of the medical art is to be advanced by these two means: by compoling an history of diffempers, or a natural and exact description of distempers, and their symptoms; and by deducing and establishing a method of cure from thence. This is the way which that great delineator of the right road to real knowledge in all its various branches, the lord Bacon, had pointed out; and its being more closely pursued by Sydenham than by any modern physician before him, is what has juffly intitled him to those high encomiums, which have ever been paid him. Sir Richard Blackmore affirmed, and Treatife upall are now convinced, that Sydenham, " who built all his " maxims and rules of practice upon repeated observations 1723, 8vo. " on the nature and properties of diseases, and the power of " remedies, has compiled fo good an history of diftempers; " and so prevalent a method of cure, that he has improved " and advanced the healing art much more than dr. Willis " with all his curious speculations and fanciful hypotheses." He relates of himself, in his dedication to dr. Mapletoft, that ever fince he had applied himself to the practice of physic, he had been of opinion, and the opinion had been every day more and more confirmed in him, that the medical art could not be learned fo furely, as by use and experience; and that he, who should pay the nicest and most accurate attention to the symptoms of diffempers, would infallibly succeed best in fearching out the true means of cure. For this reason, fays he, I gave myfelf up intirely to this method of proceeding, perfectly fecure and confident, that while I followed nature as my guide, I could never err. He tells him afterwards, that mr. Locke approved his method, which he conboth interes ?? E 2 fidered

Ward's Lives of the profesiors of Greshamcollege, p. 275, Lond. 1740, folio.

on the smallpox, pref. 5. mill lein

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fidered as no small sanction to it; and what he says upon this occasion of mr. Locke, is so remarkable, that I think it worth transcribing. "Nosti præterea, quam huic meæ methodo suffragantem habeam, qui eam intimius per omia perspexerat, utrique nostrum conjunctissimum dominum Joannem Locke; quo quidem viro, sive ingenio judicioque acri & subacto, sive etiam antiquis, hoc est, optimis moribus, vix superiorem quenquam inter eos qui nunc sunt homines repertum iri consido; paucissimos certe pares." There is a Latin copy of hexameter and pentameter verses by mr. Locke, addressed to Sydenham, and prefixed to his Treatise upon severs.

Treatife upon the smallpox, p. 11.

To go on with our physician. Sir Richard Blackmore having observed, that a man of good sense, vivacity, and spirit, may arrive to the highest rank of physicians, without the affiftance of great erudition and the knowledge of books, tells us, that " this was the case of dr. Sydenham, who became an able and eminent physician, though he never " defigned to take up the profession, till the civil wars were composed; and then being a disbanded officer, he entered " upon it for a maintenance, without any learning properly or preparatory for the undertaking of it. And to shew the reader what contempt he had for the writings in physic, when one day I asked him what books I should read to " qualify me for practice, he replied, Read don Quixote, it is a very good book, I read it still: fo low an opinion " had this celebrated man of the learning collected out of " the authors, his predecessors. And a late celebrated phy-" fician," meaning dr. John Radcliffe, "whose judgment " was univerfally relied upon as almost infallible in his prose fession, used to say, as I am well informed, that when he 46 died, he would leave behind him the whole mystery of " physic in half a sheet of paper. It is true both these 46 doctors carried the matter much too far by vilifying learn-" ing, of which they were no mafters, and, perhaps, for " that reason." The compiler of this article in the General dictionary, quoting this passage from fir Richard Blackmore, has with great judgment thought proper to qualify it a little with the following anecdote: "Sir Hans Sloane," fays he, to whom this article was read, and who was very well ac-« quainted

" quainted with dr. Sydenham, told me, that he never knew

" a man of brighter natural parts, than that physician; that " he believed what is here faid about don Quixote to be

" merely out of joke; and that Tully was dr. Sydenham's

" favourite author, he having a fine bufto of him in his

" fludy."

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He had an elder brother William, who was some time Wood, ib.gentleman commoner of Trinity-college in Oxford, and entering into the parliament's army, acquitted himself fo gloriously, that he rose by several gradations to the highest posts and dignities. In 1649, he was appointed governor of the isle of Wight, and made vice admiral of that isle and Hampshire. In 1653, he was summoned to parliament for Dorsetshire; in 1654, made commissioner of the treasury, and member of the privy-council; and in 1658, summoned to parliament by the protector Richard Cromwell. This connection, together with his own principles and former engagements, would probably hinder dr. Sydenham from being a very popular physician, during the period of his flourishing; that is, in the reigns of Charles II. and James II.

We have mentioned fome Latin verses of mr. Locke to dr. Sydenham, we will here subjoin them, not merely as an eloge upon Sydenham, but to give the reader a specimen of mr. Locke's talent's in poetry, which perhaps is not to be found any where elfe.

> Authori In tractatum ejus

De febribus. " Febriles æstus, victumque ardoribus orbem " Flevit non tantis par medicina malis.

" Nam post mille artes, medicæ tentamina curæ,

" Ardet adhuc febris, nec velit arte regi.

" Præda fumus flammis; folum hoc speramus ab igne, "Ut restet paucus, quem capit urna, cinis.

"Dum quærit medicus febris causamque modumque. "Flammarum & tenebras, & fine luce faces;

"Quas tractat patitur flammas, & febre calescens, " Corruit ipse suis victima rapta focis.

Qui tardos potuit morbos, artusque trementes

Sistere, febrili se videt igne rapi.

and General dictionary.

- Sic faber exesos fulfit tibicine muros,
- Dum trahit antiquas lenta ruina domos.
- Sed fi flamma vorax miseras incenderit ædes, Unica flagrantes tunc sepelire salus.
- Fit fuga, tectonicas nemo tunc invocat artes, "Cum perit artificis non minus usta domus."
- "Se tandem Sydenham febrisque scholæque surori de la Copponens, morbi quærit & artis open.
- "Non temere incufat teche putredinis ignes; " Managara
- "Nec fictus, febres qui fovet, humor erit.
 "Non bilem ille movet, nulla hic pituita: falutis
- " Quæ spes, si fallax ardeat intus aqua?"
 "Nec doctas magno rixas oftentat hiatu,
- " Nec doctas magno rixas oftentat hiatu,
 "Queis ipsis major febribus ardor inest.
- Innocuas placide corpus jubet urere flammas,

 Et justo rapidos temperat igne focos.
- " Quid febrim extinguat, varius quid postulat usus,
 " Solari ægrotos qua potes arte, docet.
- "Hactenus ipsa suum timuit natura calorem,
 "Dum sæpe incerto, quo calet, igne perit:
- "Dum reparat tacitos male provida fanguinis ignes,
 "Prælufit bufto, fit calor ifte rogus."
- " Jam secura suas soveant præcordia stammas,
- "Quem natura negat, dat medicina modum.
 "Nec folum faciles compescit sanguinis æstus,
 - " Dum dubia est inter spemque metumque salus;
- "Sed fatale malum domuit, quodque aftra malignum "Credimus, iratam vel genuisse stygem.
- "Extorsit Lachesi cultros, pestique venenum "Abstulit, & tantos non sinit esse metus."
- " Quis tandem arte nova domitam mitescere pestem "Credat, & antiquas ponere posse minas?
- "Post tot mille neces, cumulataque funera busto,
 "Victa jacet parvo vulnere dira lues.
- "Atherize quanquam spargant contagia sammæ, "Quicquid inest istis ignibus, ignis erit."
- " Delapíæ cælo flammæ licet acrius urant,
 " Has gelida extingui non nifi morte putas?
- "Tu meliora paras, victrix medicina; tuusque,
 "Pestis quæ superat cuncta, triumphus erit.

required a perfect maftery of the Latin and Creek trace

Wive liber, victis febrilibus ignibus; unus, "Te fimul & mundum qui manet, ignis erit.

nilib and hindirw and with the of Locke, A.M. noi a . Lx zede Christi Oxon."

SYLBURGIUS (FREDERICUS) a learned German, eminent for his great skill in the Greek tongue, was born at Adam, de Marpurg, in the landgraviate of Hesse, in 1546. His father, although a farmer, gave him a liberal education, and he made fo good an use of it, as to become perfect in the Latin, French, and Greek tongues, at a time when the Greek was understood but by very few. He was a school-master at Licha, for some of the first years of his life; but afterwards quitted that employment, and applied himself wholly to the revising and correcting ancient authors, the Greek particularly, many of which were published by him from the preffes of Wechel and Commelin. Among these were Aristotle, Herodotus, Dionysius Halicarnassensis, Dion Cassius, Justin Martyr, Clemens Alexandrinus, Theodoret, &c. He greatly affifted Henry Stephens, in compiling his Thefaurus Græcæ linguæ; and was also the author of a Greek grammar, which was much valued. For these and other services, he had an annual stipend allowed him by the university of Marpurg. He was univerfally well spoken of by the learned, and died much lamented by them in 1596. "Unhappy event," Epift. xlviii. fays Cafaubon, " to the republic of letters! for, a few days to before his death, he fent me word by Commelin of many is new labours projected and begun. The lovers of Greek " have more especially reason to deplore the loss of him."

This learned man had a wife, but was not very happy with her. Learned men should never be married; they are not to the tafte of women in general.

of Comovaille: but the latter had few

SYLVIUS (JAMES) or JAMES DE LA BOE, a most Bayle, under celebrated physician of France, was the fon of Nicholas du Bois, a camblet-weaver, who had eleven fons and four James. daughters; and was born at Amiens in Picardy, in the year 1478. He went through a course of classical learning, under his elder brother Francis Sylvius, who was principal of the college of Tournay at Paris, and was a great promoter of letters

Francis and

letters in that age of barbarism. There he learned the Latin tongue in much greater purity than it had been taught for a long time; and hence it was, that his writings are diffinguished to such advantage by the elegance of the style. acquired a perfect mastery of the Latin and Greek tongues. and some little knowledge of the Hebrew; and applied himfelf also to mathematics and mechanics so successfully, as to invent machines, which deferved public notice. When the time was come of giving himself intirely up to physic, to which study his inclination had always led him, he traced it up to its fources, and engaged so deeply in the reading of Hippocrates and Galen, that he scarcely did any thing but examine and translate those two authors. He discovered from thence the importance of anatomy, and applied himfelf to it fo ardently, that he became as great a master as that age would permit. He studied pharmacy with no less care, and took feveral journies to fee upon the place the medicines, which different countries produce. Upon his return to Paris, he read lectures, and explained in two years a course of physic from Hippocrates and Galen; which spread his ruputation fo, that scholars from all parts of Europe resorted to him. But before he became so famous he met with great opposition from the physicians of Paris, who were extremely displeased, that a man, who was no doctor any where in physic, should presume to teach that science in the metropohis of the kingdom. These murmurs induced him to go to Montpelier in 1530, to take his degrees there, but he returned without them: his avarice, of which we shall speak by and by, not permitting him to be at the necessary charges. He endeavoured at his return to reconcile the phylicians to him, and was admitted bachelor of physic in June 1531. In 1535, he taught in the college of Tricquet, while Fernelius taught in that of Cornouaille; but the latter had few scholars, while the former had a great number. The reason of this difference was, that Sylvius diffected bodies, and read lectures upon botany and the preparation of medicines, which Fernelius did not. The professorship of physic in the royal college becoming vacant in 1548, Sylvius was pitched upon to fill it, which he did, after hesitating about it two years. He continued in it till his death, which happened

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pened the 13th of January 1555. He was never married; and shewed even an aversion to women. His behaviour was rude and barbarous. He seldom jested, or departed from his gravity; and when he was inclined to become more fociable by this, did it awkardly. The only merry faying related of him is, that " he had parted with three beafts, " his cat, his mule, and his maid." His avarice was extreme, and he lived in the most fordid manner : he allowed his fervants nothing but dry bread, and had no fire all the winter. Two things ferved him as a remedy against cold; he played at foot-ball, and carried a great log upon his shoulders: he said, that the heat which he gained by this exercise was more beneficial to his health than that of a fire. In short, this passion for money obscured the lustre of all his great qualities; for he was not an avaricious man, but avarice itself.

He was upon very ill terms with Vefalius, who occasioned him the greatest vexation he ever suffered. Sylvius's excellency lay in anatomy; and he had prepared a work upon that subject, which he considered as a master-piece. Upon this, Vesalius published in 1541, his Opus anatomicum, which was fo well written, and illustrated with fo many beautiful figures, that it was universally admired. Two circumstances aggravated this grievance; Vesalius had been Sylvius's pupil; and he had attacked Galen, whom Sylvius defended, even to his errors. The works of Sylvius have been often printed.

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SYMMACHUS, a citizen and fenator of ancient Blount's Rome, and conful in the year 391, has left us ten books of Censura auepiftles; from which, as well as from other things, we col- Fabricii lect, that he was a warm opposer of the christian religion. Bibl. Latin. This he shews particularly in the 61st epistle of the xth book. addressed to the emperor Valentinian, where he stoutly pleads the cause of paganism. He was banished from Rome by this emperor, on fome account or other, but afterwards recalled and received into favour by Theodosius. Ammianus Mar- Hift. lib. cellinus speaks of him as a man of great learning and modefty; and his epiftles shew him to have been a man of acute parts, and of eloquence, fuch as eloquence was in his time;

time; that is, verbose & florid. Scioppius, Pareus, and other learned men, have written notes upon the epistles of Symmachus: we know of no later edition of them than that of Frankfort 1642, 8vo. Ambrose, bishop of Milan, wrote against Symmachus; and so did the christian poet Prudentius. The style of address, used by this last author, when he was going to consute Symmachus, is so exceedingly different from that of modern polemic writers against insidels, that a specimen of it may serve for a curiosity:

" O linguam miro verborum fonte fluentem,

Romani decus eloquii, cui cedat & ipse

" Tullius: has fundit dives facundia gemmas!

" Os dignum, æterno tinctum quod fulgeat auro,

er Si mallet laudare Deum.-"

Prud. lib. i. contra Symmach.

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Fabric, Bib. Græc,

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SYNESIUS, an ancient father and bishop of the christian church, flourished at the beginning of the fifth century. He was born at Cyrene in Africa, a town fituated upon the borders of Egypt, and afterwards travelled to his neighbouring country for improvement, where he happily succeeded in his studies under the celebrated philosophess Hypatias who prefided at that time over the Platonic school at Alexandria. Nicephorus, patriarch of Constantinople, who wrote annotations on a piece of Synesius called De insomniis, represents him as a man of prodigious parts and learning; and fays, that " there was nothing he did not know, no science wherein he did not excel, no mystery in which he was " not initiated and deeply versed." His works are in high esteem with the curious; but his epistles, fays Suidas, are admirable. They are, in the opinion of Photius, as well as Evagrius, " elegant, agreeable, fententious, and learned." Synefius was a man of noble birth, which added no less weight to his learning, than this reflected luftre on his quality; and both together procured him great credit and authority. He went, about the year 400, upon an embaffy, which lasted three years, to the emperor Arcadius at Constantinople, on the behalf of his country, which was miserably harraffed by the auxiliary Goths and other Barbarians: and it was then, as he himself tells us, that "with greater bold-

In Iomores.
Phot. in cod. 26 —
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of ness than any of the Greeks, he pronounced before the " emperor an oration concerning government." About the year 410, when the citizens of Ptolemais applied to Theophilus of Alexandria for a bishop, Synesius was appointed and confecrated, though he took all imaginable pains to decline the honour. He declared himself not at all convinced of the truth of some of the most important articles of christianity. He was verily perfuaded of the existence of the foul before its union with the body: he could not conceive the refurrection of the body; nor did he believe, that the world should ever be destroyed. Moreover, he frankly owned himfelf to have such an affection for his wife, that he would not confent, either to be separated from her, or to live in a clandestine manner with her; and, in short, fairly told Theophilus, that if he did infift upon making him a bishop, he must leave him in possession of his wife and all his notions. Theophilus at length fubmitted to these terms, Arange as Hist liter. they were, " upon a prefumption," it is faid, " that a man, " whose life and manners were in every respect so exem- 1740. " plary, could not possibly be long a bishop, without being " enlightened with fo heavenly a truth. Nor," continues Cave, " was Theophilus deceived; for Synefius was no " fooner feated in his bishopric, than he easily digested the "doctrine of the refurrection. Nec ea spes sefellit; facil-" lime enim, fimul ac episcopus creatus est, refurrectionis " etiam doctrinam credidit." Baronius fays in his Annals; that he does not believe these singularities of Synesius to have been his real fentiments; but only that he pretended them, with a view of putting a stop to the importunities of Theophilus, and of warding off this advancement to a bishopric, which was highly disagreeable to him. That the advancement was highly disagreeable to Synesius, is very certain; but it is likewise as certain, that Baronius's suppofition is without all foundation. There is extant a letter of Synefius to his brother, wherein this whole affair is canvalled to the bottom; and, as it is curious, and very well illustrates the life and character of this memorable pagan philosopher, or christian, (call him which you will, for he was certainly both) we will here give the substance of as much of it as relates to our purpose. It begins as follows: " I should

tom, i. p. 389. Oxon. Epist. cv. Cyrilli & Synesii opera, à Petavio. Lutet. 1631.

life, liter.

359. Oxon,

1749.

" I should be exceedingly to blame, if I did not return my " most hearty thanks to the inhabitants of Ptolemais, for 66 thinking me worthy of fuch honours, as I own I do not "think myself worthy of: yet it is highly incumbent on " me to consider, not only the great things they offer, but " how far it may be prudent in me to accept them .-Now the more I reflect upon it, the more I am convinced of my own inability to fustain the office and dignity of a bishop; and I will frankly tell you my thoughts upon this occasion. While I had nothing to support but the chast racter of a philosopher, I acquitted myself, I may say, 55 with tolerable credit; and this has made some imagine, st that I am fit to be made a bishop. But they have not 58 confidered, with what difficulty the mind acquires a new bent; that is, edapts itself to a province it has hitherto been a stranger to. I for my part am afraid, that by quiting the philosopher, and putting on the bishop, I should " fpoil both characters; that my new honours should make of me arrogant and affuming, destroying at once the modefty of the philosopher, and yet that I should not be able to support them with a becoming dignity. For only se confider my way of life hitherto. My time has always se been divided between books and sports. In the hours of fludy nothing can be more retired, but in our sports every body fees us; and you know very well, that no man is fonder of all kinds of recreation than myself. You know 56 also, that I have an aversion to civil employments, as in-56 deed my education, and the whole bent of my studies so have been quite foreign to them. But a bishop ought to se be, as it were, a man of God, averse to pleasures and se amusements, severe in his manners, and for ever employed 44 in the concerns of his flock. It requires a happy complication of qualities to do all this as it should be done; to " fustain such a weight of care and business; to be perpetually conversant with the affairs of men, and yet to keep " himself unspotted from the world. It is true, I see this "done by some men, and I highly admire and revere them " for it: but I am myself incapable of doing it; and I will " not burden my conscience with undertaking what I know "I cannot perform. But I have still farther reasons for dec clining

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" clining this charge, which I will here produce; for though "I am writing to you, yet I beg this letter may be made " public; so that whatever may be the result of this affair, " or which way foever I may be disposed of, I may, at least, " stand clear with God and man, and especially with The-" ophilus, when I shall have dealt thus openly and fairly. I say then, that God, the laws of the land, and the holy " hands of Theophilus, have given me a wife: but I de-" clare to all men, that I will neither fuffer myself to be " feparated from her, nor confent to live like an adulterer in a clandestine manner with her: the one I think im-" pious, the other unlawful. I declare farther, that it will " always be my earnest defire and prayer, to have as many " children by her as possible.-Again, let it be considered, " how difficult, or rather how absolutely impossible it is, " to pluck up those doctrines, which by the means of know-" ledge are rooted in the foul to a demonstration. But " you know, that philosophy is diametrically opposite to "the common doctrines of christianity: nor shall I ever " be able to perfuade myself, for instance, that the soul had " no existence before its union with the body, that the " world and all its parts will perish together, and that the " trite and thread-bare doctrine of the resurrection, what-" ever mystery may be couched under it, can have any " truth in it, as it is professed by the vulgar. A philoso-" pher indeed, who is admitted to the intuition of truth, " will eafily see the necessity of lying to the people: for " light is to the eye, what truth is to the people. The eye " cannot bear too much light; nay, if it is under the least " indisposition, it is actually relieved by darkness; in like " manner fable and falshood may be useful to the people, " while unveiling the truth may do them hurt. If there-" fore this method be confistent with the duties of the epif-" copal dignity; if I may freely philosophise at home, while "I preach tales abroad; and neither teach nor unteach, " but fuffer people to remain in the prejudices they were " educated, I may indeed be confecrated: but if they shall " fay, that a bishop ought to go farther, and not only speak, " but think like the people, I must declare off, &c."

The works of Synesius were published, together with those of Cyril of Jerusalem, by Petavius at Paris, 1612; and afterwards, with an addition of notes, in 1633, folio. They are far from being voluminous, consisting only of about one hundred and fifty epistles, and some small pieces.

SYRUS (Publius) an ancient Latin author, who gained great fame by his comic pieces called Mimes, is supposed from his name to have been a Syrian by birth. Having been made a flave and brought to Rome when young, he there obtained his liberty by his merit; and proved so excellent a composer of Mimes, that the Romans preferred him to the best of their own or the Greek dramatic writers. Julius Cæsar first established his reputation, and gave him the prize of poetry against Laberius, who was an eminent writer in that way, and contended with Syrus for it. He continued to flourish many years under Augustus. Cassius Severus was a professed admirer of him, and the two Senecas fpeak of him with the highest encomiums. Many moderns, and particularly the Scaligers, have lanched out very much in his praise. They say, he stripped Greece of all her wit, fine turns, and agreeable raillery, and that his Sententiæ include the substance of the doctrine of the wifest philosophers. These Sentences were extracted from his mimic pieces some time under the Antonines, as the best editors say. They are generally printed with the fables of Phædrus, and are subjoined to them by dr. Bentley, at the end of his edition of Terence, in 1726, 4to. " count mean one man higher now, it is in ander the least

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Epift. vili. Controvers, xviii.

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at in the first of clear of Nero; and the near bird to have ded in the reign of it drian. If he time of his death is not

ACITUS (CAIUS CORNELIUS) a Roman historian, of whose ancestors nothing is known, so that it is probable, the dignity of his family began in his own person; at least, that it was not very considerable before him. He tells us himself, that " his advancement Tacit, Hift. " was begun by Vespasian, forwarded by Titus, and carried " to a far greater height by Domitian:" which shews also, among many other testimonies, the time in which he flourished. His first employ is said to have been that of procurator to Vespasian in Gallia Belgica. Upon his return to Rome, Titus advanced him to a more honourable post; it is not mentioned what, but Lipsius conjectures, and with great probability, the quæstorship, or perhaps, the ædileship, fince we know that it was Domitian who advanced him to the prætorship. "Domitian also solemnized the secular " games, at which I gave a constant attendance, on account " of my office, being one of the college of priefts, and at " the fame time prætor." These games were celebrated under the 14th confulship of this emperor; whence appears the error of some, who have placed the prætorship of Tacitus under the 9th. Lastly, he was made consul under Nerva: he was substituted in the place of the excellent Virginius Rufus, who died in his third confulfhip; and he honoured Rufus with a funeral oration: Rufus, fays Pliny, " had " this laft good fortune crowning a long fucceffion of happy " events, that his praises were fet forth by the conful Cor-" nelius Tacitus, a most eloquent orator." We know but few circumstances of the life of Tacitus, besides what have been related, only that he married the daughter of Julius Agricola, famous for his exploits in Britain, whose life he has wrote. Some have pretended, that Domitian banished

Ly ,dil .ze lib. i. c. I.

Taciti Vita à Lipfio, prefixed to the edition worler, Amft. 1685, 8vo.—See alfo Voffius de hift. Lat. & Bayle's Diet. in voce TACITUS. Pacit, Annal. lib. xi.

Plin. Epift. i. lib, xi.

mr. Bayle explodes it as an idle fancy. Lipsius has conjectured, and mr. Bayle approves the conjecture, that Tacitus was born either in the last year of the reign of Claudius, or in the first of that of Nero; and supposes him to have died in the reign of Hadrian. The time of his death is not known; but all agree, that he lived to be old. The younger Pliny, who was nearly of the same age, was an intimate friend and admirer of Tacitus; and it is from his epiftles chiefly, that we learn the prodigious respect and veneration that was paid to Tacitus by his contemporaries, and above all by Pliny himself. "What a pleasure," says he, " is it to re-" flect, how it will be recorded, if posterity shall have any " regard concerning us, with what good agreement, fince-" rity, and affection, we lived together! It will, methinks, " be a rare and memorable inftance, that two men, almost equal in age, in dignity, and of some reputation for let-" ters, had cordially promoted the studies of each other. I " for my part a youth, when you already flourished in the " fulness of glory, was ambitious to follow your steps, yet " at the greatest distance; and though there were many " most excellent persons, yet I singled you out as most to " be imitated." In another letter he begs of Tacitus, to make mention of him in his histories, as a man would chuse to have his pourtrait taken by a first-rate painter; for, says

Epift.xxxiii.

Plin. Epift.

xx. lib. vii.

Hift. Aug.

The emperor Tacitus, as Vopiscus relates, commanded, that Cornelius Tacitus, the historian of the Cæsars, because he owned him for his ancestor, should be placed in all the libraries; and that, to prevent his works from being lost by the negligence of readers, they should be transcribed ten

he, "I divine, nor does the spirit of divination deceive me, that they will be immortal: auguror, nec me fallit au-

times in every year, and put up in the libraries.

The remains of Tacitus shew, that the ancients did not think of him more highly than he deserved. He was the greatest orator and statesman of his time; he had long frequented the bar with infinite applause; he had passed through all the high offices of state; he was ædile, prætor, consul; but all these gave him little glory, compared with that which V

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he acquired by the performances of his pen. " His Annals, " and his History," fays mr. Bayle, " are fomething ad-" mirable, and one of the greatest efforts of the human " mind; whether you attend to the fingularity of the style, " the beauty of the thoughts, or to that happy pencil, with " which he knew how to paint the disguises and cheats of " politicians, and the weakness of the passions." He wrote the History before the Annals; for he refers us to the History in the xith chapter of the xith book of the Annals. extended from the reign of Galba inclusively, to the reign of Nerva exclusively; for he designed the reigns of Nerva and Trajan in a particular work, which, though he was probably never able to execute, was to have been the bufiness of his old age: " If life permit," fays he, " I have Hift. lib. i. " referved the reigns of the deified Nerva and Trajan, as " a more copious and secure subject for my old age; our " times affording that rare felicity, when a man may think "what he pleases, and speak what he thinks." words shew, that he began his History after the death of the emperor Nerva, and during the life of Trajan: and, therefore, he gives the title of deified to the first, which he does not give to the fecond. We have only five books of the History left, which is but a very small portion of it; for they do not contain above a year and a half, when the whole work ought to contain about twenty-nine years. They who confider these five books as a continuation of the Annals, divided into fixteen books, do wrong; for the Annals were certainly intended by Tacitus as a separate work. He composed them after he had finished his History; they began at the death of Augustus, and were continued to that of Nero. We have but part of them left; namely, the four first books, some pages of the fifth, all the fixth, the eleventh, twelfth, thirteenth, fourteenth, fifteenth, and part of the fixteenth. The two last years of Nero, and part of the foregoing, are wanting: these were the last books of the work. Besides the History and the Annals, there remain of Tacitus a Treatife of the lituation, customs, and people of Germany, and a Life of Julius Agricola; for as to the dialogue De oratoribus, five de causis corruptæ eloquentiæ, though commonly printed with Tacitus's works, and by Vol. XI. fome

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fome ascribed to him, it is generally, and with reason, supposed to have been written by some other person. The piece De moribus Germanorum, is a curious and exact little work; and the Life of Agricola, if it had no other merit, must needs be interesting to an inhabitant of this isle, who will find there many particulars concerning the situation, climate, and people of ancient Britain.

Vossius, de hist. Lat.

Orat, xvi.

Baillet, vie de Des Cartes, tom. ii. p. 305.

Of the fludy of history, letter v.

It is remarkable, that princes and politicians have always held the works of Tacitus in the highest esteem; which looks, as if they either found their account in reading them, or were pleased to find courts, and the people who live in them, so exactly described after the life, as they are in his writings. Part of what is extant was found in Germany by a receiver of pope Leo X. and published by Beroaldus at Rome in 1515. Leo was fo infinitely charmed with Tacitus, that he gave the receiver a reward of 500 crowns; and promifed not only indulgences, but money also and honour, to any one who should find the other part, which it is faid was afterwards brought to him. Pope Paul III. as Muretus relates, wore out his Tacitus by much reading it; and Cosmo de Medicis, who was the first great duke of Tuscany, and formed for governing, accounted the reading of him his greatest pleasure. Muretus adds, that several princes, and privy-counsellors to princes, read him with great application, and regarded him as a fort of oracle in politics. A certain author relates, that queen Christina of Sweden, though extremely fond of the Greek tongue, which the made " the divertion of her leifure hours, was not " restrained by that from her serious studies; so she called among others Tacitus's History, some pages of which " fhe read constantly every day." Lastly, our late lord Bolingbroke, an authority equal to any of the former, calls him " a favourite author," and gives him manifestly the preference to all the Greek and Roman historians.

In the mean time, as Tacitus has been extravagantly admired and esteemed by some, so he has by others been as extravagantly undervalued and even detested. It is said, that the translations of him, and comments upon him, would alone compose a tolerable library: it is certain also, that books have been written on purpose to criticise and abuse

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him. A modern author has passed the following judgment Tillemont, of him: "Tertullian charges him with telling many falf- l'empereurs, 66 hoods. He was not only an enemy to the true religion, tom. ii. " but it appears from feveral passages, that he had none at " all. His style is certainly very obscure; nay, it is some-" times harsh, and has not all the purity of good authors in " the Latin tongue. Nevertheless, his art of comprising a " great deal of sense in a few words; his vivacity in paint-" ing out events; the fagacity with which he penetrates "through the darkness of the corrupt heart of men; the " force and superiority of genius which appear throughout " the whole, make him looked upon at this day almost uni-" verfally as the chief of historians." What is here objected to Tacitus concerning religion, is true in a qualified fense: he was not a Christian, and certainly not a Pagan any farther, than by outward conformity to the established religion of his country; and so far he may be faid to have had no religion at all. But if Tillemont means, that he had no sense of a Supreme Intelligence, or Being, distinct from the world of matter, and conducting it by his almighty power, he means more than he knew; fince nothing in the works of Tacitus hinders us from thinking, that he might be a good theift. The misfortune was, that the course and period of his hiftory led him to speak of both Jews and Christians; and being neither of these himself, he has not reprefented them in so gracious a light as might be wished. This has exposed him to the censure and severity of all the overrighteous, I think we may call them fo on this occasion, and no doubt inflamed among others the zeal of Tertullian, who certainly exaggerates a little, when he charges him with telling a great many falshoods, for Tacitus bears all the marks of a faithful historian. As to his style, it is certainly fomewhat obscure and difficult; and even his admirers, fuch of them as have not been blinded with admiration, have confented to abate fomething from his merit on this account. Mr. Bayle thinks, that "he may be cen-" fured for the affectation of his language;" he adds, "and " for his inquiring into the fecret motives of actions, and " construing them to be criminal." He has indeed been fuspected of too much subtilty and refinement, in penetrating F 2

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Letter v.

quarrelled with him for his manner of representing Jews and Christians, have vehemently reproached him with no where ascribing any one action to a virtuous, but every one to a vicious principle. How far he is blameable in these respects, is not possible to determine: it is worthy of observation, however, that they who have been best acquainted with government, politics, courts, and the principles and manners always prevalent there, have been Tacitus's greatest admirers; and that his censurers in the above particulars, are to be found among those who have known the least of these matters, and who have been used to derive their knowledge of men from general abstract notions of human nature, and not from life and manners. It may be added, that Tacitus wrote the histories of most corrupt times, under most corrupt governments. "When Tacitus wrote," fays lord Bolingbroke, " even the appearances of virtue had been long pro-" feribed, and tafte was grown corrupt as well as manners. "Yet history preserved her integrity and her lustre. se preserved them in the writings of some whom Tacitus mentions, in none perhaps more than his own, every " line of which outweighs whole pages of such a rhetor as 66 Famianus Strada. I fingle him out among the moderns, 66 because he had the foolish presumption to censure Tacitus, and to write history himself: and your lordship will forgive this short excursion in honour of a favourite " author.'

There are many good editions of this historian: the Elzevir one 1640, in 12mo; that in Usum Delphini, Paris 1682, in 4 volumes 4to; that of Amsterdam 1685, in 2 volumes 8vo, cum integris notis Lipsii, Mureti, &c. The whole works of this historian have been published in English, with large political discourses annexed, by mr. Gordon.

Præfat, ad Tanneri Bibliotheca Britannico-Hibernica, Lond. 1748. TANNER (THOMAS) an English prelate and celebrated antiquarian, was born in the year 1674, and admitted of Queen's-college in Oxford at sixteen years of age. Here a similitude of studies, for they were both extremely addicted to antiquities, connected him in a close friendship with Edmund Gibson, afterwards bishop of London; and this friendship e

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Thip lasted as long as their lives. In the year 1697, he was chosen fellow of his college; and, having already published fome specimens of his skill in the antiquarian way, soon after became known to Moore, then bishop of Norwich. Moore was very fond of Tanner; and, in order to bring him nearer to him, made him chancellor of Norwich in the year 1701. Afterwards, upon his translation to Ely, he gave him in 1713, a prebend in that church; which dignity he changed in 1723, for a canonry of Christ-church Oxford. In 1722, he was made archdeacon of Norwich, and in 1731, bishop of St. Asaph. He died at Oxford in the year 1735; and after his death was published a very elaborate work, which we are told in the title-page had employed him for forty years, with this title: Bibliotheca Britannico-Hibernica; five, de Scriptoribus, qui in Anglia, Scotia, & Hibernia ad fæculi xvii initium floruerunt, literarum ordine juxta familiarum nomina dispositis commentarius, 1748, in folio.

TASSO (TORQUATO) an illustrious poet of Italy, was descended from the ancient and noble house of the Torreg- &c. tom. giani, and born at Sorrento, a town in the kingdom of Na- xxv. ples, the 11th of March 1544. His father, Bernard Taffo, was a man, who had diffinguished himself by some publications in the way of polite literature, as well in verse as in prose. He was secretary to Ferrand de Sanseverino, prince of Salerno, and commonly lived at Naples: but going to pay a vifit to a married fifter, who lived at Sorrento, when his wife was big with child of our famous poet, the was brought to bed there. Though Taffo was an extraordinary person, as well for the early ripeness, as for the uncommon strength of his genius, yet the writers of his life have certainly indulged themselves too much in the marvellous, when they relate, that at the age of fix months he pronounced his words clearly and diffinctly; and not only for but that he reasoned, and communicated his thoughts, and answered very exactly all questions that were asked him. These things are incredible: and why should writers debase the dignity of history, by inventing such fables? Would they add to Taffo's character, supposing them true? Is fruit the better for being ripe so very early? A nonpareil, which from

Niceron.

from its name should be the best of fruits, is one of the last that is gathered.

At four years of age he was fent to the college of the Jesuits at Naples, and applied with such amazing ardour to books, that he is faid at feven to have had a very perfect knowledge of the Latin tongue, and a competent skill in the Greek. He composed even at that time orations, which he recited in public, and poems, infinitely beyond the tenderness of his years. He must indeed have been strangely mature; for we are confidently affured, that he was involved in a fentence of death with his father, when he was not nine years old; the cause of which unexampled severity is thus related. Sanseverino, the prince of Salerno, undertook to affert the rights of the Neapolitan nation to the emperor Charles V. against the viceroy don Pedro of Toledo, who was about to establish the inquisition in that kingdom: by which, though he gained extremely the love of the people, yet he made himself very obnoxious to the viceroy, who represented him in such a light to the emperor, that Sanseverino was determined to justify himself before him. He went from Naples to Rome, to be out of the way of the viceroy, and there fent to the emperor for a fafe-conduct to Spain, where his imperial highness then was. But the emperor refused it, which so exasperated the prince of Salerno, that he renounced all obligations of fidelity to the emperor, and formed a resolution of withdrawing into France. Upon this he was declared a rebel; and Bernard Tasso, his secretary, who had followed his fortune, and his fon Torquato, whom his father had taken along with him, were necessarily comprised in the fentence which was passed by the viceroy upon Sanseverino and his adherents.

Nevertheless, Bernard ventured to leave Torquato at Rome, while he attended his master to France; with whom he continued there three or four years, and then at his death returned to Italy to the duke of Mantua, who had earnestly invited him to his court, and chose him for his first secretary. Hither he sent for Torquato, then about twelve years old, who was scarcely arrived at Mantua, when he was made to accompany Scipio de Gonzaga the young prince of Mantua, who was about his own age, to the

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the university of Padua. Here he was for five years; at the end of which he maintained publicly theses in philosophy, divinity, civil and canon law. These studies, however, had not fo far engroffed him, but that he found time to gratify that inclination, which he had naturally for poetry: and the year after, when he was only eighteen, he surprised the public in a most agreeable manner with his Il Rinaldo, printed at Venice in 1562, 4to. He had occasion for all the influence and authority of the cardinal Louis d'Este, to whom it was dedicated, to obtain permission of his father to publish it, for his father did by no means approve of his turn for poetry: he esteemed it a vain and idle amusement, as having found it so by experience; and was afraid it should take his fon from the study of the law, to which he had trained him, and which he confidered as a profession of far greater consequence to him in the present shattered state of their fortunes, than that of a poet. All this however made no impression upon the son, who was so sensibly affected with the vast reputation which this poem had gained him all over Italy, that he abandoned the law utterly, and now gave himself up intirely to poetry: and soon after, when he was admitted a member of the academy of the Eterei at Padua, he took the name of Pentito, or the Penitent, to denote his repentance for having wasted so much time in the pursuit of the law, which he ought to have devoted to the muses.

At Padua he began his celebrated poem intitled Gerusalemme liberata; and happy had it been for him, if he had continued in this convenient fituation till he had finished it; but in 1565, he removed to Ferrara, at the folicitation of duke Alphonsus, and the cardinal Lewis his brother, who greatly esteemed and loved him. The duke gave him lodgings in his palace, and by his generofity put him into a condition of living happily and at ease: and, to make his refidence at Ferrara the more fecure, pressed him by his fecretary to an advantageous match. But Taffo would not liften to this; he made the same reply, as Epictetus did formerly to one of his friends upon the fame occasion: " I will " marry," faid he, " if you will give me one of your daugh-" ters." In 1572, pope Gregory XIII. fending cardinal F 4 Lewis

Lewis to France, in the quality of legate, Taffo accompanied him, and there received great marks of esteem from Charles IX. Upon his return to Ferrara he composed his Aminta, a pastoral comedy, which was acted with vast applause: it was printed at Venice in 1581, with some other small pieces of poetry. His joy upon the success of this piece, was soon damped by the loss of his father, who died in 1585, at Ostiglia upon the Po, of which place the duke of Mantua had given him the government. This death was to Tasso the beginning of troubles; for his spirit was scarcely becalmed after this, when others succeeded, which pursued him to the end of his life.

During his residence at Ferrara he was upon the most intimate terms with a gentleman of the town; to whom, though he was unreferved upon all other subjects, yet he never communicated any thing relating to his amours, This raised suspicions in Tasso's friend, who, thereupon fearching into the mystery, at last made discoveries to others, which might be injurious to Tasso. Tasso expostulated the affair with him; and, upon his complaints being difrespectfully received, proceeded fo far as to give him a box. A challenge ensued, and Tasso met the gentleman, when, as they were engaged, three brothers of the gentleman came up, and very basely sell upon Tasso. Tasso made his part good against the four, and had wounded his antagonist and one of his brothers, when people come up and parted them. He gained upon this occasion as great fame by his fword, as he had gained upon others by his pen; but neither the one nor the other, was sufficient to preserve him from numerous evils that followed. The four brothers were obliged to fly, for the little regard they had shewn to a person under the duke's protection, and in his palace; and for Taffo, he was put under guard, not as a punishment we are told, but to secure him against the enterprises of his enemies. The truth is, Taffo was supposed to have aspired to an amour with the princess Eleanor, fister of duke Alphonsus; and, perhaps, there might be a difficulty in knowing how to proceed with him. He was confined in prison, where he fell into the deepest melancholy: however, at the end of a year, he recovered his spirits a little, and made his escape, He He withdrew to Turin, where he concealed himself for some time under a sictitious name; but at last was discovered, and made known to the duke of Savoy. The duke had him to court, assigned him apartments there, and shewed him all the marks of esteem and affection; but all was not sufficient to cure him of his melancholy. He had formed to himself terrible notions of the duke of Ferrara's indignation against him; and he could not be persuaded, but that sooner or later the duke of Savoy would give him up to that

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Full of these suspicions and terrors, he set out one morning, without faying a word to any one, and without any fort of preparation, towards Rome; where, when he arrived, he went ftraight to the palace of cardinal Albano, and was received with great kindness and affection. After some stay in this city, where every body visited him, he felt a defire of revisiting his native country, and his fifter Cornelia, who was married and fettled there; but the fear of what might happen to him in a kingdom, where he had formerly been condemned as a rebel, plunged him again into his former melancholy. He refolved therefore to leave Rome, as he had left Turin, without taking the least notice, and under the pretext of going to divert himself at Frescati. He did, in reality, go thither, but it was in his own way; for, flealing off from his company, he went alone and on foot to the mountains of Velletri. There meeting with some shepherds, he changed cloaths with one of them, and in this disguise proceeded on to Gaieta, where, embarking on board a vessel, he arrived at Sorrento the day after. His fister was extremely glad to fee him, and he fpent the fummer with her; but he now wanted exceedingly to return to Ferrara, and used all the means he could think of to bring that about. He wrote to duke Alphonsus in the most submissive manner; he implored the assistance of the duchess of Ferrara, and of the princess Eleanor; but was given to understand by the latter, that his flight had irritated the duke fo much, as put it out of their power to do him any fervice. Upon this he resolved to sling himself at the duke of Ferrara's feet, and did so; when he was received with fuch tokens of affection, as cured him intirely of all his fears:

fears: yet when he humbly defired to have the manuscripts he had left behind him at Ferrara, they were refused him. It seems he had a powerful enemy at court, a minister of state, whom he had satirised in his Aminta, under the name of Mopso: and this minister, whose hatred of Tasso had not been the least abated by his absence and missortunes, made his master believe, that Tasso himself had burnt them before he went. He persuaded him also, that Tasso had been long in no condition to write any thing, and that any attempt of this nature must needs increase his malady.

This was terrible for Taffo; for duke Alphonfus, who only judged of him and his works by the representations of his minister, could not conceive any notion of any thing he now wrote; but exhorted him, instead of making verses, to enjoy himself in tranquillity and repose. Tasso did all he could to undeceive the duke, but in vain; fo that he departed a second time from Ferrara, and went to Mantua, where, however, he was far from finding what he wanted. Then, after visiting Padua and Venice, he had recourse to the duke of Urbino, who received him graciously, but yet advised him to return to Ferrara. " Envy must own that I " have lived among the great," fays Horace; but what was the boaft and glory of Horace, was the misfortune and ruin of Taffo. He was too much acquainted, had too many connections with the great; and his patrons were fo numerous, that, what in passing from one to another, he was for ever feeking reft, and finding none. He returned to the duke of Ferrara, who firmly believing, according to the fuggestions of his minister, that the melancholic temperament of Taffo, and his conftant application to poetry, had really difordered his understanding, ordered him to be put into an hospital, and a guard to be set over him. This new prison revived all his suspicions and fears: he applied to the duke for his liberty by letters, by poems, by friends, who visited him in his confinement, but all to no purpose; for the duke, deceived by a malicious minister, who was all the while facrificing this famous poet to his refentment, could not be induced to think of him otherwise than as a madman. The imaginary madness, however, that was imputed to him, brought on real melancholy; and he was some times so bad,

as to be deprived of his understanding, although he is said to have borne his missortunes with uncommon firmness.

He applied to many princes to intercede for his liberty. among whom were the emperor, the pope, the great duke, and the duke of Savoy; but their intercessions availed nothing. At length Vincent de Gonzaga, fon of the duke of Mantua, going to Ferrara, and vifiting him in his hospital. conceived the highest esteem for him; and asked him of duke Alphonfus in fo preffing a manner, that the duke could not hold out any longer: and fo the prince de Gonzaga rescued him from his prison, and carried him to Mantua. This was in the beginning of the year 1586. The prince of Mantua had promifed the duke of Ferrara, that he would have a very watchful eye over him; and, to make good his promise, he assigned Tasso the town of Mantua for his prifon. But the poet could not relish this fort of captivity. fo that it was foon enlarged, yet with fome restrictions. While Taffo was enjoying his repose at Mantua, better than he had done any where for fome time, duke William died in August 1587, and prince Vincent succeeded to the government. Vincent had now fomething elfe to do, than to devote himself to the muses, and to trifle with Tasso; so that the poet, growing into neglect as it were, began to think of new quarters, where he might fpend the small remainder of his miserable life in ease and freedom. He cast his eyes upon Naples, and thither he went at the end of the year 1587. In the beginning of 1589, he made a journey to Rome; and there the duke of Tuscany, Ferdinand, intreated him to go to Florence, and for this purpose employed the authority of the pope. Taffo, unable to withfland the folicitations of fuch personages, went to Florence in the spring of the year 1590, but with a design to return from thence as foon as he should be able; and he did return by Rome to Naples, in the autumn of 1591.

He had apartments in the palace of the prince of Conca, who was now his patron; and it was here that he wrote Gierusalemme conquistata, which was only a new edition of his Gierusalemme liberata. The prince of Conca, who was infinitely charmed with this work, took it into his head to be asraid left some body should carry off Tasso and his

poem;

poem; and, in order to prevent it, wifely fet a guard over the one and the other. Taffo complained of this to his friend Manso, who, surprised with the uncommonness of the proceeding, took Taffo from the palace, and gave him lodgings at his own house. Here he was enjoying good health, good air, and quietness, and a liberty to pursue whatever he would, or nothing, when cardinal Cinthio, nephew of pope Clement VIII. invited him to Rome, whither be was forced to go, much against his will, in the spring of 1592. He foon found himself in that unsettled and hurrying state, which had long made him fick of his connections with princes; and he wanted wretchedly to be at Naples again, whither, after having contrived fome excuse or other, he arrived in the beginning of the summer 1594. Cardinal Cinthio, who had feen him leave Rome with regret, foon found the means of bringing him back again: for he applied to the pope and Roman senate, to have him crowned with laurel in the capitol; which honour being obtained for him, he was obliged to repair to Rome again immediately. Tasso was at Rome, and all things were prepared for the ceremony of his coronation, when cardinal Cinthio fell fick; and the cardinal was no fooner upon the recovery, than Taffo fell fick. He was only in his fifty-first year; but study, which all his changes and chances had never interrupted, travels, confinement, and uneafinefs, had made him old before his time. His illness began with a vomiting and purging, which held him some time, and then ended in a bloody flux: when perceiving himself exhausted, and convinced that he should not live many days, he ordered himself to be carried to the convent of St. Onuphrius. Here he spent some days in preparing for futurity, and died the 25th of April 1595. He was tall, well made, and of a constitution naturally vigorous. He had a great foul, and a good heart: and his works shew him to have been a philosopher, an orator, a logician, a critic, and a poet excellent in every kind of composition.

As to his works, we have mentioned his principal; his Rinaldo, Aminta, and Gierusalemme liberata, an epic poem in twenty-four books. This poem had been published in an impersect state, through the importunity and authority

of some of his noble patrons; but the first complete edition of it, appeared at Ferrara in 1581, 4to. The critics falling upon this work, and pulling it all to pieces, he proposed to give a new corrected edition of it, or more properly speaking, to write it over again, which he did, and published at Rome, under the title of Gierusalemme conquistata, in 1693, But the poem, thus accommodated to the tafte and humour of his critics, was not received with the fame applause as the first edition had been, where his genius had not been restrained and cramped by criticism and art, but had been abandoned to all the greatness and nobleness of an enthusiastic imagination. And it was indeed here, and here only, that Taffo was formed to excel. It is true, many writers, especially among the Italians, have made no scruple of comparing Taffo to Virgil; even Balzac has faid, that the Jerusalem delivered is the richest and most finished work. fince the age of Augustus; and applied upon this occasion. what St. Jerome applied to Demosthenes and Cicero, viz. that "though Virgil had hindered Taffo from being the " first, yet Tasso had hindered Virgil from being the only " poet in this way." Taffo had a vast genius, a powerful imagination, and was so far formed for the nobler kinds of poetry; but he wanted intirely the judgment, the dignity, and the majesty of Virgil. This partiality of some for Tasso, has, perhaps, made Boileau criticise him more severely than he would otherwise have done: he calls Taffo's verses tinfel, when compared with the gold of Virgil; and censures the simple judgment of those, who prefer " le clinquant du Satire ix. " Tasse à tout l'or de Virgile." In the mean time some virtuofi of Italy have made it a question for a long while, whether Ariofto does not deserve the precedency of Taffo: whereas every where else, among men of understanding, Taffo's greatest fault is, that of having too much of Ariosto in him. Taffo feems to have been conscious of this fault: He could not be infensible, that such wild fairy tales, at that time the tafte of Italy and all Europe, were altogether inconfistent with the gravity of epic poetry; and in order to cover this defect, he printed a preface, in which he pretends; that all his poem is but a shadow and a type. "The army " of Christian princes," says he, " represents the soul and st the

"the body; Jerusalem the figure of true happiness, which cannot be obtained but by labour and difficulties; Goffredo is the mind; Tancredo, Raimondo, and the rest,
the faculties of the mind; the common soldiers make up
the limbs of the body; the devils are at once figured,
and figures; Armida and Ismeno are the temptations
which besiege our souls; and the spells and illusions of
the enchanted forest shadow out the false reasonings, into
which our passions are apt to mislead us." Such is the
key that Tasso thinks sit to give us of his works; in which
he deals with himself, as the commentators have dealt with
Homer and Virgil, who, like speculative and over-wise politicians, construe the most insignificant actions of great men
into designs of depth and importance.

The works of Tasso have been often printed separately, at various times and places; but the whole, together with his life, and also several pieces for and against his Gierusalemme liberata, were published at Florence 1724, in six volumes solio. The life was written by his friend Battiste Manso, and printed at Rome in 1634; of which that by the abbé de Charnes, printed at Paris in 1690, 12mo, is only an abridgment. His Aminta and Gierusalemme liberata have been translated into several languages, and among others into English; the former being published at London in 1628, the latter in 1713. We will conclude our account of this great poet, with the following extract from mr. Voltaire:

Essai sur la "No man in the world," says this writer, "was ever born

Effai fur la poelie epique. this great poet, with the following extract from mr. Voltaire:

"No man in the world," fays this writer, "was ever born

with a greater genius, and more qualified for epic poetry.

His talents, which gained him so great a reputation,

were the cause of his misfortunes. His life proved a

chain of miseries and woes. Banished from his own

country, he was reduced to the grievous necessity of having a patron. He suffered want, exile, and prison; and

which is more intolerable, he was oppressed by calumny.

Even his poetical glory, that chimerical comfort in real

calamities, was contested. The number of his enemies

calamities, was contested. The number of his enemies

celipsed for a long while his reputation. And at last,

when his merit began to overcome envy, when he was

ready to receive the honour of triumph in Rome, which

Petrarch had formerly enjoyed (though with less merit)

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" and which was at that time as glorious as it is now ridi-" culous, he died the very day before the defigned folem-" nity. Nothing discovers more plainly the high sense " which Rome entertained of his merit, than the inscrip-"tion on his tomb. The pope, who ordered him a mag-" nificent funeral, as if it were to atone for the misfortunes " of his life, proposed a reward for the best epitaph which " should be written in his honour. Many were brought to " him, all full of the just praises of Tasso. The judges, " appointed to chuse the epitaph, were divided in their opi-" nions, when a young man came to them with this in-" scription-Torquati Tassi ossa. The judges immediately " agreed in giving the preference to it, being perfuaded, " that the name of Taffo was his greatest encomium."

TATE (NAHUM) an English poet, was born about the middle of the reign of king Charles II. in the kingdom of Ireland, and there received his education. He was made poet laureat to king William, upon the death of Shadwell, and held that place till the accession of king George I. on whom he lived to write the first birth-day ode, which is executed with unufual spirit. He was a man of good nature, great probity, and competent learning; but so extremely modest, that he was never able to make his fortune, or to raise himself above necessity. The earl of Dorset was his patron; but the chief use he made of him was, to screen himself from the persecution of his creditors. He died in the Mint 1716, and was succeeded in the laurel by mr. Eufden. He was the author of nine dramatic performances, a great number of poems, and of a version of the Pfalms, in conjunction with dr. Nicholas Brady. He was a man of wit and parts, yet not thought to possess any very great genius, as being deficient in what is its first characteric, namely, invention.

TATIAN, a writer of the primitive church, was born Fabric. Bibl. in Affyria, and trained in the learning and religion of the Græc. lib.v. heathens. He was a fophist by profession, very profound Cave, Hift. in all branches of literature, and acquired great reputation literar.vol. i. by teaching rhetoric. Coming over to christianity, he be-

TATIAN.

Gentes.

came the scholar of Justin Martyr, whom he attended to Rome, and partook with him of the hatred of the philosoper Crescens: for he tells us himself, that Crescens laid wait for his life, as well as for Justin's. While Justin lived he continued fleady and orthodox, and a good member of the church: but after his death, being puffed up with pride, with which he is faid to have abounded, and a conceit of his eloquence, which was indeed uncommon, he made a schism, and became the author of a new fect. He took it into his head to condemn marriage, as no better than profitution: he enjoined abstinence from wine and animal food, and suffered only water to be used in the holy mysteries; from whence his followers were called Encratitæ, and Hydroparastatæ. He maintained some of the errors of the Valentinians, affirming, that Adam and our forefathers were damned, and that there were æones, or certain invisible beings. He afferts, in his book Adversus Gentes, that the souls of men are naturally mortal, but made immortal by the special act of God. When he had propagated these doctrines for some time at Rome, he returned into the east, and opened a school first in Mesopotamia about the year 172. Afterwards he preached at Antioch, in Cilicia also, and in Pisidia. Nothing is certainly known concerning his death.

Ecclef. Hift.

Eusebius informs us, that he composed a prodigious numlib.iv. c. 29. ber of works; of which nothing is now extant but his piece against the Gentiles, or (as it is usually intitled) Oration to the Greeks. He opens this discourse with proving, that the Greeks are not the inventors of any of the sciences, as they boaft themselves to be, but that they were all invented by those whom they call Barbarians: and then adds, that the Greeks corrupted the sciences they received from the Barbarians, and more especially philosophy. Afterwards, he proceeds to explain and defend the Christian religion; and intermixes what he fays with fatirical reflections on the ridiculous theology of the Pagans, and on the corrupt manners of their gods and philosophers. This work is full of profane learning, and the style is copious and elegant, but the matters contained in it are not digested into any order.

This treatife of Tatian was first printed at Zurich in 1546, together with the Latin version of Conradus Gesner. It lo

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was afterwards subjoined to Justin Martyr's works, printed at Paris in 1615 and 1636, folio: but the best edition of it is that of Oxford 1700, in 8vo.

TATIUS (ACHILLES) an ancient Greek writer of Fabric. Bibl. Alexandria; but the age he lived in is uncertain. According to Suidas, who calls him Statius, he was at first an Heathen, then a Christian, and afterwards a bishop. He wrote a book Ties opaseas, or, Upon the sphere, which seems to have been nothing more than a commentary upon Aratus. Part of it is extant, and hath been translated into Latin by father Petavius, under the title of Isagoges in phænomena Arati. He wrote also Of the loves of Clitophon and Leucippe, in eight books, which were first published in Latin only, at Basil 1554. This Latin version, made by Annibal Cruceius of Milan, was republished by Commelinus, with the Greek, at Heidelberg 1608, 8vo, with Longus and Parthenius, writers of the fame class: after which a more correct edition of the Greek was given by Salmafius at Leyden 1640, in 12mo. Cruceius's version still attended it; for though full of faults, yet Salmasius tells us, that as he had not time to make a new one, he thought it better to let it continue as it was. Tatius is not the only Christian bishop of antiquity, who wrote of amours: Heliodorus did the fame. Photius speaks Cod. 87, 94, well of Tatius.

TAUBMAN (FREDERIC) in Latin TAUBMAN- Melchior NUS, an eminent German critic, was born at Wonscisch in Franconia, about the year 1565. Some very remarkable phorum circumftances attended his education. His father was a burgomaster of his town, but yet a tradesman of a lower ceron, &c. order, and in no very confiderable circumstances. He died tom, avi. while Taubman was a child, and the mother married a taylor; which, instead of obstructing the education of Taubman, as was most natural to expect, contributed greatly to it: for the father-in-law, touched with the fine parts of the boy, resolved to bring him up to letters; and for that purpose sent him to Culmbach, a town of Franconia, to school. Taubman, then twelve years of age, continued four more in this place; and made an uncommon progress in litera-Vol. XI.

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Adam in vitis philosowith. For the circumstances of his parents were so very indifferent, that they were unable to furnish him with common necessaries; and he was frequently constrained to beg his bread from door to door, "da panem propter Deum." He often related this particular of his life after he was grown up, and in a flourishing condition. While he was at this school his mother died, and his father in-law married another wise, who proved as kindly and affectionately disposed to him, and strove as much to relieve his necessities, as his own mother could have done. Though he was not fortunate in losing his own parents, yet was he not amazingly

fo in those who supplied their place? Was spread ad both

In the year 1582, George-Frederic, marguis of Brandenburg, having founded a college at Heilbrun, a town of Suabia, got together the choice youth out of all his states, and Taubman among the rest, who was then fixteen years of age. His great capacity recommended him to public notice; and besides his skill in the Latin and Greek authors, he had also a very extraordinary talent for poetry. After staying ten years at Heilbrun, he went in 1592, to Wittenburg, where he foon distinguished himself; and Frederic William, the prince of Saxony, conceived so high an esteem and fondness for him, that he often made a companion of him. The professorship of poetry and the belles lettres becoming vacant in 1505, the university asked it of the court for Taubman who accordingly took possession of it in October that year, and held it with great honour to himself, and advantage to the public, as long as he lived. He died of a fever the 26th of February 1613, leaving five children and a wife, whom he had married in 1596. He was one of those few happy men, who had qualities to make himself beloved as well as admired. His very great learning procured him the admiration of mankind; and his sprightliness of nature, pleasantry in conversation, grounded upon a general humanity, which disposed him to do all the good he could to all, procured him their esteem and affection, the volume of hearts we will

His works are, Commentarius in Plautum, Francof. 1605, and in 1612, not only enlarged, but more correct. A third edition, with editions, by Janus Gruterus, was published

lished after his death in 1621; but many prefer the second, as more correct: they are all in quarto. Joseph Scaliger Scal. Epift. complimented Taubman upon his Commentary on Plautus, and tells him, that it has all the marks of penetration, judgment, and industry. The learned have ever fince confidered it in this light; and Taubman's is, perhaps, notwithstanding the labours of any later critic, the best edition we still have of Plautus. After his death was published by his fon, his Commentarius in Virgilium; which Tanaquil Faber scruples not, in one of his letters, to call the best commentary we have upon Virgil; while some, with less reason, have pretended to abuse it. De lingua Latina differtatio, published by himself at Wittenburg in 1602. He also published other small pieces, and some Latin poetry. Taubmanniand came out at Leipsic in 1703: Taubman had a great turn for raillery; and was a dealer in bons mots; but whether any of them are here, may probably be found uncertain. edition of recommended. him to puelle hom

TAVERNIER (JOHN BAPTIST) a Frenchman fa- Bayle's Diet. mous for his travels, was born at Paris in the year 1605. His father, who was a native of Antwerp, fettled at Paris, and traded very largely in geographical maps, fo that the natural inclination which Tavernier had for travelling, was greatly increased by the things which he daily heard talked in his father's house, concerning foreign countries. He began to gratify this passion so early, that at the age of two and twenty years, he had feen the finest countries of Europe, France, England, the Low Countries, Germany, Swifferland, Poland, Hungary, and Italy. During the space of forty years he travelled fix times into Turkey, Perfia, and the East Indies, and by all the different routs he could take. He had gained a great effate by trading in jewels; and, being ennobled by Lewis XIV. he purchased the barony of Aubonne, near the lake of Geneva, in 1668. He had collected a great number of observations, but he had not learned either to speak or write well in French; for which reason. he was forced to employ others in drawing up his relations. Mr. Chappuleau, with whom he lodged at Geneva, lent him his pen for the two first volumes of his travels, and mr. Chapelle for the third. They have frequently been printed, and G 2 contain

De religione veterum Perfarum, p. 535, first contain several curious particulars; yet not without some fables, which were told him purely to impose upon his simplicity. He is charged also with stealing from others to sill up his own accounts: thus our dr. Hyde, having cited a very long passage from Tavernier, tells us, that "he had taken it like a downright plagiary from a book printed at Lyons 1671, in 8vo, and written by father Gabriel de

"Chinon, who had lived in Persia thirty years."

Tavernier's affairs getting into bad condition at the latter end of his life, by reason of the mismanagement and ill conduct of a nephew, who had in the Levant the direction of a cargo purchased in France for 222,000 livres, which should have made above a million, he undertook a feventh journey into the east, to rectify this disorder; for which purpose, as is supposed, he sold his barony of Aubonne in 1687. fet out, and was got as far as Moscow, where he died in July 1689, aged eighty-four years. He was of the protestant Several parties, among which were the Dutch and the Jesuits, were offended at certain things inserted in his travels, and he has been abused in print on that account. He has one chapter, where he confiders the conduct of the Hollanders in Asia; and there he falls very severely upon the directors of the East India company, by whom he represents himself to have suffered; but he declares at the beginning, that he does not blame the conduct of the Dutch in general.

Wood's
Athen.
Oxon. vol.
ii. p. 400.
—General
dictionary.

TAYLOR (dr. Jeremy) an English divine of great wit, judgment, learning, and piety, was the son of a barber in Cambridge, where he was born at the beginning of the seventeenth century, but it is not known in what year. At thirteen years of age he was admitted of Caius-college in that university, where he continued till he had taken a master of arts degree. He afterwards entered into orders, and supplied for a time the divinity lecturer's place in St. Paul's cathedral, London; where, distinguishing himself to great advantage, he was introduced to archbishop Laud. The archbishop, struck with his excellent parts, thought they should be afforded better opportunities of study and improvement, than a constant course of preaching could allow of; and therefore caused him to be elected fellow of All-Soul's-college

college in Oxford, in 1636. He did this by dint of interest and authority; for mr. Wood gives some reasons, why such an election was against the statutes. About this time, as the fame Wood relates, he was in a ready way to be confirmed a member of the church of Rome, as many of that persuasion said; but, upon a sermon preached at Oxford on the 5th of November 1638, wherein several things against the papifts were wifely inferted by the then vice-chancellor, he was afterwards rejected with fcorn by them, particularly by Fr. à S. Clara, his intimate acquaintance; to whom afterwards he expressed some forrow for what he had faid, as the faid S. Clara told mr. Wood. About that time he became one of the archbishop's chaplains, who bestowed on him the rectory of Uppingham in Rutland. In the year 1642, he was by mandamus created doctor of divinity, being then chaplain in ordinary to the king, and a frequent preacher before him and the court at Oxford. He afterwards attended as chaplain in the king's army, where, though he had not the command of his time and books, he laid the foundation of many works, which he afterwards finished and published.

Upon the decline of the king's cause he retired into Wales, where, under the protection of the earl of Carbury, of the Golden Grove in Carmarthenshire, he was suffered to officiate as a minister, and to teach a school for the maintenance of himself, his wife and children. In this retirement he wrote and published a great number of works, and particularly his much famed book intitled, A discourse of the liberty of prophefying, flewing the unreasonableness of prescribing to other men's faith, and the iniquity of persecuting different opinions, 1647, in 4to. In this piece he was supposed to lay down such principles as struck at the foundation of all hierarchy; and on that account gave offence to many members of the church of England, while many of its adversaries thought themselves countenanced by them, and even justified in their hostilities against it. Mr. Anthony Wood has descanted upon this work; and what he fays is so curious, that it richly deserves to be transcribed. " In the writing of this book, dr. Taylor made use of a ike stratagem (as Hales did in writing his book of Schifm)

to break the presbyterian power, and so countenance di-" visions between the factions, which were too much united " against the loval clergy. For in the faid book he infifts on the same topics of schism and herefy, of the incompe-" tency of councils and fathers to determine our ecclefiaftical controversies, and of scrupulous consciences; and " urgeth far more cogent arguments than mr. Hales did, but fill had prepared his zooor capuagor, or Antidote to or prevent any dangerous effect of his discourse : for the ju-" dicious reader may perceive fuch a referve, though it lie in ambufcado, and is compacted in a narrow compass, as may eafily rout those troops, which began too foon to cry " victoria, and thought of nothing elfe but dividing the spoil. " And if the learned author (Hales) did this and was blameless, the goodness of the end in such cases denominating " the action, I fee no caufe why our author, whose ends were for the restoring of peace, seeing he represented the " causes of the war so frivolous and inconsiderable, ought to be represented as a criminal or adversary." What we would note particularly in these animadversions of mr. Wood is, that though dr. Taylor did put forth false principles, while he kept his own, which were the true ones, out of fight, and thus did certainly deceive his readers, to fay no worse of it; yet he did it for a good purpose, and therefore the fraud or delusion was in itself a good action. This is the opinion of mr. Wood, who fays, that " the goodness of the end denominates the action;" and it is, as there is reason to suppose, the opinion of too many good persons, who, like mr. Wood, would make no scruple to do wrong, that right might come of it, though nothing can be more expressly forbid. In the mean time, dr. Taylor's book has ever been admired; and those, who have not approved of many things advanced in it, have allowed it to abound, as indeed all his works do, with fense, wit, and the profoundest learning.

In this retirement in Wales he spent several years, when at length his family was so visited by sickness, that he lost three sons within the space of as many months. This affliction, though he was a man of the most exemplary piety and resignation, touched him so sensibly, that it made him desirous

defirous to leave the country; and going to London, he there for some time officiated in a private congregation of loyalists to his great hazard. At length meeting with lord Conway, he was carried by that nobleman over to Ireland, and fettled at Portmore, where he wrote his Ductor dubitantium; " a book," favs mr. Wood, "that is alone able to give its author immortality." Upon the restoration of Charles II. he returned to England; and foon after, being nominated to the bishopric of Down and Connor in Ireland, was consecrated to that fee at Dublin the 27th of January 1661-2: and upon the 21st of June following, he had the administration of the fee of Dromore granted to him. Upon his being made bishop he was appointed a privy counsellor; and the university of Dublin gave him their testimony, by recommending him for their vice-chancellor. He died of a fever at Lisnegarvy, the 13th of August 1667, and was interred in a chapel of his own erecting on the ruins of the old cathedral of Dromore. His funeral fermon was preached by dr. George Ruft, his intimate friend, who fucceeded him in the see of Dromore; where, though his character is drawn to great advantage, and the discourse may seem to savour of panegyric, yet the orator, perhaps, had never a fairer field to expatiate, and allow himself the fullest scope in.

Bishop Taylor was indisputably, as dr. Rust represents him, a man of the acutest penetration and fagacity, the richest and most lively imagination, the solidest judgment, and the profoundest learning. He was perfectly versed in all the Greek and Roman writers, and was not unacquainted with the refined wits of later ages, whether French or Italian. His skill was great both in the civil and canon law, in casuiftical divinity, in fathers, and ecclesiastical writers, ancient and modern. He was a man of the greatest humility and piety: it is believed, fays dr. Ruft, that he spent the greatest part of his time in heaven, and that his folemn hours of prayer took up a confiderable portion of his life. He was indeed a great devotee, for he had in him much of natural enthusiasm, which made him push the affair of devotion somewhat farther, perhaps, than sober unaffected piety will permit. Dr. Rust concludes his character with obferving, that " he had the good humour of a gentleman,

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TAYLOR.

- the eloquence of an orator, the fancy of a poet, the acute-
- " ness of a schoolman, the profoundness of a philosopher, the wisdom of a chancellor, the sagacity of a prophet, the
- " reason of an angel, and the piety of a saint. He had de-
- " votion enough for a cloifter, learning enough for an uni-
- " versity, and wit enough for a college of virtuosi; and had
- " his parts and endowments been parcelled out among his
- " clergy that he left behind him, it would, perhaps, have
- " made one of the best dioceses in the world."

His writings are very numerous, and, I think, all upon the subject of religion; they are either controversial, devotional, treatises, or sermons. They have been often printed, and much read; but their day seems now to be over, as will, sooner or later, be the fate of the most admired productions, whatever authors may vainly fancy.

Wood's
Athen.
Oxon. vol.
ii. p. 393.
edit. 1721.
—Winftanley's Lives
of the Englift poets,
1687, 8vo.

TAYLOR (JOHN) usually called the water-poet, was born in Gloucestershire, about the year 1584. Mr. Wood says, he was born in the city of Gloucester, and went to school there; but he does not appear to have learned any thing more than his Accidence, as we collect from these lines of his own:

- " I must confess I do want eloquence,
- " And never scarce did learn my Accidence:
- " For having got from Possum to Posset,
- " I there was gravell'd, could no further get."

Taylor relates a ridiculous story concerning his school-master Green, which, for want of better materials, the reader is like to be content with. Green, it seems, was a prodigious lover of new milk; and, in order to have it quite new and in persection, went himself to the market to buy a cow. But the poor man's eyes being dim, he cheapened a bull, and agreeing with the owner about the price, drove it home. The maid being called to milk it, a terrible dispute arose between her and her master, which the creature itself put an end to, by discovering at length his sex. Upon this adventure his scholar Taylor wrote these verses:

- " Our master Green was overseen
 - " In buying of a bull,
- " For when the maid did mean to milk,
 - " He pist the pail half full,"

He was taken from school at Gloucester, and bound apprentice to a waterman in London; which, though a laborious employment, did not so much depress his mind but that he fometimes indulged himself in poetry. Upon the breaking out of the civil wars in the year 1642, he left London, and retired to Oxford, where he was taken much notice of, and esteemed, for his facetious company. He kept a common victualling-house there, and wrote pasquils against the round-heads; by which he thought, and mr. Wood too feems to think, that he did great fervice to the royal caufe. After the garrison at Oxford had surrendered, he retired to Westminster, kept a public-house in Phoenix-alley, near Longacre, and continued constant in his loyalty to the king; after whose death, he set up a fign over his door of a mourning crown; but that proving offensive, he pulled it down, and hung up his own picture, with these verses under it:

- "There's many a head stands for a sign,
- "Then, gentle reader, why not mine?"

And these on the other side,

- " Tho' I deserve not, I desire,
- "The laurel wreath, the poet's hire."

He died in the year 1654, aged seventy-four years, as mr. Wood was informed by his nephew, a painter of Oxford, who gave his picture to the school-gallery there, where it now hangs, and shews him to have been of a quick and fmart countenance. Our water-poet found leisure to write fourscore books, some of which occasioned diversion enough in their time, and were thought worthy to be collected in a folio volume. " Had he had learning," fays mr. Wood, " bestowed on him according to his natural parts, which " were excellent, he might have equalled, if not excelled, " many who claim a great share in the temple of the " muses."

TEMPLE (fir WILLIAM) an eminent English statef- Temple's man, and very polite writer, was the fon of fir William Life before Temple, of Sheen in Surry, mafter of the rolls and privy- folio. counfellor

Niceron, Memoires, &c. tom. xiii.—General Dictionary. counfellor in Ireland, in the reign of Charles II. by a fifter of the learned dr. Henry Hammond. His grandfather, fir William Temple, was a younger fon of the Temples, of Temple hall, in Leicestershire, and, as it seems, the raiser of his family. He was, at first, fellow of King's college in Cambridge, afterwards master of the free school at Lincoln, then secretary successively to sir Philip Sidney, William Davison, esq; one of queen Elizabeth's secretaries, and to the samous earl of Essex; which last he served while he was lord deputy of Ireland. In 1609, upon the importunate solicitation of dr. James Usher, he accepted the provosiship of Trinity-college in Dublin; after which he was knighted, and made one of the masters of the chancery in Ireland. He died about 1626, aged seventy-two years, after having given proof of his abilities and learning, by several publications in Latin.

Our fir William Temple was born at London, about the year 1629; and, from his childhood, discovered a folid penetrating genius, and a wonderful defire of knowledge. which his father took care to cultivate by all the advantages of a liberal education. He made his first application to letters at Penshurst in Kent, under the inspection of his uncle, dr. Hammond, who was then minister of that parish; and from thence was removed to a school at Bishop's Stortford, to be farther instructed in the Greek and Latin tongues. At seventeen years of age he was fent to Emanuel-college in Cambridge, where he had the great and learned dr. Cudworth for his tutor; and, about a year after, left the university, in order to travel into foreign countries. He went into France in 1648; and, after spending two years there, proceeded to Holland, Flanders, and Germany, In these travels, he made himself a very compleat master of the French and Spanish tongues. He returned to England in 1654, and foon after married a daughter of fir Thomas Ofborne: he had met with her in the Isle of Wight, in 1648, when king Charles was a prisoner in Carifbrook-castle; and accompanying her to Guernsey, where her father was then governor, conceived a passion for her, which ended in marriage. While England was governed by the usurpers, he lived privately with his father in Ireland, and devoted his whole time to the study of history and philosophy. Upon the restoration

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of Charles II. he began to put himself forward, and became a member of parliament in Ireland; but, upon being fent over hither as a commissioner, in 1662, to the king, fresh views opened themselves to him : and he only returned to Ireland, in order to transport his family to England. Though his parts and accomplishments were sufficiently known, and no recommendations of them were farther necessary, yet his political principles would not fuffer him to mix in public affairs, till the restoration in 1660; nor would these same principles, we are told, allow him to continue in business any longer than the year 1680; when the French party having gained the ascendant, he sent his son to acquaint the king, that he had " refolved to pass the remainder of his " life like as good a private subject as any he had, but never " to meddle with any public employment." He had then spent twenty years in the business of the state, with particular honour and success, namely, from the thirty-second to the fifty-second year of his age; and this, it seems, he took to be the part of a man's life most fit to be dedicated to the fervice of his prince and country, " the rest being," as he observed, " too much taken up with his pleasures or his " eafe."

To give a particular account of his negotiations at home and abroad, would be to open a great part of the history of Charles the Second's reign, and therefore cannot be expected from us; but two great events, in which he had a principal hand, may just be mentioned. One was, the triple league between England, Holland, and Sweden, in the year 1668, fo much to the peace of Europe, and dimunition of the threatening power of France. The other was, the marriage of the prince of Orange with the lady Mary, daughter of the duke of York. Bishop Burnet fays, that " the triple History, " league was certainly the master-piece of king Charles's " life; and, if he had stuck to it, would have been both the " ftrength and the glory of his reign." There was fomething very great in fir William Temple's management of this important affair; and the highest eloges were bestowed on him for it. He transacted it with the utmost secrecy, industry, and success; and M. De Wit wrote to the earl of Arlington, that, " as it was impossible to send a minister

P. 254, folio.

of greater capacity, or more proper for the temper and genius of the United Provinces, than fir William Temple, so he believed no other person either would, or could, more equitably judge of the disposition wherein he sound the states to answer the good intention of the king of Great-Britain: and that sir William Temple ought not to be less satisfied with the readiness with which the states had passed over to the concluding and signing of those treaties for which he came thither, than their high mightinesses were with his conduct and agreeable manner of dealing in the whole course of his negotiation." The states-general likewise wrote the following letter to the king of Great-Britain, dated February 18, 1668:

"SIR.

It is merely in compliance to custom that we do oursee felves the honour to write to your majesty, in answer to " the letter you were pleased to send us, relating to fir Wil-66 liam Temple: for we can add nothing to what your maiefty has feen yourfelf of his conduct, by the fuccess of the 46 negotiation committed to his charge. As it is a thing " without example, that, in fo few days, three fuch imof portant treaties have been concluded: fo we can fay, that the address, vigilance, and fincerity of this minister are " also without example. We are extremely obliged to your " majesty, that you are pleased to make use of an instru-" ment so proper for confirming that strict amity and good " intelligence which the treaty at Breda had so happily " begun; and we are bold to fay, that, if your majesty continues to make use of such ministers, the knot will " foon grow too fast to be untied, and your majesty will ever find a most particular fatisfaction by it, as well as " we; who, after our most hearty thanks to your majesty " for this favour, shall pray God, &c."

Sir William Temple was not only a very able statesman and negotiator, but also a very polite and elegant writer. As many of his works in this way have been published, at different times, as amount to two volumes in solio; which have also been printed more than once in 8vo, and very much read. His Observations upon the United Provinces of the

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Netherlands were published in one volume 8vo, 1672. His Miscellanea, consisting of ten tracts upon different subjects, are in two volumes 8vo. One of these tracts is upon Ancient and modern learning; and what he advanced there, See article as it in some measure gave occasion to, so it involved him PHALARIS. in the controversy, which was soon after agitated here in England, concerning the superiority of the ancients and the moderns. These are his Memoirs of what had passed in his public employments, especially those abroad, &c. They were written in three parts; the first of which began with his journey to Munster, contained chiefly his negotiation of the triple alliance, and ended with his first retirement from public business, in the year 1671, a little before the second Dutch war. He began the second part with the approaches of the peace between England and Holland, in 1673, and concluded it with his being recalled from Holland, in February 1678-9, after the conclusion of the peace of Nimeguen. The third part contains what passed from this peace, to fir William's retirement. The second part of these memoirs was published in his life-time, and, it is believed, with his consent, though it is pretended that they were written only for the use of his son, and sent into the world without his knowledge. The third part was published by dr. Swift, in 1709, many years after his death. The first part was never published at all; and dr. Swift, in the preface to the third, tells us, that " fir William often assured him he had " burnt those memoirs; and for that reason was content his " letters during his embassies at the Hague and Aix-la-" Chapelle (he might have added Munster) should be printed " after his death, to supply that loss. What it was," continues Swift, " that moved fir William Temple to burn " those first memoirs, may, perhaps, be conjectured from " fome passages in the second part formerly printed. In one " place the author has these words: My lord Arlington, " who made so great a figure in the former part of these " memoirs, was now grown out of all credit, &c. In " other parts he tells us, That that lord was of the ministry " which broke the triple alliance, advised the Dutch war " and French alliance, and, in short, was at the bottom " of all those ruinous measures which the court of England " was

" was then taking: fo that, as I have been told from a good hand, and as it feems very probable; he could not think

that lord a person fit to be celebrated for his part in for-

" warding that famous league, while he was fecretary of tate, who had made such counterpaces to destroy it."

In 1693, fir William published an answer to a scurrilous pamphlet, intitled, A letter from mr. du Cros to the lord This du Cros bore very impatiently the character which fir William had given him in the fecond part of his Memoirs, and wrote the above letter to abuse him for it. In 1695, he published An introduction to the history of England: some few mistakes were noted in this work. Not long after his death, dr. Swift, then domestic chaplain to the earl of Berkley, who had lived many years as an amanuenfis in fir William Temple's family, published two volumes of his Letters, containing an account of the most important transactions that passed in Christendom, from 1665 to 1672; and, in 1703, a third volume, containing Letters to king Charles II. the prince of Orange, the chief ministers of flate, and other persons, in 8vo. The editor informs us, that these papers are the last of this or any kind, about which he had received his particular commands; and that they were corrected by himself, and transcribed in his life-time.

After fir William had renounced public affairs, in 1680, he went into retirement, and divided his time between his books and his gardens; although, in the mean while, he was frequently consulted by those who were at the helm, especially after the revolution, and was even visited for that purpose, sometimes, by king William. He died towards the end of 1700, in his seventy-second year, at Moor-park, near Farnham, in Surry; where, according to express directions in his will, his heart was buried in a filver box, under the fun-dial in his garden. This fun-dial, we are told, was opposite to the window whence he used to contemplate and admire the works of nature with his fifter, the ingenious lady Giffard; who, as the thared and eafed the fatigues of his voyages and travels during his public employments, was the chief delight and comfort of his retirement in old age. As to his person, his stature was above the middle fize, well-fet and well-shaped; his hair chefnut brown,

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brown, his face oval, his forehead large, a quick piercing eye, and a fedate and philosophical look. Those who have endeavoured to fet fir William's character in the best light, have allowed him to have had fome tincture of vanity and spleen; but bishop Burnet has painted him horribly, and must, therefore, be understood in the following passage with proper limitations and restrictions. "Sir William Temple," History of fays he, " had been fent over the fummer before to Holland, Charles II. " as embassador, and his chief instructions were, to dispose anno 1674. " all people's minds, chiefly the prince's, to a peace : but " the prince had avoided the feeing him till the end of the " campaign. Lord Arlington had thrown him off, when " he went into the French interest; and Temple was too " proud to bear contempt, or forget fuch an injury foon. " He was a vain man, much blown up in his own conceit, "which he shewed too indecently on all occasions. He " had a true judgment in all affairs, and very good princi-" ples with relation to government, but in nothing else. " He feemed to think that things were as they are from all " eternity; at least, he thought religion was fit only for the " mob. He was a great admirer of the fect of Confucius " in China, who were atheists themselves, but left religion " to the rabble. He was a corrupter of all that came near " him : and he delivered himself up wholly to study, ease, " and pleasure. He entered into a close friendship with lord "Danby, who depended much on him, and was directed " in all his notions as to foreign affairs by him: for no " man ever came into the ministry, who understood the af-" fairs of Europe fo little as he did." Bishop Burner's difaffection to fir William Temple arose, as appears, from sie William's holding and propagating irreligious principles; he allows him, however, to have been a truly great statesman, and, in the very next words to those just cited, refers his reader for " an account of our affairs beyond fea, to his " letters; in which," fays Burnet, " they are very truly " and fully, fet forth," if and his hard hard and his

Sir William Temple had one son, John Temple, esq; a man of great abilities and accomplishments, and who, foon after the revolution, was appointed fecretary at war by king William, but he had fearer been a week in that office, when

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he drowned himself at London-bridge. This extraordinary affair happened the 14th of April 1680, when mr. Temple, having frent the whole morning at his office, took a boat, about noon, as if he defigned to go to Greenwich; when he had got a little way, he ordered the waterman to fet him afhore, and then making some dispatches which he had forgot, proceeded. Before he east himself away, he dropped in the boat a shilling for the waterman, and a note to this effect: ich go by super tal ni bads die san sontaftenens es

" My folly in undertaking what I was not able to per-" form, has done the king and kingdom a great deal of or prejudice. I wish him all happiness, and abler servants " than to definite a manage of another complete and

JOHN TEMPLE."

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It was thought, at first, that he thereby meant his incapacity for the fecretaryship at war, and the rather, because he had asked the king leave to resign it the day before; but then it was observed, that he had been melancholy for some months past, as also, that the great prejudice to the king's affairs, mentioned in his note, could not be occasioned by any mistakes committed in a place, in which he had yet done little or nothing. Another cause of his melancholy is affigned, which carries more probability, and, for want of a better, is like to pass. General Richard Hamilton being upon suspicion confined in the Tower, mr. Temple visited gotiations of him fometimes, upon the score of a former acquaintance; when discoursing upon the present juncture of affairs, and how to prevent the effusion of blood in Ireland, the general faid. That the best way was to send thither a person in whom Tyrconnel could truft; and he did not doubt, if fuch a perfon gave him a true account of things in England, he would readily submit. Mr. Temple communicated this overture to the king, who approving of it, and looking upon general Hamilton to be the properest person for such a service, asked mr. Temple whether he could be trusted? who readily engaging his word for him, Hamilton was fent to Ireland: but, instead of discharging the commission he was fent on, and persuading Tyrconnel to submit, encouraged him as much as possible to stand out, and offered him his assistance, which

Boyer's Memoirs of the life and nefir William Temple, p. 416, &c. 3715, 8vo.

which Tyrconnel gladly accepted. Mr. Temple contracted an extreme melancholy upon Hamilton's defertion; and though the king encouraged him, being convinced of his innocence, could not reftrain it from bringing him to the above untimely end. Sir William, in the mean time, bore this terrible misfortune amazingly well; but derived his firmness, if he be rightly represented, from a very fingular principle, namely, that " a wife man might dispose of himself, " and make his life as fhort as he pleafed."

Boyer's Memoirs, &c. p. 416.

Mr. Temple had married mademoiselle Du Plessis Rombouillet, a French lady, who had by him two daughters, to whom fir William bequeathed the bulk of his estate: but with this express condition, that they should not marry Frenchmen: " a nation," fays Boyer, " to whom fir Wil- Ibid. p. 18. 66 liam ever bore a general hatred, upon account of their " imperiousness and arrogance to foreigners."

TENIERS (DAVID) a Flemish painter, was born at Antwerp, in the year 1582, and received the first rudiments of his art from the famous Rubens, who confidered him, at length, as his most deserving scholar. On leaving Rubens, he began to be much employed, and, in a little time, was in a condition to take a journey to Italy. At Rome he fixed himself with Adam Elsheimer, who was then in great vogue; of whose manner he became a thorough mafter, without neglecting, at the same time, the study of other great masters, and endeavouring to penetrate into the deepest mysteries of their practice. An abode of ten years in Italy, enabled him to become one of the first in his style of painting; and a happy union of the schools of Rubens and Elsheimer, formed in him a manner as agreeable as diverting. When Teniers returned to his own country, he intirely employed himself in painting small pictures, filled with figures of persons drinking, chymists, fairs, and merry-makings, with a number of countrymen and women. He spread so much tafte and truth through his pictures, that nature hardly produced a juster effect. The demand for them was universal; and even his master Rubens thought them an ornament to his cabinet, which was as high a compliment as could be paid them. Teniers drew his own character in his Vot. XI. pictures,

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pictures, and in the subjects he usually expressed, every thing tends to joy and pleasure. He was always employed in copying after nature, whatsoever presented itself; and he accustomed his two sons to follow his example, and to paint nothing but from that infallible model, by which means they both became excellent painters. These are the only disciples we know of David Teniers the elder, who died at Antwerp in the year 1649, at the age of sixty-seven.

David Teniers, his fon, was born at Antwerp in the year 1610, and was nick-named The Ape of Painting; for there was no manner of painting but what he imitated so exactly, as to deceive even the nicest judges. He improved greatly on the talents and merit of his father, and his reputation introduced him to the favour of the great. The archduke Leopold William made him gentleman of his bed-chamber, and all the pictures of his gallery were copied by Teniers, and engraved by his direction. Teniers took a voyage to England, to buy several pictures of the great Italian masters for count Fuenfaldegna, who, on his return, heaped favours on him. Don John of Austria, and the king of Spain, set fo great a value on his pictures, that they built a gallery on purpose for them. Prince William of Orange honoured him with his friendship; Rubens esteemed his works, and affisted him with his advice. His principal talent was landskip, adorned with small figures. He painted men drinking and smoaking, chymists, elaboratories, country fairs, and the like: his small figures are superior to his large ones. The distinction between the works of the father and the son is, that in the fon's you discover a finer touch and a fresher pencil, greater choice of attitudes, and a better disposition of figures. The father retained fomething of the tone of Italy in his colouring, which was stronger than the son's, but his pictures have less harmony and union: besides, the son used to put at the bottom of his pictures, David Teniers, junior. He died at Antwerp, in the year 1694, at the age of 84.

His brother Abraham was a good painter; equal, if not fuperior, to his father and brother in the expression of his characters, and his understanding of the chiaro-oscuro, though inferior in the sprightliness of his touch, and the

lightness of his pencil.

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TENISON (dr. THOMAS) archbishop of Canter- General bury, was born at Cottenham in Cambridgeshire, the 29th Dictionary. of September, 1636, and educated at the free-school in Norwich. Thence he was fent to Corpus Christi-college in Cambridge, where he took the degrees both in arts and divinity, at the regular feafon. He was fellow of his college, and in the beginning of his life, while the fanatical government lasted, studied physic, but afterwards went into orders. He was some time minister of St. Andrew's church in Cambridge, where he attended the fick inhabitants in the plague of 166s, for which he had a piece of plate presented to him by his parishioners. His first preferment of any consequence was the rectory of Holywell in Huntingdonshire, to which he was presented by the earl of Manchester. He had acquired a reputation for abilities and learning, and in 1670 gave a public specimen of them, by publishing in 8vo, The creed of mr. Hobbes examined, in a feigned conference between him and a student in divinity. He shewed himself very active against the growth of popery, both in king Charles's and king James's reign. Under the former, in 1678, he published A discourse upon idolatry; under the latter, when the controversy with the papifts was professedly agitated, he published eight or nine pamphlets. In 1679 he put out, in 8vo, Baconiana: or, Certain genuine remains of fir Francis Bacon, &c. In 1680 he was presented to the vicarage of St. Martin's in the Fields, London; and, the year after, published a fermon upon The difcretion of giving alms, which was attacked by Poulton, a Jesuit. In 1683, during the fevere frost, his private disbussements to the poor amounted to above 3001. In 1685, he attended the duke of Monmouth on the morning of his execution. In 1688, dr. Sharp, rector of St. Giles's in the Fields, at that time under suspension, was restored to the exercise of his ministerial office, chiefly by his interest. In 1689 he was one of the ecclefiaftical commissioners, appointed to prepare matters to be laid before the convocation; and published A discourse concerning the ecclesiastical commission opened in the Jerusalem-chamber, October the 10th, 1689. The 26th of this month he was presented, by king William and queen Mary, to the archdeaconry of London. While he was vicar of St.

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, 8 Complete history of England, vol. iii. p. 676.

Martin's, he made several donations to the said parish; and, among others, endowed a free-school for it, and built a handsome library, which he furnished with useful books. In 1691 he was nominated to the fee of Lincoln; and in 1694, upon the death of Tillotfon, to that of Canterbury. Dr. Kennet observes, that, upon the death of archbishop Tillotson, " it was the folicitous care of the court to fill " up the fee of Canterbury. The first person that feemed " to be offered to the eye of the world, was dr. Stilling-" fleet, bishop of Worcester; but his great abilities had " raised some envy and some jealousy of him: and, indeed, " his body would not have borne the fatigues of fuch a sta-46 tion. Even the bishop of Bristol, dr. John Hall, master of Pembroke-college Oxford, was recommended by a es great party of men, who had an opinion of his great piety and moderation. But the person most esteemed by their majesties, and most universally approved by the ministry, and the clergy, and the people, was dr. Tenison, bishop of Lincoln, who had been exemplary in every flation of " his life, had reftored a neglected large diocese to some dis-" cipline and good order, and had before, in the office of " a parochial minister, done as much good as, perhaps, was possible for any one man to do. It was with great " importunity, and after rejecting better offers, that he was or prevailed with to take the bishopric of Lincoln; and it was with greater reluctancy, that he now received their " majesties desire and command for his translation to "Canterbury." I teds bei al filog ift vede ber gie lage

He performed all the offices of a good archbishop for twenty years, and died at Lambeth, the 14th of December, 1715, in his seventy-ninth year. He had married the daughter of dr. Love, master of Bennet-college in Cambridge, who died about a year before him. His funeral sermon on queen Mary occasioned a letter to him, dated March the 29th, 1695, and said to be written by dr. Kenn, the deprived bishop of Bath and Wells. In 1705 he received a letter from the princess Sophia, electress dowager of Brunswic and Lunenburg, which we will subjoin, because it is curious and interesting.

My Lord,

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I received your grace's letter. You have no reason to " make any excuse that you have not writ to me more often: for I do not judge of people's friendship for me 66 by the good words they give, but I depend upon your instegrity, and what you tell me in general of the honest " men in England. I defire no farther affurance of their good will and affection to me, unless they think it neces-" fary for the good of the protestant religion, the public liberties of Europe, and the people of England. I thank "God I am in good health, and live in quiet and content here: therefore, I have no reason to desire to change my " way of living, on the account of any personal satisfaction "I can propose to myself. However, I am ready and wil-" ling to comply with whatever can be defired of me by my friends, in case that the parliament think that it is " for the good of the kingdom to invite me into England. 66 But I suppose they will do this in such a manner, as will " make my coming agreeable to the queen, whom I shall " ever honour, and endeavour to deserve her favour; of "which she hath given me many public demonstrations, by what the hath done for me in England and Scotland, "which you can judge of more particularly: and I must " remember, that she ordered me to be prayed for in the churches. I doubt not but her majesty is as much inclined, at present, to establish the safety of the three king-"doms upon fuch a foot, that they may be exposed to the " least hazard that is possible, and that she will begin with " England. Mr. How has acquainted me with her majef-"ty's good inclinations for my family, which makes me "think that, perhaps, her majesty sees this is a proper time " for her to express herself in our favour: but whether I am right in this point or no, my friends in England can best i judge. It is but reasonable that I should submit myself to their opinions and advice; and I depend most upon what your grace shall advise, which will ever have the er greatest weight with me. Therefore I write the more of plainly to you, and tell you my thoughts, that you may communicate them to all you think fit: for they will then " fee that I have a great zeal for the good of England, and H 3

a most sincere respect for the queen. This is the best proof I can give, at present, of my esteem for your grace; but I shall be glad of further opportunities to assure you that I am, and shall ever be, most sincerely, my Lord,

Votre tres affectionnée à vous servir,

was notice have beginned and that suntan is heart of

dang ,andidad an anguire Sophie Electrice."

The Life of Terence afcribed to Suctonius, with the notes of madam Dacier, prefixed to her translation of his comedies.— Crucius's Lives of the Roman poets, vol, ii.

TERENTIUS (Publius) or TERENCE, an incient dramatic writer among the Romans, was a native of Carthage, and born in the year of Rome 560. He was brought early to Rome, among other flaves, and fell into the hands of a generous mafter, Terentius Lucanus, a Roman fenator, who was so taken with his uncommon parts. that he gave him first a good education, and afterwards his liberty. He received his name, as well as his liberty, from Terentius Lucanus, as the custom was; and thus by a fingular fatality, fays madam Dacier, while he has immortalifed the name of his mafter, has not been able to preferve his His merit foon recommended him to the acquaintance and familiarity of the chief nobility; and fuch was his friendthip with Scipio and Lælius, that his rivals and enemies took occasion from thence to fay, that his plays were composed by those noblemen. Suctonius relates a story from Cornelius Nepos, which may feem to confirm fuch a furmife; it is, that on the 1st of March, which was the feast of the Roman ladies, Lælius being defired by his wife to sup a little sooner than ordinary, he prayed her not to disturb him; and that coming very late to supper that night, he faid he had never composed any thing with more pleasure and success; when being asked by the company what it was, he repeated some verses out of the third scene of the fourth act in the Heautontimorumenos. Terence takes notice of this report, in his prologue to the Adelphi, and does not offer to refute it; but Suctonius fays, that he forbore, in complaifance to his patrons, who might possibly not be displeased with it: and, indeed, in the prologue to the Heautontimorumenos, Terence defired the audience not to credit the flanderous reports of his brother writers. It is very possible, that Scipio and Lælius might fometimes amuse themselves by composing a fcene

feene or two for a poet, with whom they converfed fo fami-

We have fix of them remaining, and probably one or two are left, for the Andria does not feem to have been his first. The very prologue to this play intimates the contrary; and the circumfrances related by Suetonius, about Terence's reading his first piece to Cartilius, prove the Andrig not to have been it, and that Suctorius has mistaken the name of the play; for Cacilius died two years before the Andria was brought on the stage. Cacilius was the best poet of the age, and near fourfcore when Terence offered his first play; much regard was paid to his judgment, and therefore the ædile ordered Terence to wait upon Cæcilius with his play, before he would venture to receive it. The old gentleman, being at table, bid our young author take a flool, and begin to read it to him; it is observed by Suctorius. that Terence's dress was mean, so that his outside did not much recommend him; but he had not gone through the first scene, when Cæcilius invited him to sit at table with him. deferring to have the rest of the play read till after supper. Thus, with the advantage of Cacilius's recommendation, did Terence's fifft play appear, when Terence could not be twenty-five: for the Andria was acted, when he was but twenty-feverior The Hecyra was afted the year following; the Self-tormenfor, Heautontimorumenos, two years after that; the Eunuch, two years after the Self tormenters the Phormio, the latter end of the fame year; and, the year afterwards, the Adelphi, or Brothers, was acted: that is: before Christ 160, when Terence was thirty-three years of reputer seems the manage theory Maines, he inge mage

After this Terence went into Greece, where he staid about a year, in order, as it is thought, to collect some of Menander's plays. He sell sick on his return from thence, and died at sea according to some; at Stymphalis, a town in Areadia, according to others, when he was not quite five and thirty years of age. From the above account, we cannot have lost above one or two of Terence's plays: for it is ridiculous to credit what Suetonius reports from one Consentius, an unknown author, namely, that Terence was returning with above an hundred of Menander's plays; which he

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had translated, but that he lost them by shipwrecks and died of grief for the lofs. Terence was of a middle fize very flender, and of a dark complexion. He left a daughter behind him, who was afterwards married to a Roman knight. He left, also, a house and gardens on the Appian-way, near the Villa Martis, so that the notion of his dying poor feems a little ftrange. If he could be supposed to have reaped no advantages from the friendship of Scipio and Lælius, yet his plays must have brought him in confiderable fums. He received eight thousand festerces for his Eunuch, which was acted twice in one day; a piece of good fortune which, perhaps, never happened to any other play, for plays with the Romans were never defigned to ferve above two or three times. There is no doubt that he was well paid for the rest; for it appears from the prologue to the Hecyra, that the poets used to be paid every time their play was acted. At this rate. Terence must have made a handsome fortune before he died, for most of his plays were acted more than once man language cannot be learned from any smit-still sid ni

It would be endless to mention the testimonies of the ancients in his favour, or the many fine things faid of him by modern commentators and critics. Menander was his model, and from him he borrowed many of his materials. He was not content with a fervile imitation of Menander, but always confulted his own genius, and made fuch alterations as feemed to him expedient. His enemies blamed his condect in this, and in the prologue to the Andria he pleads guilty to the charge, justifying what he had done by very fufficient reasons. The comedies of Terence were in great repute among the Romans; though Plautus, having more wit, more action, and more vigour, had fometimes better luck upon the stage. Terence's chief excellency confists in these three points, beauty of characters, politeness of dialogue, and regularity of scene. His characters are natural, exact, and finished to the last degree; and no writer, perhaps, ever came up to him for propriety and decorum in this respect: If he had laid the scene at Rome, and made his characters Roman, instead of Grecian; or if there had been a greater variety, and less sameness in his characters, the want of both which things have been objected to him, his plays

plays might have been more agreeable, might have more affected those for whose entertainment they were written ? nevertheless, he is perfect in what he pretends to, and as far as he goes! The politeness of his dialogue, or confummate elegance and purity of his diction, is acknowledged by all; by Ozfar, Fully, Paterculus, and Quintilian among the ancients, and by all the moderns. If Terence could not attain all the wit and humour of Menander, vet he fairly equalled him in chafteness and correctness of style. This is Cafar's judgment of him in those well-known lines:

"Tu quoque, tu in summis, O dimidiate Menander,

LUCO to be obliq every time their s

" Poneris, & merito, puri fermonis amator:

"Lenibus atque utinam scriptis adjuncta foret vis

"Comica, ut æquato virtus polleret honore

" Cum Græcis."

The moderns have been in no less raptures about the style of Terence Erasmus says, that "the purity of the Ro. Epist. w. " man language cannot be learned from any ancient author " fo well as from Terence," and another has given it as his opinion, that the Latin tongue cannot be loft while the comedies of Terence remain. This Roman urbanity and purity of diction shews Terence to have been made a slave very young, and his education to have been wholly Roman, fince otherwise his style could never have been so free from the African tincture. Regularity of scene, or proper dispofition and conduct of the drama, is a third excellency of Terence. on His feene, as the ingenious Congreve, who calls Dedicate him the correctest writer in the world, has well observed, al- the world, ways proceeds in a regular connection, the persons going off and on for visible reasons, and to carry on the action of the play. Upon the whole, the faults and imperfections are fo few, that they ought not to be mentioned. Scaliger faid, there were not three in the whole fix plays. He feems, indeed; to want nothing to make him absolutely complete, except that Attic urbanity, that comica vis, which Cæfar wifnes he had had, and which Plautus possessed, though with much indelicacy and coarfeness, in an eminent degree. Madam Dacier has observed, that " it would be difficult to determine which of his fix plays deserves the preference, " fince

" fince they have each of them their peculiar excellencies. "The Andria and Adelphi," fays the, "appear to excel in " characters and manners; the Eunuch and Phormio in vico gorous action and lively intrigue; the Heautontimoru-" menos and Hecyra, in fentiment, pation, and fimplicity of ftyle, north and trough large who made big model adges

The best editions of Terence are, the Elzevir one 1639, 12mo; that cum integris notis Donati, & felectis variorum. 1686, 8vo; Westerhovius's, in two volumes 4to, 1726; and that of Bentley the same year, 4to. Madam Dacier has given a most beautiful French version of this finest of authors.

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See art. BENTLEY.

Dedication

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TERRASSON (the abbé) a French writer, was born of a good family at Lyons in the year 1669, and was admitted into the congregation of the oratory, which he quitted very foon. He entered into it again, and then left it for ever. His father, we are told, was fo angry at this unfleadis ness, that he reduced him by his will to a very moderate income; which however the abbe, who behaved always like a philosopher, bore without complaining. He went to Paris, and got acquainted with the abbe Bignon, who became his protector and patron, and procured him a place in the academy of fciences, in the year 1707. In 1721, he was elected a profesior in the college royal. When disputes about Homer, between La Motte and madam Dacier ran high, he thought proper to enter the lifts, and wrote Differtation contre l'fliade, in two volumes 12mo. Rouffeau favs, in one of his letters, "I have no curiofity about this work of Terraffon: it is sufficient once to have feen the author, to know that he hath never facrificed to the Graces, and that he never can be qualified to judge of those of poetry. He is of a hard and pedantic nature, and ought never to depart from his angles and his parallels; and for the beauties of a poet, such a one as Momer, they are altogether a e terra incognita to him." Terraffon had better fucces in his political and moral romance called Sethos, which though it was not, perhaps, universally read on account of the learning and philosophy feattered throughout it, yet is full of good things, and hath great merit. Another capital work of

of Terraffon is A French emuflation of Diodorus Skulus. with a preface and hotes, which has been well fooken of.

This abbe died in the year 1750, with the reputation of having been one of the best practical philosophers of his age. Mr. Voltaire's critique upon himis, that "he was a philo- Siecle de " fopher both in his life and his death; that there are fome " very fine things in his Sethos; that his translation of "Diodorus is ufeful bur that his examination of Homer Wis void of albrafted to beating to wo door the most rest

Louis XIV.

than the papiets oner ameliums ristorie Madami Wadens bern TERTULLIAN (Quintus Septimius Florens) Do Pin. a celebrated father of the primitive church, was an African, Cave, &c. and born at Carthage about the middle of the fecond century. His father was a centurion in the troops, which ferved under the proconful of Africa. Tertullian was at first an De specise. heathen, and a man, as he himself owns, of most debauched and c. 19 .- De profligate manners; but afterwards embraced the Christian re- c. 59 .- De ligion, though it is not known when, or upon what decasion. Panitent. He flourished chiefly under the reigns of the emperors Severus and Caracalla, from about the year 194, to the year 216; and it is probable, that he lived feveral years after, fince Jerome mentions a report of his having attained to a decre- in cables pit old age. There is no passage in his writings, from whence it can be concluded, that he was a priest; but St. Jerome affirms it to politively, that it cannot be doubted. He had vaft parts and learning of all kinds, which he employed vigorously in the cause of Christianity, and against heathens and heretics, but towards the latter part of his life became a very great heretic himself; for he quitted the church to follow Montanus and his prophetesses, which is the reason why his name has not been transmitted to us with the title of St. before it. The cause of his separation is not certainly known, but only conjectured. Baronius has supposed, that it was jealoufy, because Victor was preferred before him to the fee of Rome; Pamelius fays, that he was anguy, because he could not get the bishopric of Carthage; and others have assigned different reasons, which are yet less probablest A more likely one is that which Jerome relates, namely, that the envy which the Roman clergy bore him, and the outrageous manner with which they treated him,

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exasperated him against the church, and provoked him to quit it. Add to this, what is perhaps the most likely reason of all, that the extraordinary fanctity and aufterity, which the fect of Montanus affected, fuited admirably with the fevere and enthusiastic nature of Tertullian; so that he might affociate himself to it probably more to gratify his own humour, than from any motive of refentment to others. The books he wrote to his wife fufficiently shew, that he was a married man; and the fame books shew too, more plainly than the papifts care to allow, that he lived all his days as a married man with his wife, without separating from her upon his commencing prieft, if indeed he did not marry her after. More plainly, I fay, than the papifts care to allow; for upon this supposition they must either give the lye to St. Jerome, who affirms Tertullian to have been a prieft, or admit that it was lawful for priefts to marry: and what can be worse than either? The time of his death is no where mentioned.

All the ancients, and all the moderns, have spoken highly

Bh. ii. c. 3.

Laftant, lib. W. C. J.

Commonitorium, p. 345. Paris, 2679.

of the abilities and learning of this father, and we cannot do better than quote some of the principal testimonies from both, as they will ferve for a very good critique upon his works and Me. Letel. character. Eusebius says, that he was one of the ablest Latin writers, and particularly infifts upon his being thoroughly conversant in the Roman laws; which may incline one to think, that, like his scholar Cyprian, he was bred to the bar. Cyprian used every day to read something of his works, and when he called for the book faid, "Give me my master," as Jerome relates upon the authority of a priest, who had it from Cyprian's fecretary. Lactantius allows him to have been skilled in all kinds of learning, yet censures him for an harsh, inelegant, and obscure writer: "In omni genere lite-" rarum peritus, sed in loquendo parum facilis, & minus comptus, & multum obscurus." Jerome, in his Catalogue of ecclesiastical writers, calls him a man of a quick and sharp wit; and fays, in his epiftle to Magnus, that no author had more learning and fubtilty; but in other places he reprehends his errors and defects; and, in his Apology against Ruffius, commends his wit, but condemns his herefies." Vincentius Lirinensis gives this character of him: " Tertullian " was," fays he, " among the Latins, what Origen was among LOUNGOILES

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among the Greeks; that is to fay, the first and the most " confiderable man they had. For what is more learned " than he? what more versed both in ecclesiastical and of profane knowledge? Has he not comprised in his vast capacious mind all the philosophy of the fages, the maxims of the different sects, with their histories, and whatever of pertained to them? Did he ever attack any thing which he has not almost always either pierced by the vivacity of " his wit, or overthrown by the force and weight of his " reasonings? And who can sufficiently extol the beauties " of his discourse, which is so well guarded and linked toer gether by a continual chain of arguments, that he even " forces the consent of those whom he cannot persuade? "His words are fo many fentences; his answers almost fo " many victories."

The moderns have spoke of Tertullian in much the same strain, only with somewhat more precision. We will quote the testimonies of two remarkable authors, who have given judgment of him, and in a different way; the one with regard to his nature and genius, the other concerning his ftyle and manner of writing. The authors here meant are father Malebranche and Balzac. What Malebranche has faid of La recherhim is curious, and deferves to be transcribed at large. This che de la transcribed at large. This che de la transcribed at large. fine writer is treating of the force of the imagination, and P. 3. ch. 3. upon this topic he observes, that "one of the greatest and most remarkable proofs of the influence, which some ima-" ginations have over others, is the power in certain authors " of persuading without reasons. For instance, the turn that Tertullian, Seneca, Montaigne, and fome others " give their words, has charms and a luftre which dazzle " the understandings of most men, though it be only a faint "draught of fancy, and the shadow as it were of the ima-

"They enter, they penetrate, they domineer over the foul " in fo imperious a manner, as to challenge obedience with-

" gination of those authors. Their words, as dead as they " are, have more life and vigour than the reasons of others.

" out being understood, and to have their orders submitted " to, before they are known. A man has a mind to be-

" lieve, but he knows not what. When he would know

" precifely what he believes, or would believe; and aper proaches,

of proaches, as I may fay, to view these phantoms, they va-" nish into smoke with all their gaudy drapery and lustre." Yet though he mentions these writers as instances to his present purpose, he owns they have their beauties as well as defects, and he proceeds to fettle the real merits of each. "Tertullian," fays he, " was indeed a man of profound learning; but he had more memory than judgment, " greater penetration and extent of imagination, than of " understanding. There is no doubt that he was a visioary, and had all the qualities I have attributed to visio-" naries. The respect he had for the visions of Montanus, and for his prophetelles, is an incontestible proof of the weakness of his judgment. His fire, his transports, his enthufiafms upon the most trifling subjects, plainly indi-" cate a diffempered imagination. What irregular motions " are there in his hyperboles and figures? How many pom-" pous and magnificent arguments, that owe all their force to their fenfible luftre, and perfuade merely by giddying " and dazzling the mind?" He then gives examples out of his book De pallio; and concludes with faying, that "if " justness of thought, with clearness and elegance of expres-66 fion, should always appear in whatever a man writes, fince " the end of writing is to manifest the truth, it is impossible to excuse this author; who, by the testimony of even Sal-" masius, the greatest critic of our times, has laid out all his endeavours to become obscure; and has succeeded so " well in what he aimed at, that this commentator was " almost ready to swear, no man ever understood him per-" fectly."

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So much for Tertullian's genius, and the nature of his faculties, which Malebranche has described very properly. What Balzac has said regards his style and manner of writing; and is expressed thus, in a letter written to Rigaltius: "I expect," says he, "the Tertullian you are publishing, that he may learn me that patience, for which he gives such admirable instructions. He is an author, to whom your presace would have reconciled me, if I had had an aversion for him; and if the harshness of his expressions, and the vices of his age, had dissuaded me from reading him; but I have had an esteem for him a long time; and as hard and

" and crabbed as he is, yet he is not at all unpleasant to me. "I have found in his writings that black light, which is " mentioned in one of the ancient poets and I look upon " his obscurity with the same pleasure as that of chany, "which is very bright and neatly wrought. This has al-" ways been my opinion: for as the beauties of Africa are are not less amiable, though they are not like ours, and " as Sophonisha has eclipsed several Italian ladies; so the " wits of that country are not less pleasing with this foreign " fort of eloquence, and I shall prefer him to a great many " affected imitators of Cicero. And though we hould grant " to nice critics, that his fivle is of iron, yet they must " likewife own to us, that out of this iron he has forged " most excellent weapons; that he has defended the honour " and innocence of Christianity; that he has quite routed " the Valentinians, and struck Marcion to the very heart." Our learned dr. Cave has likewife shewn himself still more Hist. literar. than Balzac, an advocate for Tentullian's ftyle; and, with Once, 1740. fubmission to Lactantius, who (as we have seen above) cenfured it as harfh, inclegant, and obscure, affirms, that " it " has a certain majesty peculiar to itself, a sublime and noble 46 eloquence feafoned abundantly with wit and fatire, which " at the same time that it exercises the sagacity of a reader,

" legentis ingenium exercet, & animum fuaviter delectat." The principal editors of this father, by which is meant those who have given editions of his works in one collected body, are Rhenanus, Pamelius, and Rigaltius. Rhenaus first published them at Basil in 1521, from two manuscripts which he had got out of two abbeys in Germany. As this editor was well versed in all parts of learning, and especially in esclefiaffical antiquity, fo none have laboured more fuccessfully than he in the explication of Tertullian; and Rigaltius has observed with reason, that he wanted nothing to have made his work complete, but more manuscripts: and though, fays honest Du Pin, his notes have been cenfured by Ecclefast, the Spanish inquisition, and been put at Rome into the Index aut, cent, iii, expurgatorius, yet this should not diminish the esteem we ought

" highly entertains and pleafes him: Habet Tertulliani fti-" lus majestatem quandam sibi propriam, & grandem elo-" quentiam sale & acumine plurimum conditam, que simul

number of times, when Pamelius published Tertullian with new commentaries at Antwerp in 1579; and although this

editor has been blamed for digressing too much to things foreign to his point, yet his notes are useful and learned. His edition, as well as Rhenanus's, has been printed often, and in various places. After these the learned Rigaltius put out his edition in 1634, which is far preferable to either of the former; for having some manuscripts and other advantages which the former editors wanted, he has given a more correct text. He has also accompanied it with notes, in which he has explained difficult passages, cleared some ancient customs, and discussed many curious points of learning. The greatest objection to this editor has been made by the Roman catholics, who fay, that he has occasionally made observations not favourable to the present practice of the church: but, fays Du Pin, who by the way was but a poor catholic, as well as Rigaltius, "whatever exceptions may ec be made to his divinity, his remarks relating to grammar, criticism, and the explication of difficult passages, are excellent." In the mean time it is a general opinion, that notwithstanding the labours of these learned men, there is fill room for a more complete edition of Tertullian, than any that has appeared; which however cannot well be ex-

able study than it is at present. Besides the works in general, detached pieces of Tertullian have been put out by very learned critics. Salmasius bestowed a very voluminous comment upon his small piece De pallio, the best edition of which is that of Leyden 1656, in 8vo: but what constitutes its principal value now is a fine print of Salmasius, placed at the beginning of it. His Apologeticus, as it has been most read, so it has been the oftenest published of all this father's works. This Apology for Christianity and its profesiors was wrote about the year 200, in the beginning of the perfecution under the emperor Severus. It is commonly believed, that he wrote it at Rome, and addressed it to the senate: but it is more probable, that it was composed in Africa, as indeed he does not address himself to the senate, but to the proconsul of Africa, and the

pected, till reading the fathers shall become a more fashion-

See art, RI-GALTIUS, andalia PA-MELIUS, the governors of the provinces. The hest edition of it is that by Havercamp at Leyden 1718, in 840. street more

of the been blamed for digression THEMISTIUS, an ancient Greek orator and philolosopher, whose eloquence procured him the name of Eu- viii. phrades, was of Paphlagonia, and flourished in the fourth century. His father Eugenius was a man of noble birth, and an excellent philosopher, and, like a good parent, was at the pains of training up his fon under his own particular care and management. Themistius taught philosophy twenty years at Constantinople, and acquired a prodigious reputation. Then he went to Rome, where the emperor offered any conditions, if he would fix himself in that city; but he returned shortly and settled at Constantinople, where he married a wife, and begat children. Themistius was a Peripatetic, and tells us in one of his Orations, that he had chosen Aristotle for the arbiter of his opinions, and the guide of his life; yet he was not so bigotted to this master, but that he was well verfed in Plato, and was particularly studious of the diction and manner of this philosopher, as appears from his works. He had a great opinion of the necessity of facrificing to the Graces; and he fays, in another Oration, "Cum divino Platone versor, cum Aristotele habito, ab " Homero vix divellor: I often converse with the divine " Plato, I live with Aristotle, and I am very unwillingly

" feparated from Homer."

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He had vast interest and favour with several succeeding emperors. Constantius elected him into the senate in the year 355, ordered a brazen statue to be erected to him in 361, and pronounced his philosophy of the ornament of " his reign." Julian made him prefect of Constantinople in 362, and wrote letters to him, some of which are still extant. Jovian, Valens, Valentinian, and Gratian, shewed him many marks of effeem and affection, and heard him with pleasure haranguing upon the most important subjects. Valens in particular, who was inclined to favour the Arians, suffered himself to be diverted by Themistius from persecuting the orthodox; who represented to him the little reason there was to be surprised at a diversity of opinions among the Christians, when that was nothing in comparison of the Vol. XI. differences

Male State

differences among the heathens; and that fuch differences ought never to terminate in fangulnary measures. The orator's end was to persuade to an universal toleration, and he obtained it. He was indeed of a very tolerating spirit; for, though an inveterate heathen, he maintained correspondences and friendships with Christians, and particularly with the well-known Gregory of Nazianzen, who, in a letter to him still extant, calls him "the king of language and composition." Laftly, the emperor Theodosius made him again prefect of Constantinople in the year 384; and, when he was going into the west, committed his son Arcadius to his inspection and tutorage. He lived to be exceedingly old, but the precise time of his death is not recorded. He has fometimes been confounded with another Themistius, who was much younger than he, a deacon of Alexandria, and the founder of a feet among Christians.

More than thirty Orations of Themistius are still extant, some of which had been published by Petavius; but the best edition is that, with a Latin version and notes by father Hardouin, at Paris 1684, in solio. He wrote also Commentaries upon several parts of Aristotle's works, which were published in Greek at Venice in 1534, solio; Latin versions were afterwards made by Hermolaus Barbanus, and others.

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Fabric Bibl. Græc. vol. ii.—Kennet's Lives of the Greek poets.

THEOCRITUS, an ancient Greek poet, of whose family nothing is known, fave that his father's name was Praxagoras, and his mother's Philina. This we learn from an epigram, commonly fet in the front of his works; which informs us also, that he was of Syracuse in Sicily. Two of his Idylliums ascertain his age, one addressed to Hiero king of Syracuse, another to Ptolemy Philadelphus of Egypt. Hiero was the same samous prince, whose actions are recorded in the first book of Polybius's History, and began his reign in the second year of the 126th olympiad, or about the 275th before Christ, as Casaubon has proved in his notes on that historian! and as for Ptolemy Philadelphus, the commencement of his reign is constantly fixed in the 123d olympiad. Hiero, though a prince famous for the fortune of his arms and his good government, yet feems to have expressed no great affection for letters. This is supposed to have been

Pag. 127.

the occasion of Theocritus's 16th Idyllium, inscribed with Hiero's name; where the poet afferts the dignity of his profession, complains of the poor encouragement it met with, and artfully infinuates to the prince, what a brave figure he would have made in verse, had he been as good a patron, as he was an argument, to the Muses. It was probably Hiero's coldness and neglect, which put Theocritus upon leaving Sicily for the Egyptian court, where king Ptolemy then fat, supreme president of arts and wit. And we may guess that the poet met with kinder entertainment at Alexandria, than he had experienced at Syracuse, from his famous panegyric on Ptolemy, which makes his 17th Idyllium; in which, among other things, he extols his generous protection of learning and ingenuity, as fomething beyond the degree of common virtues and excellencies. There are no farther memorials of this poet's life to be gathered from his works, except his friendship with Aratus, the famous author of the Phænomena; to whom he addresses his 6th Idyllium, whose loves he describes in the 7th, and from whom he bortows the pious beginning of the 17th. Theocritus has lain under a suspicion of having suffered an ignominious death, grounded on these lines of Ovid in the Ibis, if the Ibis be Ovid's:

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" Sic animæ laqueo sit via clausa tuæ." ver. 549

But it does not appear, that by the Syracusian poet Ovid means Theocritus. Some commentators upon the passage suppose Empedocles, who was a poet and philosopher of Sicily, to have been the person pointed at; and others think; that Ovid by a small mistake might confound Theoritus the rhetorician of Chios, who was also a poet, with Theocritus of Syracuse; for the former, as Plutarch and Macrobius tes- Plut. Symatify, really was executed by king Antigonus, for being un- pof. lib. ii. feafonably and imprudently witty. He had been guilty of Satorn. lib. fome very high crime against this king, who it seems had but vii. c. 3. one eye: but, being affured by his friends that he should certainly obtain a pardon, as foon as he should appear to his majesty's eyes; " Nay then," cried he, "I am indisputably " a dead man, if those be the conditions."

The compositions of this poet are distinguished among the ancients by the name of Idylliums, in order to express the fmallness and variety of their natures; they would now be called miscellanies, or poems on several occasions. nine first and the eleventh are confessed to be true pastorals. and hence Theocritus has usually passed for nothing more than a pastoral poet: yet he is manifestly robbed of a great part of his fame, if his other poems have not their proper laurels. For though the greater part of his Idylliums cannot be called the fongs of shepherds, yet they have certainly their respective merits. His pastorals doubtless ought to be confidered as the foundation of his credit; upon this claim he will be admitted for the finisher, as well as the inventor of his art, and will be acknowledged to have excelled all his imitators, as much as originals usually do their copies. He has the same advantage in the pastoral, as Homer had in the epic poefy, and that was to make the critics turn his practice into eternal rules, and to measure nature herself by his accomplished model. And, therefore, as to enumerate the glories of heroic poetry is the same thing as to cast up the fum of Homer's praises; so to set down the beauties of pastoral verse, is only an indirect way of panegyrizing Theocritus. Indeed, Theocritus has in this respect been somewhat happier than Homer, as Virgil's Eclogues are confessed by all a more unequal imitation of his Idylliums, than his Æneis of the Iliad. Theocritus writes in the Doric dialect, which was very proper for his shepherds: "His rustic and pastoral" " muse," says Quintilian, " dreads not only the forum, but even the city." The critic however did not in these words mean any reproach to Theocritus, as some have foolishly construed, for he was too good a judge of propriety; he knew, that this did not hinder the poet from being " admirable in his way, admirabilis in genere suo," as he expressly calls him in the same sentence; nay, he knew, that he could not have been admirable without this, and would certainly have thought very meanly of most modern pastorals, where shepherds and country louts are introduced holding infipid conversation with all the affected delicacy and refinement of court language and fentiment.

Inft. orat.

This poet was first published in folio by Aldus at Venice in 1495, and by Henry Stephens at Paris in 1566, with other Greek poets, and without a Latin version: a neat edition also in Greek only was printed at Oxford in 1676, 8vo. He was afterwards published with Latin versions, and more than once with the Greek scholia and the notes of Scaliger, Casaubon, Heinsius, &c. but the best edition is that of Oxford 1699, in 8vo.

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THEODORET, an illustrious writer of the church, Fabric. Bibl. Grac. was born at Antioch about the year 386, of parents diffin- lib. v. c. 11. guished by their piety as well as by their wealth. His birth was -Tilleaccompanied with miracles before and after, which he himself Pin, Cave, relates in his Religious history; for, if we may believe him, &c. as Du Pin, though a papift very wifely puts in, it was by the prayers of a religious man, called Macedonius, that God granted his mother to conceive a fon, and bring him into the world. When the holy anchorite promifed her this bleffing, the engaged herfelf on her part to devote him to God; and accordingly calling him Theodoretus, or rather Theodoritus, which fignifies either given by God, or devoted to God, he was fent at feven years of age to a monastery, where he learned the sciences, theology, and devotion. He had for his masters Theodorus of Mopsuestia, and St. John Chryfostom, and made under them a very uncommon progress. His learning and goodness becoming known to the bishops of Antioch, they admitted him into holy orders; yet he did not upon that account change either his habitation or manner of living, but found out a way to reconcile the exercises of a religious life with the function of a clergyman. the death of his parents, he distributed his whole inheritance to the poor, and referved nothing at all to himfelf. The bishopric of Cyrus becoming vacant about 420, the bishop of Antioch ordained Theodoret against his will, and sent him to govern that church. Cyrus is a city of Syria, in the province of Euphratesia, an unpleasant and barren country, but very populous. The inhabitants commonly spake the Syriac tongue, few of them understanding Greek; they were almost all poor, rude, and barbarous; many of them were engaged in profane superstitions, or in such gross errors, as rendered them

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them more like heathens than Christians. The learning and worth of Theodoret, which were really very great, seemed to qualify him for a better see; yet he remained in this, and discharged all the offices of a good bishop and a good man. He was afterwards engaged in the Nestorian quarrels, very much against his will; but, as soon as he could free himself, retired to his see, spent his life in composing books and doing good acts, and died there in 457, aged seventy and upwards. He wrote Commentaries upon the Holy Scriptures; an Ecclesiastical history; a Religious history, containing the lives and praises of thirty monks, and several other things, which are still extant.

Great encomiums have been bestowed upon this writer. "Of all the fathers," fays Du Pin, "who have composed works of different kinds, Theodoret is one of those who " hath succeeded the best in every kind. Some have been excellent writers in matters of controversy, but bad interpreters of Scripture; others have been good historians, but bad divines; fome have had good fuccess in morality, " who have had no skill in doctrinal points; those who have applied themselves to consute paganism by their own " principles and authors, have usually had little knowledge " in the mysteries of our religion; and lastly, it is very rare " for those, who have addicted themselves to works of " piety, to be good critics. Theodoret had all these qua-" lities; and it may be faid, that he hath equally deferved " the name of a good interpreter, divine, historian, writer " in controversy, apologist for religion, and author of works " of piety. But he hath principally excelled in his com-66 positions on Holy Scripture; he hath outdone almost all other commentators in that kind, according to the judgment of the learned Photius. His style, faith that able critic, is very proper for a commentary; for he explains, 46 in just and fignificant terms, whatsoever is obscure and 66 difficult in the text, and renders the mind more fit to read and understand it by the pleasantness and elegance of his discourse. He never wearies his reader with long digreffions, but on the contrary labours to infruct him clearly, 66 heatly, and methodically, in every thing that feems hard. He never departs from the purity and elegance of the Attic 44 dialect,

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dialect, unless when he is obliged to speak of abstruse " matters, to which the ears are not accustomed: for it is " certain that he passes over nothing that needs explication; and it is almost impossible to find any interpreter who unfolds all manner of difficulties better, and leaves fewer things obscure. We may find many others, who speak " elegantly and explain clearly; but we shall find few, who " have forgotten nothing which needed illustration, without " being too diffuse, and without running out into digres-" fions, at least such as are not absolutely necessary to clear the matter in hand. Yet this is what Theodoret has " observed throughout his commentaries, in which he hath opened the text admirably well by his accurate inquiries." As this extract from Du Pin may feem to favour of panegyric a little, we will qualify it with a passage from Beausobre, a learned and judicious critic, who, in the History of the Manichees, speaks of this father in the following terms: "Theodoret is, in my opinion, one of the most valuable of See Jortin's the fathers. He is learned; he reasons well, especially eccles, hist, " in his dialogues against the Greek heresies of his times: vol. iii. " he is a good literal interpreter of the Scriptures. " not help admiring his prudence and moderation, when I " confider, that he ended his Ecclefiastical history, at the " time when the Nestorian quarrels, in which he was so " deeply interested, began. But, I fear, his zeal against "heretics imposed upon him almost as much, as his admi-" ration for the heroes of the ascetic life, with whom he " was charmed, Monasteries have undoubtedly sent forth " great men into the world; but these disciples of the monks " contracted there in their youth a superstitious disposition,

Remarkson

" able man, feems to have been an excessive credulity." The works of Theodoret were published in Greek and Latin, by father Sirmond at Paris, 1642, in four volumes folio; to which the Jesuit Garner added in 1684, a fifth, confilting of other pieces, which had never been printed before, of supposititious pieces, learned differtations, and an account of the life, principles, and writings of Theodoret. The Ecclefiaftical history of Theodoret, which is divided into five books, is a kind of supplement to Socrates and Sozo-

"which is hardly ever thrown off; and the weak fide of this

See art.

men, as being written after theirs about the year 450. It begins where Eusebius leaves off, that is, at the rise of the Arian heresy in 322, and ends with the year 427, before the beginning of the Nestorian heresy. It has been translated and published by Valesius with Eusebius, and the other ecclesiastical historians, and republished with additional notes, by Reading, at London 1720, in three volumes solio.

Fabric Bibl.
Græc. vol.i.
—Kennet's
Lives of the
Greekpoets.

Do toid lib

In libro de legend.poet.

THEOGNIS, a very ancient Greek poet, was born in the 50th olympiad, or about the middle of the 6th century before Christ. He calls himself a Megarian, in one of his verses; but then he cannot be understood of Megara in Sicily, as some have imagined; because, when he reckons up his travels, he puts Sicily among the foreign countries he vifited. He means Megara in Achaia, as appears also from his own verses, for he prays the gods to turn away a threatening war from the city of Alcathous; now Ovid calls the same Megara, Alcathoe. We have a moral work of his extant, of somewhat more than a thousand lines, which is acknowledged to be an useful fummary of precepts and reflections; which, however, has so little of the genius and fire of poetry in it, that as Plutarch faid, it may more properly be called carmen than poema. In short, these Tropas, Sententiæ, or Precepts, are collected in the simplest manner, without the least ornament or disguise; and, as we know they were chiefly employed in the instruction of children, fo it is reasonable to suppose they were put into verse, merely for the fake of affifting the memory. Athenæus reckons this author among the most extravagant voluptuaries, and cites some of his verses to justify the censure; and Suidas, in the account of his works, mentions a piece intitled Exhortations or Admonitions, which he favs was stained with a mixture of impure love and dishonest notions. The verses we have at present are, however, intirely free from any thing of this kind, which has made some imagine, that they were not left in this good condition by the author, but that the lewd and gross passages may have been taken out, and the void spaces filled up with wifer and graver fentences. They have been very often printed both with and

and without Latin versions, and are to be found in all the collections of the Greek minor poets.

THEOPHILUS, a writer and bishop of the primitive church, was born and educated a heathen, and afterwards converted to Christianity. Some have imagined, that he is the person, to whom St. Luke dedicates the Acts of the apostles, but they were grossly mistaken; for this Theophilus was fo far from being contemporary with St. Luke and the apostles, that he was not ordained bishop of Antioch till the year 170, and he governed this church twelve or thirteen years. He was a vigorous opposer of certain heretics of his time, and composed a great number of works, all of which are loft, except three books to Autolycus, a learned heathen of his acquaintance, who had undertaken to vindicate his own religion against that of the Christians. The first book is properly a discourse between him and Autolycus, in answer to what this heathen had faid against Christianity. The fecond is to convince him of the falshood of his own, and the truth of the Christian religion. In the third, after having proved, that the writings of the heathens are full of absurdities and contradictions, he vindicates the doctrine and the lives of the Christians from those false and scandalous imputations, which were then brought against them. And lastly, at the end of his work, he adds an historical chronology from the beginning of the world to his own time, to prove, that the history of Moses is the ancientest and the truest; and it appears from this little epitome, how well this author was acquainted with profane history. These three books are filled with great variety of curious disquisitions concerning the opinions of the poets and philofophers, and there are but few things in them relating immediately to the doctrines of the Christian religion. Not that Theophilus was ignorant of these doctrines; but having composed his work for the conviction of a pagan, he infifted rather on the external evidence or proofs from without, as better adapted, in his opinion, to the purpose. His flyle is elegant, and the turn of his thought very agreeable; and this little specimen is sufficient to shew, that he was indeed a very eloquent man.

Fabric. Bibl. Græc. lib.v. c. 1.—Cave, Hift. literar. vol. i. The piece is intitled in the Greek manuscripts, The books of Theophilus to Autolycus, concerning the faith of the Christians, against the malicious detractors of their religion. They were published, with a Latin version, by Conradus Gesner, at Zurich, in 1546. They were afterwards subjoined to Justin Martyr's works, printed at Paris in 1615 and 1636; then published at Oxford, 1684, in 12mo, under the inspection of dr. Fell; and, lastly, by Jo. Christ. Wolfius at Hamburgh, 1723, in 8vo.

It is remarkable, that this patriarch of Antioch was the first who applied the term Trinity to express the three per-

fons in the Godhead.

Diogenes
Laertius, de
vit. philofoph.—
Fabric. Bibl.
Græc.
tom. ii.

THEOPHRASTUS, a great philosopher of antiquity, was a fuller's fon of Erefus, a city in Lesbos. His first master was Leucippus; not the famous Leucippus, who was a scholar of Zeno, but of his own town and country; from whence he went to Plato's school at Athens, and afterwards settled in Aristotle's, where he soon distinguished himself from all the rest of his disciples. His new master, charmed with the readiness of his wit, and sweetness of his elocution, changed his name, which was Tyrtamus, to that of Euphrastus, which signifies one who speaks well; but this name not fufficiently expressing the great estimation he had for the beauty of his genius and language, he called him Theophrastus, which is one whose language is divine. This agrees with Cicero's fentiments of this philosopher, in his book De claris oratoribus. " Who is there," fays he, more fertile than Plato? Philosophers say, that Jupiter, were he to speak Greek, would speak in his manner. 66 Who more nervous than Aristotle? more sweet than "Theophrastus?" In some of his epistles to Atticus, he calls him his friend; and fays, that his works were familiar to him, and that the reading of them had afforded him abundance of pleasure. Aristotle relates concerning him and Calisthenes, another of his scholars, what Plato had said of Aristotle himself and Xenocrates, that " Calisthenes had 66 a dull invention and fluggish fancy, and that Theophrastus, on the contrary, was fo fprightly, acute, and peneif trating, as to comprehend at once all that was to be " known

"known of a thing: so that the one wanted spurs to prick him forward, the other reins to hold him in."

It is faid that Aristotle's scholars, observing their master to grow in years, and with no prospect of living much longer, begged of him to name his successor; and as he had only two persons in his school on whom the choice could fall, Menedemus the Rhodian, and Theophrastus the Lesbian, he determined his choice in the following manner: he ordered wine to be brought him both of Rhodes and Lesbos, and tasting of both said, that they were excellent in their kind; the first indeed strong, but that of Lesbos more pleasant, and to which, therefore, he gave the preference: by which his scholars understood that he spake not of the wine, but of his successor. Others relate, that Aristotle made this choice when he privately withdrew from Athens to Chalcis, lest the Athenians should proceed against him as they had proceeded against Socrates, for having spoken

irreverently of their gods.

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Whatever was the cause, Theophrastus succeeded Aristotle in the fecond year of the 114th olympiad, or about 324 years before Christ; and his name became so famous through all Greece, that he had, foon after, near two thousand scholars. In the fourth year of the 118th olympiad, Sophocles, not the tragic poet, but fon of Amphiclides, who was at that time chief magistrate, procured a law to be made, prohibiting, upon pain of death, any philosopher to teach in the public schools, unless he was licensed by the senate and people. This law was made under a pretext of regulating the government, and hindering public affemblies, but in reality to annoy Theophrastus. By this decree he banished all the philosophers out of the city, and Theophrastus among the rest; but the year following Philo, a disciple of Aristotle, accused Sophocles of having acted contrary to law, laid a fine upon him of five hundred talents, and called home the philosophers: by which means Theophrastus returning, was reinstated in his school. He was in this more fortunate than Aristotle, who was forced to fubmit to his profecutor Eurymedon; and he was fo much honoured by the Athenians, that Agnonides, accusing him of impiety, very hardly escaped from being fined himself. And indeed the character given of him is, that he was a man of fingular prudence, zealous for the public good, laborious,

THEOPHRASTUS.

Plutarch adverf. Coloten. borious, officious, affable, liberal. Plutarch fays, when Erefus was oppressed with tyrants, who had usurped the government, that he joined with his countryman Phidias, not the famous statuary, and out of his own estate contributed with him to arm those who had been banished; who re-entering the city, expelled the traitors, and restored the whole isse of Lesbos to its liberty.

His many and excellent accomplishments did not only ac-

quire him the good-will of the people, but the efteem and

familiarity of kings. He was the friend of Cassander, succeffor of Arideus, brother to Alexander the Great, in the kingdom of Macedon; and Ptolemy, fon of Lagus, and first king of Egypt, kept a constant correspondence with this philosopher. At last he died, worn out with extreme old age and fatigues: all Greece lamented him, and all the Athenians affifted at his funeral. Cicero fays, that Theophrastus " complained of nature, as he lay upon his deathbed, for having given to deers and crows fo long a life, " which was useless to them, while she had allotted men an " extreme short life, though it was of the greatest consequence to them to live long: fince if the age of man was extended to a greater number of years, their life would se be improved by an universal knowledge, and all arts and se sciences might be brought to perfection:" and St. Jerome affures us, that " at one hundred and feven years of age "Theophrastus lamented that he was to die, just when he 66 began to know how to live." But, methinks, he had much more reason to complain of philosophy, for suffering him to bemoan himself in so ridiculous a manner, and for not having taught him to think more juftly and worthily of the natural order and constitution of things. Men spend long lives in superfluous and vain pursuits, and then complain they have not time enough for necessary acquisitions: whereas they have, as it is very reasonable to suppose, more than enough to acquire all that belongs to the perfection and happiness of their natures. Theophrastus talked much better sense to his scholars, when they came to him just before he died, and asked him if he had any thing to say to

them: "Nothing," answered he, "but that the life of man loseth many pleasures for the sake of glory; that no- thing is more unprofitable than the love of same, which

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Tusculan, quæft. lib, iii,)-

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" promifeth great things at a distance, but deceiveth in the " possession: therefore, my disciples, be content. If you " can contemn the esteem of men, which, considering how " it is usually bestowed, is not worth having, you will fave " a great deal of trouble and wearifomness: and if it abate " not your endeavours, honour may still happen to be your " reward. Remember only, that in life are many useless " things, and but few which tend to a folid good." Thefe were his last words, and wife ones too.

In imitation of his mafter Aristotle, he wrote an infinite number of works; and, indeed, we do not find that any of the ancients exceeded him in this respect. Diogenes Laertius reckons up more than two hundred different tracts, and the fubjects of which they treated; but the greatest part are lost. Those that remain are, nine books of the History of plants; fix of the Causes of plants; a book, Of stones; Of winds; Of fire; Of honey; Of the figns of fair weather; Of the figns of tempests; Of the figns of rain; Of smells; Of fweat; Of the vertigo; Of weariness; Of the relaxation of the nerves; Of swooning; Of fish, which live out of water; Of animals which change their colour; Of animals which are born fuddenly; Of animals subject to envy; and, The characters of men. These are what remain of his writings: among which the last, namely, The characters of men, has been by far the oftenest printed, and the most read; as indeed it is fitted to entertain all readers, while the rest belong only to the men of science.

THEVENOT (MELCHISEDEC) librarian to the Journal des king of France, and a celebrated writer of travels, was born fgavane, at Paris in the year 1621, and had scarcely gone through his academical studies, when he discovered a strong passion for visiting foreign countries. At first he saw only part of Europe; but then he took great care to procure very particular informations and memoirs from those who had travelled over other parts of the globe, and out of these composed his Voyages and travels. He laid down, among other things, fome rules, together with the invention of an instrument, for the better finding out of the longitude, and the declination of the loadstone; and some have thought, that these are the beft

best things in his works, fince travels related at second hand can never be thought of any great authority or moment; not but that Thevenot travelled enough to relate fome things upon his own knowledge. Another paffion in him, equally ftrong with that for travelling, was to collect scarce books in all sciences, especially in philosophy, mathematics, and hiftory, and in this he may be faid to have fpent his whole life. When he had the care of the king's library, though it is one of the best furnished in Europe, he found two thoufand volumes wanting in it, which he had in his own. Befides printed books, he bought a great many manuscripts in French, English, Spanish, Italian, Latin, Greek, Hebrew, Syriac, Arabic, Turkish, and Persic. The marbles presented to him by mr. Nointel, at his return from his embassy to Constantinople, upon which there are bas-reliefs and inscriptions of almost two thousand years old, may be reckoned among the curiofities of his library. He spent most of his time among his books, without aiming at any post of figure or profit; however, he had two honourable employments: for he affifted at a conclave held after the death of pope Innocent X. and was the French king's envoy at Genoa. He was attacked with what is called a flow fever, in 1692, and died October the same year, at the age of seventy-one. According to the account given, he managed himself very improperly in this illness: for he diminished his strength by abstinence, while he should have been increasing it with hearty food and strong wines, which was yet the more neceffary on account of his great age. Thevenot's Travels into the Levant, &c. were published in English, in the year 1687, folio; they had been published in French, at Paris, 1663, folio. Here were his Collection & Travion 2 Vd. His own were in 2 Vol 4th abt. 1670.

The Life of mr. James Thomson, by Patrick Murdoch, printed before his works in 1762.

THOMSON (JAMES) an excellent British poet, was the son of a minister in Scotland, and born at Ednam, in the shire of Roxburgh, the 11th of September, 1700. He gave early marks of genius, which was discoverable through the rudeness of his puerile essays; and, after the usual course of school education at Jedburgh, was sent to the university of Edinburgh. In the second year of his admission, his studies were for some time interrupted by the death of his father;

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but his mother soon after repaired with her family, which was very numerous, to Edinburgh, where she lived in a decent frugal manner, till her favourite son had not only finished his academical course, but was even distinguished and patronised as a man of genius. Though the study of poetry was about this time become pretty general in Scotland, the best English authors being universally read, and imitations of them attempted, yet taste had made little progress; the major part criticised according to rules and forms, and thus were very able to discern the inaccuracies of a poet, while all his fire and enthusiasm escaped their notice. Thomson believed that he deserved better judges than these, and therefore began to turn his views towards London, which an ac-

cident foon after intirely determined him to.

The divinity-chair at Edinburgh was then filled by mr. Hamilton, whose lectures our author attending about a year, there was prescribed to him, for the subject of an exercise, a pfalm, in which the power and majesty of God are celebrated. Of this pfalm he gave a paraphrafe and illustration, as the nature of the exercise required, but in a style so highly poetical, that it surprised the whole audience. Mr. Hamilton complimented him upon the performance, but at the same time told him, smiling, that if he thought of being useful in the ministry, he must keep a stricter rein upon his imagination, and express himself in language more intelligible to an ordinary congregation. Thomson concluded from this, that his expectations from the study of theology might be very precarious, even though the church had been more his free choice than it probably was: fo that, having foon after received fome encouragement from a lady of quality, a friend of his mother, then in London, he quickly prepared himself for his journey. And although this encouragement ended in nothing beneficial, it ferved then for a good pretext, to cover the imprudence of committing himfelf to the wide world, unfriended and unpatronifed, and with the flender stock of money he was then possessed of.

But his merit did not lie long concealed. Mr. Forbes, afterwards lord president of the session, received him very kindly, and recommended him to some of his friends, particularly to mr. Alkman, whose premature death he has with

great affection commemorated, in a copy of verses written on that occasion. The good reception he met with wherever he was introduced, emboldened him to risk the publication of his Winter, in March 1726, which was no fooner read than universally admired; and from that time his acquaintance was courted by all men of tafte. Dr. Rundle, afterwards bishop of Derry, received him into his intimate confidence and friendship; promoted his character every where; introduced him to his great friend the lord chancellor Talbot; and some years after, when the eldest son of that nobleman was to make his tour of travelling, recommended mr. Thomson as a proper companion for him. His affection and gratitude to dr. Rundle are finely expressed, in his poem to the memory of lord Talbot. Mean while, our poet's chief care had been, in return for the public favour, to finish the plan which their wishes laid out for him; and the expectations which his Winter had raifed, were fully fatisfied by the fuccessive publication of the other seasons: of Summer, in the year 1727; of Spring, in the beginning of 1728; and of Autumn, in a quarto edition of his works, in 1730.

Besides these, and his tragedy of Sophonisba, written and acted with applause in the year 1729, mr. Thomson had, in 1727, published his poem to the memory of fir Isaac Newton, then lately deceased. The same year, the resentment of our merchants, for the interruption of their trade by the Spaniards in America, running very high, mr. Thomson zealously took part in it, and wrote his poem Britannia, to rouse the nation to revenge. His poetical pursuits were now to be interrupted by his attendance on the honourable mr. Charles Talbot in his travels, with whom he visited most of the courts and capital cities of Europe. How particular and judicious his observations abroad were, appears from his poem on Liberty, in five parts, thus intitled, Ancient and modern Italy compared; Greece; Rome; Britain; The prospect. While he was writing the first part of Liberty, he received a severe shock, by the death of his noble friend and fellow-traveller; and this was foon followed by another feverer still, and of more general concern, the death of lord Talbot himself; which mr. Thomson so pathetically laments, in the poem dedicated to his memory. At the same time he found

found himself from an easy competency, reduced to a state of precarious dependence, in which he passed the remainder of his life, excepting only the two last years of it, during which he enjoyed the place of surveyor-general of the Leeward islands, procured for him by the generous friendship of lord Lyttleton.

Immediately upon his return to England with mr. Talbot, the chancellor had made him his fecretary of briefs, a a place of little attendance, fuiting his retired indolent way of life, and equal to all his wants. This place fell with his patron; yet could not his genius be depressed, or his temper hurt, by this reverse of fortune. He resumed, in time, his usual chearfulness, and never abated one article in his way of living; which, though fimple, was genial and elegant. The profits arifing from his works were not inconsiderable; his tragedy of Agamemnon, acted in 1738,

yielded a good fum.

But his chief dependence, during this long interval, was on the protection and bounty of his royal highness Frederic prince of Wales, who, upon the recommendation of lord Lyttleton, then his chief favourite, fettled on him an handfome allowance, and always received him very graciously. It happened, however, that the favour of his royal highness was, in one instance, of some prejudice to mr. Thomson, in the refusal of a licence for his tragedy of Edward and Eleanora, which he had prepared for the stage in the year 1739. This proceeded from the mifunderstandings which then sublisted between the court of the prince of Wales, and that of the king his father. His next dramatic performance was the masque of Alfred, written jointly with mr. Mallet, who was his good friend on many occasions, by command of the prince of Wales, for the entertainment of his royal highness's court at his fummer residence. In the year 1745, his Tanored and Sigismunda, taken from the novel in Gil Blas, was performed with applause. He had, in the mean time, been finishing his Castle of indolence, an allegorical poem, in two cantos; the stanza which he uses in this work is that of Spenfer, borrowed from the Italian poets. This was the last piece mr. Thomson himself published, his tragedy of Coriolanus being only prepared for the theatre; when a fe-Vol. XI. K ver

ver seized him, and deprived the world of a very good man, as well as a very good poet. His death happened on the 27th of August, 1748. His executors were the lord Lyttleton and mr. Mitchel; and, by their interest, the orphan play Coriolanus was brought on the stage to the best advantage: from the profits of which, and from the sale of his manuscripts and other effects, all demands were duly satisfied, and a handsome sum remitted to his sisters. His remains were deposited in the church of Richmond, under a

plain frone, without any infcription.

Mr. Thomson himself hints, somewhere in his works, that his exterior was not the most promising, his make being rather robust than graceful; and his worst appearance was, when he was feen walking alone, in a thoughtful mood: but when a friend accosted him, and entered into conversation, he would instantly brighten into a most amiable aspect, his features no longer the same, and his eye darting a peculiar animated fire. He had improved his taffe upon the best originals, ancient and modern, but could not bear to write what was not frictly his own. What he borrows from the ancients, he gives us in an avowed faithful paraphrase, or translation, as we see in a few passages taken from Virgil, and in that beautiful picture from the Elder Pliny, where the course and gradual increase of the Nile are figured by the stages of a man's life. The autumn was his favourite feafon for poetical composition, and the deep filence of the hight the time, he commonly chose for such studies: so that he would often be heard walking in his study till near morning, humming over, in his way, what he was to correct and write out the next day. The amusements of his leifure hours were civil and natural history, voyages, and the best relations of travellers; and, had his fituation favoured it, he would certainly have excelled in gardening, agriculture, and every rural improvement and exercise. Although he performed on no inframent, he was paffionately fond of mufic, and would sometimes listen a full hour at his window to the nightingales in Richmond-gardens. Nor was his tafte less exquisite in the arts of painting, sculpture, and architecture. In his travels, he had feen all the most celebrated monuments of antiquity, and the best productions of modern

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art, and had studied them so minutely, and with so true a judgment, that, in some of his descriptions in the poem of Liberty, we have the master-pieces there mentioned, placed in a stronger light, perhaps, than if we saw them with our eyes. As for the more diftinguishing qualities of his mind and heart, they are better represented in his writings, than they can be by the pen of any biographer. There his love of mankind, of his country and friends; his devotion to the supreme Being, founded on the most elevated and just conceptions of his operations and providence, shine out in every page. So unbounded was his tenderness of heart, that it took in even the brute creation: he was extremely tender towards his own species. He is not indeed known, through his whole life, to have given any person one moment's pain by his writings, or otherwise. He took no part in the poetical squabbles of his time, and so was respected and left undisturbed by both sides. These amiable virtues, this divine temper of mind, did not fail of their due reward: the best and greatest men of his time honoured him with their friendship and protection; the applause of the public attended all his productions; his friends loved him with an enthusiastic ardour, and sincerely lamented his untimely death.

Excellent as the works of mr. Thomson are, it is remarkable that there has not been any confiderable criticism on his merits and character; and therefore we will take the liberty of transcribing pretty largely from an ingenious and elegant writer, who is the only one we know of, that has Effay on the spoken particularly to them. "It would be unpardonable," writings and says he, "to conclude these remarks on descriptive poetry, Pope, p. 41. " without taking notice of the Seasons of Thomson, who 2756, 8vo. " had peculiar and powerful talents for this species of com-" position. Thomson was blessed with a strong and copious " fancy, he hath inriched poetry with a variety of new and " original images, which he painted from nature itself, and " from his own actual observations: his descriptions have, " therefore, a distinctness and truth which are utterly want-" ing to those of poets who have only copied from each " other, and have never looked abroad on the objects them-" felves. Thomson was accustomed to wander away into K 2

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country for days and for weeks, attentive to Each ruer ral fight, each rural found; while many a poet, who " has dwelt for years in the Strand, has attempted to defcribe fields and rivers, and generally succeeded accordingly. Hence that nauseous repetition of the same circumstances; hence that disgusting impropriety of introducing what may be called a fet of hereditary images, without proper regard to the age, or climate, or occasion, in which they were formerly used. Though the diction of the Seasons is sometimes harsh and inharmonius, and fometimes turgid and obscure; and though, in many infrances, the numbers are not fufficiently diversified by different pauses, yet is this poem on the whole, from the numberless strokes of nature in which it abounds, one of " the most captivating and amusing in our language; and which, as its beauties are not of a fugacious kind, as depending on particular customs and manners, will ever be er perused with delight. The scenes of Thomson are frequently as wild and romantic as those of Salvator Rosa, of pleafingly varied with precipices and torrents, and caftled cliffs, and deep vallies, with piny mountains, and the gloomiest caverns. Innumerable are the little circumfrances in his descriptions, totally unobserved by all his " predecessors. What poet hath ever taken notice of the " leaf, that towards the end of the autumn

- Incessant ruftles from the mournful grove,
- Oft startling fuch as, studious, walk below,
 - And flowly circles thro' the waving air?
- "Or who, in speaking of a summer evening, hath ever mentioned,
- "The quail that clamours for his running mate?
- "Or the following natural image, at the same time of the year?
- "Wide o'er the thistly lawn, as swells the breeze,
 - " A whitening shower of vegetable down
 - " Amusive floats.

- Where do we find the filence and expectation that precedes an April shower, insisted on as in ver. 165 of
- " Spring? Or where
 - " The stealing shower is scarce to patter heard
 - " By fuch as wander thro' the forest walks,
 - "Beneath th' umbrageous multitude of leaves.
- " How full, particular, and picturesque, is this assemblage
- " of circumstances that attend a very keen frost in a night
- " of winter !
 - " Loud rings the frozen earth, and hard reflects
 - " A double noise; while at his evening watch,
 - "The village dog deters the nightly thief;
 - The heifer lows; the diffant water-fall
 - " Swells in the breeze; and with the hafty tread
 - " Of traveller, the hollow founding plain
 - " Shakes from afar.
- "In no one subject are common poets more confused
- " and unmeaning, than in their description of rivers, which
- " are generally faid only to wind and to murmur, while
- " their qualities and courses are seldom accurately marked:
- " examine the exactness of the ensuing description, and con-
- " fider what a perfect idea it communicates to the mind:
 - " Around th' adjoining brook, that purls along
 - "The vocal grove, now fretting o'er a rock,
 - " Now scarcely moving thro' a reedy pool,
 - " Now starting to a sudden stream, and now
 - " Gently diffus'd into a limpid plain;
 - " A various groupe the herds and flocks compose,
 - " Rural confusion!
- " A groupe worthy the pencil of Giacomo da Bassano, and
- " fo minutely delineated, that he might have worked from
- " this sketch;
- " on the graffy bank
- " Some ruminating lie; while others stand
- " Half in the flood, and often bending, fip
- " The circling furface.

THOMSON.

- " He adds, that the ox, in the middle of them,
 - " from his fides
 - "The troublous infects lashes, to his sides
 - " Returning ftill.
- " A natural circumstance, that, to the best of my remem-
- brance, hath escaped even the natural Theocritus. Nor
- " do I recollect, that any poet hath been ftruck with the
- " murmurs of the numberless insects, that swarm abroad at
- " the noon of a summer's day; as attendants of the evening,
- " indeed, they have been mentioned:
 - " Refounds the living furface of the ground:
 - " Nor undelightful is the ceafeless hum,
 - "To him who muses thro' the woods at noon;
 - " Or drowfy shepherd, as he lies reclin'd
 - " With half-shut eyes.
- "But the novelty and nature we admire in the descrip-
- " tions of Thomson, is by no means his only excellence:
- " he is equally to be praifed for impressing on our minds the
- " effects, which the scene delineated would have on the
- " present spectator or hearer. Thus having spoken of the
- " roaring of the favages in the wilderness of Africa, he in-
- "troduces a captive, who, though just escaped from prison
- " and flavery, under the tyrant of Morocco, is so terrified
- " and aftonished at the dreadful uproar, that
 - " The wretch half wishes for his bonds again.
- "Thus, also, having described a caravan lost and over-
- " whelmed in one of those whirlwinds that so frequently
- " agitate and lift up the whole fands of the defert, he
- " finishes his picture by adding, that
 - in Cairo's crowded ffreet
- "Th' impatient merchant wondering waits in vain,
 - " And Mecca faddens at the long delay.
- " And thus, laftly, in describing the pestilence that destroyed
- " the British troops at the siege of Carthagena, he has used
- " a circumstance inimitably lively, picturesque, and strik-
- " ing to the imagination; for he fays, that the admiral not
 - " only

" only heard the groans of the fick that echoed from thip " to ship, but that he also pensively stood and listened, at " midnight, to the dashing of the waters, occasioned by " throwing the dead bodies into the fea:

"Heard, nightly, plung'd into the fullen waves

" The frequent corfe.

"These observations on Thomson might be still augmented, by an examination and development of the beau-" ties in the loves of the birds, in Spring, ver. 580; a wiew of the torrid zone, in Summer, ver. 626; the rife " of fountains and rivers, in Autumn, ver. 781; a man " perishing in the snows, in Winter, ver. 277; and the " wolves descending from the Alps, and a view of winter " within the polar circle, ver. 809: which are all of them " highly finished originals, excepting a few of those ble-" mishes intimated above. Winter is, in my apprehen-" fion, the most valuable of these four poems; the scenes of it, like those of Il penseroso of Milton, being of that " awful, and folemn, and penfive kind, on which a great " genius best delights to dwell."

The works of Thomson, particularly the Seasons, have been printed more than once. This very year 1762, are just published two editions of his works, with his last corrections and improvements: one in two volumes 4to, the other in four volumes small 12mo. With the profits arising from the former, which is printed by subscription, is to be erected a monument to his memory in Westminster-abbey. To both is prefixed an account of his life and writings, by Patrick Murdoch, from which the above particulars are extracted.

THORNHILL (fir JAMES) an eminent English Lives of painter, was born in the year 1676. He was the fon of a painters who have lived gentleman of an ancient family and estate in Dorsetshire, since, or but the father's ill conduct having reduced him to fell his effate, the fon was under a necessity of seeking for a profession by J. B. that might support him. He came to London, where the Load. 17 famous physician Sydenham, who was his uncle, supplied him with the necessary affistances for studying under a middling painter. Such a mafter, however, doing but little for K 4 him,

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him, he was driven to trust to his own judgment and application, and having naturally genius and tafte, he made, by the strength of these, a surprising progress in the art of painting. He travelled through Holland and Flanders, from whence he went into France, where he bought feveral good pictures; amongst others, a Virgin of Annibal Carrache, and the history of Tancred by Pouffin. If he had feen Italy, his works would have had more delicacy and correctness. His only view in travelling feemed to be, acquiring a knowledge of the tastes of different nations, and buying up good pictures, in which he was very curious. Thornhill's merit foon spread his character, and raised his reputation to the highest pitch. Queen Anne appointed him to paint, in the dome of St. Paul's, the history of that faint, which he executed in a grand and beautiful manner, on eight pannels, in two colours, relieved with gold: her majesty also nominated him her first history-painter. He afterwards executed feveral public works, particularly at Hampton-court, where he painted an apartment, wherein the queen and prince George of Denmark her husband, are represented allegorically; as also another piece, painted intirely on the wall, where the same subject is treated in a different manner. The other parts of the paintings there are done by Antonio Verrio, the Neapolitan.

These great works having established his reputation, procured him much employment among people of quality and fortune. His master-piece is the resectory and saloon of the failors hospital at Greenwich. The passage to this refectory is through a vestibule, where fir James has represented, in two colours, the winds in the cupola, and on the walls boys, who fustain pannels to receive the inscription of the names of the benefactors. From thence you ascend into the refectory, which is a fine gallery, very lofty; in the middle of which king William and queen Mary are allegorically reprefented fitting, and attended by the virtues and love, who fupport the scepter: the monarch appears giving peace to Europe. The twelve figns of the zodiac furround the great oval in which he is painted; the four seasons are seen above: lastly, Apollo drawn by his four horses, making his tour through the zodiac. The painter has represented in the angles

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angles the four elements, and the colossal figures that support the balustrade, where the pourtraits of those able mathematicians that have perfected the art of navigation, are painted, such as Tycho Brahe, Copernicus, and Newton. The cieling is all by his own hand, but he employed a Polander to affift him in painting the walls, which he has adorned with those virtues that are suitable to the intention of the fabric, such as liberality, hospitality, and charity. The faloon above is not fo beautiful as the cieling; you afcend to it by feveral steps. The cieling represents queen Anne and prince George of Denmark, furrounded with heroic virtues; Neptune and his train bringing their marine prefents, and the four quarters of the world prefenting themfelves in divers attitudes, to admire them. King George I. is painted on the wall facing the entry, fitting with all his family around him. On the left hand is the landing of king William, on the right that of king George the First at Greenwich. These great works would have been certainly more esteemed, if they had all been done by fir James Thornhill's own hand, they are intirely from his defigns; but one cannot help, in looking at them, criticifing their incorrectness: one would even wish there were fewer figures. These works display a true genius in their author, and a great judgment and knowledge in treating the allegory, talents which must necessarily produce great and rich compositions.

As fir James had acquired a confiderable fortune, he laid out part of it profitably, in buying back the estate his father had sold, and in rebuilding a beautiful house, where he used to live in summer-time. He was knighted by king George the Second, but, by the iniquity of the times, he had the honour to be turned out from his public employment, in company with the great sir Christopher Wren, to make room for persons of far inserior abilities: after which, to amuse himself, he did not leave off painting easel pictures. The ill treatment he met with was thought to have impaired his health, and at last, after a year's sickness, he died, in 1732, at the age of fifty-fix, in the same place where he was born.

By his marriage he left a fon and a daughter.

This painter was well made, and of an agreeable humour. He was feveral years in parliament, and was also chosen fellow of the royal fociety. He defigned a great deal from practice, with a great facility of pencil. His genius, so well turned for history and allegory, was no less so for pourtrait, landskip, and architecture; he even practised the last science as a man of business, having built several houses.

He had a fine collection of defigns of great mafters, which he had got together with diligence, and which did honour to his tafte; these he shewed very readily to strangers.

There are a fet of prints engraved after the paintings on the cupola of St. Paul's.

Thuanus de vita sua, at the end of his History.

Niceron, Memoires, &c. tom, ix,

and prince (Secret of Denomic, Kirch THUANUS (JACOBUS AUGUSTUS) or JAQUES-AU-GUSTE DE THOU, an illustrious historian of France, was fon of Christophle de Thou, first president of the parliament of Paris, and born there the 9th of October 1553. He was to exceeding weakly and infirm in his infancy, that there was no hope of rearing him for the five first years of his life; and to this it is owing, that abundantly more care was taken to preserve his body, than to cultivate his mind, although he then appeared to be a boy of uncommon talents; for he was not addicted to the amusements of childhood, but aimed at fomething higher, and would divert himfelf with drawing and painting, for which he had always a very good tafte. When he was ten years old, he was put to books, and placed in the college of Bourgogne; but in less than a year he was attacked with a violent fever, and taken home. The physicians gave him over for many months; but he recovered, and applied again to books, though with great moderation; for his constitution was not able to undergo the least fatigue. He was afterwards under the care of private tutors, and regard feems to have been had, in the choice of them, to the weakness of his nature, as well as to the improvement of his understanding, for they were physicians, and fucceffively four of them. Then he studied under Dionysius Lambinus, and Joannes Pellerinus, which last was professor of the Greek language in the College-royal.

In 1570, he went to Orleans to pursue the law, and there the writings of Cujacius inspired him with such an esteem for that celebrated professor, that he quitted Orleans, and repaired to him into Dauphiny. He stopped upon the road

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at Bourges fix months, for the fake of hearing the famous civilian Hotomannus, and then proceeded to Valence, where Cujacius was reading lectures. Here he met with Joseph Scaliger, who was then upon a vifit to Cujacius, and made a friendship with him, which he cultivated ever after with the greatest care. His father, unwilling to have him long at a diffance from him, recalled him in about a year, and he returned to Paris some time before that terrible massacre of the protestants, which was perpetrated on St. Bartholomew's-day in 1572. As he was defigned for the church, he went to live with his uncle Nicholas de Thou, who, being just made bishop of Chartres, refigned to him a canonry of Notre-Dame. He began now to collect that library, which afterwards became fo famous. In 1573, he accompanied Paul de Foix into Italy, and visited the principal towns, cultivating acquaintance with the learned as he paffed. On his return to Paris, he applied himself to reading for four years; yet this, he used to fay, was not of that use to him, as converfing with learned men, which he did daily. About the end of 1576, when civil tumults threatened the state, mr. de Thou was employed in certain negotiations, and these he executed so well, as to establish the reputation of a man fit for business. He afterwards went into the Low-Countries, and in 1578 was made counsellor-clerk to the parliament, an honourable post, but accepted by him with reluctance, on account of his great love for retirement and fludy. In 1579, he accompanied his elder brother to the baths of Plombieres in Lorrain; and this gentleman dying, he foon after quitted the ecclesiastical state.

The plague beginning at Paris in 1580, he retired to Touraine, and took an opportunity of feeing Normandy and Bretagne; and on his return to Paris, after the plague had flopped, was fent with other counfellors in parliament to administer justice in Guyenne. He came again to Paris in 1582, and had the misfortune to arrive not till the day after his father was buried; to make amends however for not being able to pay his last devoirs to him, he crected a most noble monument to his memory, and adorned it with eloges written by the first wits of the age. In 1584, he was made master of the requests, and at that time, late as it may seem,

entered

entered upon a new course of study. He took into his house Breffieu, the professor royal of mathematics, and under his direction applied, this year and the following, to read the Greek Euclid with the notes of Proclus. The affection which the cardinal de Vendome had conceived for him, induced him to spend some time at court; but this affection abating, he withdrew from a place he did not at all like, and devoted himself intirely to the composing his History, which he had begun two years before. In 1587, he took a wife, having first by the official of Paris been thoroughly absolved from all ecclesiastical engagements; for he had taken the four leffer orders. He lost his mother in 1588, and other troubles of a more public kind exercised him this year. The spirit of the league had seized Paris, and obliged Henry III. to quit the city. Thuanus followed this prince, and went by his order into Normandy, to found the governors and magistrates; to acquaint them with what had happened at Paris; to confirm them in their duty, and to make known his intentions of affembling the states; and, upon his return, was made a counsellor of state.

During the holding the states at Blois, he returned to Paris, where he was in danger of losing his life; for the news of the duke of Guise's death arriving, all who were of known attachment to the king were obliged to hide themselves. Thuanus was among them, but happily escaped under the disguise of a soldier. He repaired to the king, who, being removed to Tours, refolved to establish a parliament there, to oppose that of the league; and would have been made the first president of it, if he had not been fixed against accepting that office. He afterwards accompanied mr. de Schomberg into Germany, to affift in raifing forces for the king, and in drawing succours from the German princes: he paffed by Italy, and was at Venice when the news of Henry IIId's death made him immediately return to France. Henry IV. received him very kindly, to whom he gave an exact account of all that had been done, and continued very faithfully in his fervice, while the king placed the greatest confidence in him, and employed him in many important negotiations. After the battle of Yvry, which Henry IV. gained in 1500, he obtained leave to visit his wife at Senlis,

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whom he had not feen above a year; and at Senlis he arrived, after having been detained fome time upon the road by a fever. His purpose was to settle at Tours, and he was one evening upon the road thither, when a party of the enemy carried off his wife and equipage, while himfelf efcaped by the fwiftness of his horse, and found means soon after to recover his lady. In 1592, he had the plague, and despaired of life, but was happily cured by the infusion of bezoar-stone into strong waters. The year after the king made him his first librarian, which place became vacant by the death of the learned James Amyot, famous for his translation of Plutarch and other ancient Greek authors. In 1594, the duke of Guise having made his peace with the king, Thuanus was one of the persons appointed to regulate the conditions of the treaty: he became the same year president à mortier by the death of his uncle Augustin de Thou, which honour had long been promifed him. He was afterwards concerned in many negotiations with the protestant party, and was greatly infrumental in bringing on the edict of Nantes, which was figned in April 1598; and afterwards revoked, as is well known, by Lewis XIV. in 1685. In 1601, he lost his wife, whom he immortalized by elegies; but soon after recovered so far from his grief, great as it was, as to take another. During the regency of queen Mary of Medicis, Thuanus was one of the general directors of the finances; and was, to the end of his life, engaged more or less in the service of the state. He died the 17th of May 1617, and was interred with his family in the chapel of St. Andrew of the Arches.

He left behind him a General history of the world, from the year 1545, to the year 1608, written in very clear and excellent Latin. " Among many things," fays Grotius to In Epift.xvi. him, "which posterity will admire, this above all astonishes anno 1615, " me, how you, always as it should seem engaged in busi- Roter. " ness, should find leifure and indefatigable force of mind,

to know fo many and fo great things as you have known,

and to write them in fuch a manner as you have written " them." And in another place, "You have comprised a Epist. xi.

66 history of the whole world in fuch a manner, as could Apr. 1610.

not have been expected from a man of the most leisure: " fuch

THUANUS.

Epift. cciv.

Perrault's

Hommes

illuftres,

tom, i.

" fuch is the plenty of your matter, fuch the elegance of " your language." Isaac Casaubon says, that Thuanus " feems to him to have been providentially given for an " example to the age in which he lived of piety, fincerity, or probity, and in short, of all virtue and goodness." Thuanus has acquired immortal glory by his History, which is written with an exactness and fidelity beyond example. This is the judgment of mr. Perrault, who adds, that he " never disguised nor concealed the truth; but had a noble and generous boldness, for which he has been praised by " all the great men of his time.—This work," continues Perrault, " is worthy of the ancients, and perhaps would " have exceeded a great part of what the ancient Romans " have left us in the way of history, if he had not affected to imitate them too closely; for this has put him upon Latinizing the proper names of men, towns, countries, and other things, in fo strange a manner, as make a es glossary necessary, in order to know frequently what he

46 means." Part of this History was first printed at Paris in 1604, with a dedication to Henry IV. which is looked upon to be as mafterly a composition in its kind, as the dedication of Cafaubon's Polybius to the fame monarch, and that of the Institutiones Christianæ of Calvin to Francis I. The publication of it by piece-meal was afterwards continued by the author, who however does not feem to have published it all in his life time, or any part of it, except the volume just mentioned, in a manner conformable to his original copy; which therefore he deposited in the hands of a friend, that it might be printed after his death, just as he wrote it. Long was it however before this could be effected. Thuanus was an honest historian, and with respect to things or persons boldly delivered the truth. There would of course be many exceptionable passages in his work, many that would highly offend particulars in church and state; and this was the reafon why, though printed frequently and in different countries, it never came out free from castrations, and agreeably to the author's original copy, till 1733. Then it was handfomely printed and published under the direction, and chiefly at the expence, of the excellent dr. Mead, in feven volumes folio;

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folio; to which are prefixed four Latin letters, inscribed to this celebrated patron of letters, and giving an account of the various changes and chances this History hath undergone; of the different editions; what each of them contain, and how they vary; and by what materials and affiftances. the editors have at length been enabled to give a very complete and perfect copy of it.

Thuanus excelled in poetry as well as history, and published several productions in this way, as Metaphrasis poetica librorum facrorum aliquot, 1588, in 8vo. These paraphrases are upon the books of Job, Ecclefiaftes, the Lamentations of Jeremiah, and the fix leffer prophets. De re accipitraria, Paris 1584, 4to. Vossius and others have commended this work much, and have not scrupled, on the merit of it, to rank Thuanus with the best poets of his age. Crambe, Viola, Lilium, Phlogis, Terpfinoe, Paris 1611, in 4to; a miscellaneous collection. There are also Thuana; but it may be said of them, as of the Anas in general, that they contain nothing worthy of the name of their supposed author.

Thuanus had no children by his first wife, but three sons by the fecond; the eldest of whom, Francis Augustus Thuanus, a very excellent person, was beheaded at Lyons in September 1642, for not revealing a conspiracy, with which the marquis d'Effiat had entrusted him, against cardinal Richelieu. The cardinal was supposed not to be forry for the opportunity that offered of revenging upon the fon, what the father had faid of his great uncle Anthony Dupleffis de Richelieu, in the following passage of his History: "Anto-" nius Plessanus Richelius, vulgo dictus Monachus, quod " eam vitam professus fuisset; dein, voto ejurato, omni se " licentize ac libidinis genere contaminaffet." This unfortunate gentleman was thirty-five years of age.

Post The inversion THUCYDIDES, an ancient Greek historian, was Fabric, Bibl. a citizen of Athens, and born in the 2d year of the 77th Grec, vol. i. olympiad, or before Christ 469. He was of noble, nay royal extraction; for all writers relate, that his father Olorus was descended from Olorus, king of Thrace. He was educated in a manner suitable to his quality, that is, in the study of philosophy and eloquence. His master in the former was Anaxagoras,

THUCYDIDES.

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the life and hiftory of Thucydides, prefixed to tion of this historian.

Orsectvol. i.

Anaxagoras, " whose opinions, being of a strain above the " apprehension of the vulgar, procured him the estimation Hobbes, Of co of an atheift; which name," fays mr. Hobbes, no doubt very feelingly "they bestowed upon all men that thought not as they did of their ridiculous religion:-it is not " therefore to be much regarded," adds he, " if Thucy-"dides were by some reputed an atheist too." In eloquence he was the disciple of Antiphon, one by his description in the eighth book of his History, for power of speech almost a miracle, and feared by the people on that account. Suidas and Photius relate a circumstance, which shews, that he entertained from his youth the strongest passion for letters: they write, that when Herodotus recited his History in public, a fashion in use then and many ages after, Thucydides felt fo great a sting of emulation, that it drew tears from him, informuch that Herodotus himfelf took notice of it, and congratulated his father on having a fon, who shewed so wonderful an affection to the Muses! Herodotus was then twentynine years of age; Thucydides about fixteen.

211 When the Peloponnelian war began to break out. Thucydides conjectured truly, that it would prove an argument worthy of his labour; and it no fooner commenced than he began his History, pursuing the fame, not in that perfect manner, in which we fee it now, but by way of commentary, and in writing down plain actions or palfages thereof, as from time to time they fell out, and came to his knowledge. We know nothing with certainty of Thucydides, but what he himself has delivered in his History. He was a lover of contemplation and retirement, yet did not decline the fervice of the flate, and accepted accordingly of a command in the army. This however proved unfortunate to him; for while he refided in the ifle Thafus, it happened that Brasidas the Lacedemonian, besieged Amphipolis, a city belonging to the Athenians, about half a day's fail from Labric, Bibl. Thafus. Thucydides being one of the firategi, or of those who had authority to raife forces in those parts for the fervice of the commonwealth, the Athenian captain fent to him to levy a power, and haften to his relief. Thucydides did fo; but not arriving till too late, and when the city was already yielded up, he was afterwards punished, as if he had done Animore or as.

done this, either through negligence or fear of the enemy; which however there was no just reason to suspect, for he put himself into the city Eion, and preserved it to the Athenians, with the repulse of Brasidas, who came down the next

morning from Amphipolis, and befieged it.

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After his banishment, which happened in his forty-eighth year, he lived in Scapte-Hyle, a city of Thrace, from whence he had married a very wealthy wife; and he had large possessions and rich mines of gold, as he himself professes in his fourth book. He was not however so affected with his difgrace, as to thut himself up from the world, and drag on, as many have done, a life imbittered with spleen and disappointment; on the contrary, he went abroad, and was present at the actions of the rest of the war. This appears from his own words, in the fifth book of his History; where he fays, that he was present at the actions of both parties, and by reason of his exile no less at those of the Peloponnesians, than those of the Athenians. During this time he perfected his History, so far as is now to be seen. He was very nice and curious concerning a perfect infight into affairs; in order to obtain which he employed great fums of money, in procuring authentic memorials, not only from the Athenians, but the Lacedemonians also; that out of his collections from both, the great transactions of that time might be better and more impartially fet forth, as a monument to instruct the ages to come; for he intitles his History, Krnua is asi, which fignifies, A possession for everlafting. It comprehends the Peloponnesian war, which lasted one and twenty years; for though some writers make it continue fix years longer, yet others more rightly judge what followed to be rather the confequences of the war, than truly a part of it. Some critics have imagined, from the difference of style and manner, that the eighth book, according to the ordinary division, was not written by Thucydides, but added afterwards by some body else; but this notion has not prevailed; and, as mr. Hobbes fays, it is very probable, that it is left the fame it was when he first writ it, that is, in the way of commentary, neither beautified with orations, nor so well cemented at the transitions, VOL. XI.

as the former seven books are. Xenophon's Hellenica are

a fupplement to Thucydides's History.

It does not appear, that after his exile he ever again enjoyed his country; nor is it clear from any author, where, or when, or in what year of his age, he died. Most agree, that he died in banishment; yet some have related, that after the defeat in Sicily, the Athenians decreed a general revocation of all banished persons, and that he then returned, and was afterwards put to death at Athens. This is not likely, and many other things are related as unlikely as this. Mr. Hobbes thinks, that in this variety of conjectures there is nothing more probably than that which is written by Pausanias, where he describes the monuments of the Athenian city, and faith thus: "The worthy act of Oenobius, in the behalf of Thucydides, is not without honour; for " Oenobius obtained to have a decree passed for his return, who returning was flain by treachery, and his fepulchre is near the gate called Melirides." He is reckoned to have been not less than fixty-eight years of age, when he died. He left a fon, whose name is hardly known, but supposed to have been Timotheus.

He excelled in the two great points, which form a just historian, truth and eloquence. The faith of his History has never yet been called into question. He wanted no opportunities of knowing the truth, and he does not appear to have mifrepresented it; and though some have fancied him a little malevolent towards his country, because the usage he had received would have made most people so, yet he has not written any thing that discovers such a passion. His manner of writing is coherent, perspicuous, and perfualive, yet close, strong, and pithy. The ancients have spoken of him in the highest terms; and if Herodotus, as his fenior, obtained the title of the father of hillory, yet the greater part have allowed that Thucydides is the better hifh

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De Gloria Athenienfi-

torian. Plutarch fays, that Thucydides "aimeth always " at this, to make his auditor a spectator, and to cast his " reader into the fame passions with those who were be-" holders." Then enumerating some examples, " these "things," he fays, "are so described, and so evidently set " before our eyes, that the mind of the reader is no less " affected

affected therewith, than if he had been present in the " actions." And it-was probably for his skill in painting, certainly not for his eloquence (for, as Tully fays, " what De orat, lib. " great rhetorician ever borrowed any thing of Thucy-" dides?") that the famous orator Demosthenes wrote over his Hiftory, according to Lucian, eight times with his own hand. The same Lucian, in his book intitled, How a history ought to be written, continually exemplifies the virtues required in an historiographer by Thucydides; and it feems, as if the image of Thucydides's History, preconceived in Lucian's mind, suggested to him all the precepts he there delivers. As to his style, Tully speaks of it thus: "Thucydides in the art of speaking, in my opinion, hath De orator. " far exceeded them all. For he is so full of matter, that " the number of his fentences doth almost equal the number of his words; and in his words he is fo apt, and fo close, that it is hard to fay, whether his words do more illustrate " his fentences, or his fentences his words." The Latins thought highly of Thucydides's work; and Salluft, as Quin- Inflitut. tilian fays, and as indeed is manifest to all, took him for his model.

It is remarkable, that Dionysius Halicarnassensis entertained unreasonable prejudices against this historian, in fayour, doubtless, of his countryman Herodotus, whom he was defirous to have confidered as fuperior to him, and hath raised accordingly many objections to his work. One of them shall serve as a specimen: "The principal and most " necessary office of any man that intendeth to write an " history," fays he, " is to chuse a noble argument, and " grateful to fuch as shall read it; and this Herodotus hath " done, in my opinion, better than Thucydides. "Herodotus hath written the joint history both of the " Greeks and Barbarians, but Thucydides writeth only one " war." Mr. Hobbes has replied very folidly to this, as well as to Dionyfius's other objections: "Let any man " consider, whether it be not more reasonable to say, that " the principal and most necessary office of him that will " write an history, is to take such an argument, as is both " within his power well to handle, and profitable to poste-" rity that fhall read it; which Thucydides, in the opinion

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" of all men, hath done better than Herodotus. For Herodotus undertook to write of those things, of which it was impossible for him to know the truth, and which delight or more the ear with fabulous narrations, than fatisfy the " mind with truth; but Thucydides writeth one war, which, " how it was carried on from the beginning to the end, he was able certainly to inform himself." And this fingle circumstance, urged here in favour of Thucydides, gives chancellor Hyde's History of our civil wars, perhaps, the preference to any history that is extant in any language. moderns have not failed to pay him all due honour, and to consider him in the light he deserves to be placed in. following words of Lipfius speak the sense of them all: "Thucydides," fays he, " who hath written not many, " nor very great matters, hath perhaps yet won the gar-" land from all, that have written of matters, both many " and great. Every where for elocution grave; short and thick with fense; sound in his judgment; every where " fecretly instructing and directing a man's life and actions. "In his orations and excursions almost divine, whom the oftener you read, the more you shall carry away, yet " never be dismissed without appetite. Next to him is " Polybius, &c." The emperor Charles V. is faid to have been so fond of this historian, that he always carried him with him into the camp, and used to talk of him with wonderful pleasure to those about him.

Camerarii horæ fubfecivæ, cent. iii. c. 67.

Lipf. not.

lib. i.

The best editions of Thucydides are, 1. That printed by Henry Stephens, with a Latin version of Laurentius Valla, at Paris 1588. 2. That of Oxford, Gr., & Lat. cum notis variorum & Joh. Hudsoni, 1696. 3. Græce & Latine, cum notis variorum & Jos. Wasse. Accedunt emendationes Car. And. Dukeri, Amst. 1732; all in solio.

We have a good English translation of this author by the celebrated mr. Hobbes, whose account of Thucydides has been of great use to us in the course of this memoir.

Tibulli vita operibus prefixa.— Crueius's Lives of Roman poets, vol. i.

TIBULLUS (ALBIUS) a Latin poet, was born at Rome, under the confulship of Hirtius and Pansa, much about the same time with Ovid. His father was of the equestrian order; and he himself set out into the world with all the advantages

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advantages of fortune, and the greatest accomplishments of mind and person. Among the great men of the age, he fingled out Messala Corvinus for his patron; who was a very brave and polite Roman, admired by Cicero, mentioned with great respect by Horace, and ranked by Quintilian among the masters of oratory. He was to Tibullus, what Mecænas was to Horace. Qur poet had a country-feat at Pedum, a town in Latium not far from Rome. He was a great sufferer in the civil wars, yet does not feem to have been concerned in any party. He was, like Qvid, a man devoted to ease and pleasure; and his time was divided between the Muses and his mistresses. He seems indeed to have abandoned himself intirely to the passion of love, even to the neglect of his affairs; for there is no doubt, but he might have retrieved the losses he had sustained, if he had been a man of the least application to business. His love to Messala, however, made him forget his love of ease and pleafure, and follow that nobleman into Gaul, who was there victorious, and had a triumph decreed him upon his return to Rome. In this expedition he faw, as he tells us, a man at Arupinum above 100 years of age, and even then a vigorous active foldier. He was attending Messala, on a second expedition to Syria, when he fell fick by the way, and was forced to stay in the island of Phæacia or Corcyra. On this occasion he composed the third elegy of the fourth book, and defired that if he should die of his illness, he might have this epitaph engraven on his monument:

- " Hic jacet immiti consumptus morte Tibullus,
- " Messalam terra dum sequiturque mari."

Though he recovered from this attack, death did not spare him much longer, but carried him off in the flower of his age.

As to his character, Horace, with whom he was intimately acquainted, as well as with the other wits of the Augustan age, gives him that of a fine writer and good critic:

- " Albi, nostrorum sermonum candide judex,
- " Quid nunc te dicam facere in regione Pedana?
- Scribere quod Cassi Parmensis opuscula vincat."

 Epist. iv. lib. iii.

Nor is Ovid sparing of his praises of Tibullus; the ninth elegy of the third book is written to bewail his death, and there Ovid finely describes the sweetness and elegance of our poet's elegies, by introducing Cupid and Venus to mourn over him; after which he places him in the Elysian fields, in company with Calvus, Catullus, and Gallus. The best critics have preferred Tibullus even to Ovid himself, for the eafiness and correctness of style; and Quintilian sets him at the head of all the writers in elegy. " In elegy," fays he, " we challenge also the Greeks, in which way of writing "Tibullus, according to my judgment, is by far the most " neat and elegant. Some indeed give Propertius the pre-" ference; Ovid is more lascivious than either of them, as "Gallus is more harsh and unpolished." He has left us four books of Elegies. His panegyric upon Messala is cenfured by Scaliger, and suspected not to be his; and the small pieces at the end of the fourth book, which Scaliger calls hard, languid, and rough, either do not belong to Tibullus, or never received his last hand.

This author has usually been printed in the same volume with Catullus and Propertius; and the best edition of him, in conjunction with them, is that by Grævius, cum notis variorum, at Leyden 1689, in two volumes 8vo. But he was afterwards, in 1708, published separately at Amsterdam in one volume 4to, by Janus Brouckhusius, a very polite and elegant critic, who corrected many places from the best manuscripts, and added his own to the notis variorum. This edition is very neat, and adorned with copper plates.

TICKELL (THOMAS) an English poet of an elegant genius, was the son of a clergyman, who enjoyed a considerable preferment in the north of England; but where, and in what year, he was born, we do not find mentioned. He was educated at Queen's-college in Oxford, of which he was fellow; and while he was at the university, addressed a complimentary copy of verses to mr. Addison, on his Opera of Rosamond, which so effectually made that gentleman his friend, that he held him in esteem ever afterwards. When mr. Addison became secretary of state, he made mr. Tickell his under-secretary; and when on account of ill health he

Inflitut. orator. lib. n

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was obliged to refign that post, he recommended him so effectually to his fucceffor mr. Craggs, that he was continued in his place till that gentleman's death. In June 1724, mr. Tickell was appointed fecretary to the lords justices in Ireland, and held his place till his death, which happened in the year 1740. His works are printed in the second volume of the Minor poets, and he is by far the most considerable writer among them. Some of his pieces, when they were feparately published, met with a very favourable reception from the public. His Prospect of peace, in 1713, went through fix editions; his Epistle from a lady in England to a gentleman at Avignon, through five. The translation of the first book of Homer's Iliad, though published with his name, is not his. Sir Richard Steele, in the dedication of the Drummer to mr. Congreve, gave it as his opinion, that mr. Addison was the author of it, and the public are pretty well agreed, that it was written by that gentleman, to prejudice mr. Pope's translation of the Iliad, which began to be published about the same time. Mr. Tickell had the care of the edition of mr. Addison's works, in four volumes 4to; to which he prefixed an account of mr. Addison's life, and a poem on his death, addressed to the earl of Warwick his fon-in-law.

TILLOTSON (dr. JOHN) archbishop of Canterbury, Extracted was descended of a family anciently of the name of Tilston, of Tilston in Cheshire, and born at Sowerby in the parish of lotson, by Halifax in Yorkshire, about the beginning of October 1630. His father, mr. Robert Tillotson, was a considerable clothier 1752, 8vo. there, a man of good understanding, and uncommon knowledge of the Scriptures; but so zealously attached to the fystem of Calvin, that his prejudices for it were scarce to be moderated by the reasonings of his son, whom he lived to fee dean of Canterbury. He gave his fon however a liberal education, who, after paffing through a school, was fent in 1647 to Cambridge, being then seventeen years of age. He was admitted a pensioner of Clare-hall, under mr. David Clarkson, eminent for his writings, particularly one in anfwer to dr. Stillingfleet, intitled, No evidence of diocefan episcopacy in primitive times, printed in 1681. Tillotson

from the Life of Tildr. Thomas Birch, Lond. took his bachelor of arts degree in 1650, and his master's in 1654, having been chosen fellow of his college in 1651.

Thus his first education and impressions were among puritans; yet, before his mind was opened, he felt somewhat within him, which disposed him to larger notions and a bet-The books then put into the hands of youth were generally heavy, and he could scarce bear them, even before he knew better things. But he met with the immortal work of mr. Chillingworth, which gave his mind a new turn; and he was foon freed from his first prejudices, if indeed he was ever under the power of them. As he got into a new method of study, so he entered into friendship with some great men, which contributed not a little to his improvement; and there was then at Cambridge a fet of as extraordinary men, as perhaps any age has produced; as dr. Cudworth, mafter of Christ's-college; dr. More, and dr. Rust, afterwards bishop of Dromore in Ireland, fellows of the same; dr. Whichcot, provost of King's; dr. Worthington, master of Jesus; and mr. John Smith, author of the Select discourses, fellow of Queen's. But that which gave him his last finishing, was his close and long friendship with dr. Wilkins, afterwards bishop of Chester: he went into all the best things of this great man, but so, as to perfect every one of them; for though Wilkins had more general knowledge, yet Tillotson was the greater divine.

In 1656, Tillotson left his college, and went upon invitation to Edmund Prideaux, esq; of Ford-Abbey in Devonshire, to be tutor to his son, which gentleman had been commissioner of the great-seal under the long parliament, and was then attorney-general to the protector Cromwell. How long he continued in this situation does not appear; but he was in London at the time of Cromwell's death, September the 3d, 1658, and was present about a week after at a very remarkable scene in Whitehall palace, which we have already related from Burnet, in our account of dr. Owen. The time of his going into orders, and by whom he was ordained, are particulars not known. Some have supposed, that he was curate to dr. Wilkins at St. Lawrence Jewry, before the restoration; but that was certainly otherwise, since Wilkins was not admitted to that vicarage till 1662.

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The first sermon of his that appeared in print was in September 1661, it was preached at the morning exercise at Cripplegate, on Matth. vii. 12. and published among a collection with that title, but not admitted among his works till the edition of 1752. At the time of preaching this fermon he was still among the presbyterians, whose commisfioners he attended, though as an auditor only, at the conference held at the Savoy for the review of the Liturgy, in July 1661; but he immediately submitted to the act of uniformity, which commenced on St. Bartholomew's-day the year following. Upon thus becoming a preacher in the church, he was very little disposed to follow the patterns then fet him, or indeed of former times; and therefore formed one to himself, which has been justly esteemed as the best model for succeeding ages. He began his course of divinity with the true foundation of it, an exact fludy of the Scriptures, on which he spent four or five years. He then applied himself to the reading of all the ancient philosophers and writers upon ethics, and among the fathers chiefly to St. Basil and St. Chrysostom; not to forget Episcopius among the moderns, whom he made both the pattern of his principles and eloquence. With these preparations, he set himself to compose the greatest variety of sermons that any divine has yet undertaken.

His first office in the church was the curacy of Cheshunt in Hertfordshire, in the year 1661 and 1662, where he is faid, by his mild and gentle behaviour, which was natural to him, and persuasive eloquence, to have prevailed with an old Oliverian foldier, who preached among the anabaptifts there in a red coat, and was much followed, to defift from that, and betake himself to some other employment. The short distance of Cheshunt from London allowing him often to visit his friends there, he was frequently invited into their pulpits. Accordingly we find that his fermon on Eccles. xii. 1. Upon the advantages of an early piety, was preached at St. Lawrence Jewry in 1662: on the 16th of December in which year, he was elected minister of the adjoining parish of St. Mary-Aldermanbury, upon the deprivation of mr. Edmund Calamy. He declined this, but did not continue long without the offer of another benefice which

which he accepted, being presented in June 1663, to the rectory of Keddington in Suffolk. However, his residence there was but short, being called to London by the fociety of Lincoln's-inn, who chose him their preacher the 26th of November following: his election was owing to his being accidentally heard at St. Lawrence Jewry, by mr. Atkyns, one of the benchers of that inn, and afterwards lord chief baron of the Exchequer. He determined to live among them, and therefore immediately refigned his living in Suffolk; but his preaching was so little liked there at first, that he for some time entertained thoughts of leaving them. They had been so accustomed to puritanical cant and fanaticism, that they could not relish that rational and genuine Christianity which he inculcated; they held the fame language then as the enthusiasts do now, and said, that, " fince mr. Tillotson came, Jesus Christ had not been preached among them." To this incident, which is very well attested, he seems clearly to allude in his fermon against Evil-speaking, preached near thirty years after; towards the close of which he has this paffage: " I foresee what will be said, because I have heard " it so often said in the like case, that There is not one word of Jesus Christ in all this; no more is there in the text: and yet I hope that Jesus Christ is truly preached, when his will and laws, and the duties enjoined by the

" Christian religion, are inculcated upon us."

The year after, 1664, he was chosen Tuesday lecturer at St. Lawrence Jewry; and being now thoroughly fixed in town, and having established the character of an excellent preacher, he fet himself to oppose the two growing evils of Charles the Ild's reign, atheism and popery. He preached a fermon before the lord mayor and court of aldermen at St. Paul's, in 1663, On the wisdom of being religious, which was published in 1664, much enlarged, and is one of the most elegant, perspicuous, and convincing defences of religion, in our own or any other language. In 1664 one Sarjeant, alias Smith, for that was his real name, who had deferted from the church of England to that of Rome, published a book, called Sure footing in Christianity: or, Rational discourses on the rule of faith. This being cried up as a mighty production by the abettors of popery, Tillotson answered

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t f answered it, in a piece intitled The rule of faith, which was printed in 1666, and inscribed to dr. Stillingfleet, with whom he was intimately acquainted. Serjeant replied to this, and also in another piece attacked a passage in Tillotfon's fermon On the wisdom of being religious; which fermon, as well as his Rule of faith, Tillotfon defended in the preface to the first volume of his sermons, printed in 1671,

The fame year 1666, he took a doctor of divinity's degree; and, in 1668, preached the fermon at the confecration of Wilkins to the bishopric of Chester. He was related to Wilkins, by having on the 23d of February, 1663-4, married his daughter in-law, Elizabeth French, who was niece to Oliver Cromwell: for the was the daughter of dr. Peter French, canon of Christ-church in Oxford, by Robina, fifter to Cromwell; which Robina was re-married, about 1656, to dr. Wilkins, then warden of Wadham-college. In 1669-70, he was made a prebendary of Canterbury; and, in 1672, advanced to the deanery of that church: he had some time before been preferred to a prebend in the church of St. Paul. He had now been some years chaplain to the king, who yet is supposed, by Burnet and others, to have Tillotson's had no kindness for him; his zeal against popery was too great, for him to be any favourite at court. When a declaration for liberty of conscience was published in 1672, with a view to indulge the papifts, the bishops were alarmed, and directed their clergy to preach against popery; the king complained to archbishop Sheldon of this, as done on purpose to inflame the people, and alienate them from himfelf and his government; upon which that prelate called together fome of the clergy, to consider what he should say to his majesty, if he pressed him any farther on that head; when dr. Tillotfon fuggested this answer, that, " fince his majesty professed " the protestant religion, it would be a thing without pre-" cedent, that he should forbid his elergy to preach in de-" fence of it." In the mean time, he observed great moderation towards the protestant diffenters, and, in 1667-8, had joined in a treaty for a comprehension of such as could be brought into the communion of the church: but this attempt proved abortive, as did another made in 1674. In 1675, he published

Funeral fermon by Burpublished The principles of natural religion, by bishop Wilkins, who had died at his house in 1672, and committed all his papers to him, to do what he pleased with. The twelve first chapters only having been transcribed by Wilkins for the press, he finished the remainder out of the bishop's papers, and wrote a presace himself. In 1680, he published The treatise of the pope's supremacy, by dr. Barrow, who dying in 1677, lest all his manuscripts to the care of dr. Tillotson. He had the year before converted Charles earl of Shrewsbury, afterwards created a duke by king William, to whom he was secretary of state, from popery to the protestant religion.

On the 2d of April 1680, he preached before the king at Whitehall, a sermon on Josh. xxiv. 15. which was soon after published, by his majesty's special command, under the title of, The Protestant religion vindicated from the charge of fingularity and novelty. But this discourse, though excellent, as all his are, contained some incidental affertions, which offended all parties, particularly the following passage: 46 I cannot think, till I be better informed, which I am always ready to be, that any pretence of conscience warrants any man, that is not extraordinarily commissioned, as the apostles and first publishers of the gospel were, and cannot i justify that commission by miracles as they did, to affront " the established religion of a nation, though it be false; " and openly to draw men off from the profession of it, in " contempt of the magistrate and the law. All that persons of a different religion can in such a case reasonably pretend " to, is to enjoy the private liberty and exercise of their own conscience and religion; for which they ought to be " very thankful, and to forbear the open making of profe-" lytes to their own religion, though they be never fo fure " that they are in the right, till they have either an extra-" ordinary commission from God to that purpose, or the " providence of God make way for it by the permission of "the magistrate." Dr. Hickes, who wrote a virulent libel against this worthy man after his death, stiles this downright Hobbism, and tells us, that a witty lord standing at the king's elbow when it was delivered, faid, 's Sir, do you hear " mr. Hobbes in the pulpit?" Dr. Calamy's account is, that the king having flept the most part of the time while the ser-

Some difcourfes upon dr. Burnet and dr. Tillotfon, occafioned by the late Funeral fermon of the former upon the latter, p. 48, 1695, 4to.

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mon was delivered, a certain nobleman stepped up to him, Memoirs of as foon as it was over, and faid, "It is pity your majesty the life of mr. John " flept, for we have had the rarest piece of Hobbism that Howe, p. 75, " ever you heard in your life." To which the king an- &c. 1724, fwered, "Odds fish, he shall print it then;" and immediately gave orders to that purpose. Some animadversions were made upon it, and printed, but it does not appear that the dean took any farther notice, except only to apologife privately among his friends, for having advanced an affertion which he faw could not be maintained. He excused himself by the hurry he was in, being called unexpectedly, and out of turn, to preach; yet it is a little to be wondered, that a man of Tillotion's calm, mild, confidering nature, should be hurried, by his zeal against popery, to advance against the

papifts what equally ftruck at our first reformers.

In 1682, the dean gave the public, from the manuscripts of bishop Wilkins, a volume in 8vo, of fifteen fermons, which he introduced with a preface, in defence of that prelate's character, against the reflections cast upon it in the Historia & antiquitates universitatis Oxoniensis, printed in 1674, under the inspection of bishop Fell, who is supposed to have made the alterations and additions that are made in that edition of mr. Anthony Wood's work. The task of preparing dr. Barrow's fermons for the press, which had employed the dean for feveral years, and cost him as much pains as would have produced many more of his own, was now finished, and the edition published at London in 1683, folio. The laborious office of an editor of fuch voluminous writings as those of Barrow, undertaken by one who had many years before appeared to fo much advantage as an original writer, was as clear an evidence of modesty, as it was of fincere friendship, in dr. Tillotson. The discovery of the Rye-house plot the same year, opened a melancholy scene, in which he had a large share of distress, on account of his friendship for lord Russel. Himself and dr. Burnet were sent for by that lord, and both attended him till his death; and it is remarkable, that they both urged him to disown the principle of relifting the powers above, for which they were feverely cenfured, and doubtless afterwards felt reason to cenfure themselves. He published a Discourse against transub**flantiation**

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stantiation in the latter end of king Charles's reign, and another against purgatory, in the beginning of king James's. The former began the debate upon that doctrine, and gave occasion to several tracts on both sides of the question, published during the controversy with the papists, which subsisted through king James's reign, and which produced so many pieces, that the vast collection, in three volumes solio, published a few years since, under the direction of Gibson bishop of London, is only a part of those written by protestants.

During the debate in parliament concerning the fettlement of the crown on king William for life, the dean was advised with upon that point by the princess Anne of Denmark, who was pressed by the Jacobites to form an opposition; and who, till lady Ruffel and dr. Tillotfon had discoursed with and fettled her, had refused to give her consent to it, as prejudicial to her own right. He was afterwards admitted into an high degree of confidence with king William and queen Mary; and their majesties had the greatest reason to confide in him, for he was a true friend to their establishment on the throne of England. The vacancies of some bishoprics soon turned the thoughts of his majesty and his ministers upon the dean; but a bishopric was so far from being agreeable to his humour, that he used all possible solicitations to avoid it. He had been appointed clerk of the closet to the king, the 27th of March 1689; in August he was appointed, by the chapter of his cathedral, to exercise the archiepiscopal jurisdiction of the province of Canterbury, devolved to himself and that body, on the 1st of that month, by the sufpension of Sancroft, for refusing the new oaths; and the king foon fixed upon him to fucceed him. Tillotson's defires and ambition had never extended farther than to the exchange of his deanery of Canterbury for that of St. Paul's, which were granted him in September, upon the promotion of Stillingfleet to the bishopric of Worcester: but, at the very time that he kiffed the king's hand for this, his majesty named the archbishopric to him. There is a letter of his to lady Russel, dated April 19, 1689, which shews how he stood affected to this proposal, and also clears bishop Burnet from many a grievous censure, as if he himself had had a view to the archbishopric. After acquainting her ladyship with the

Life of Tillotfon, p. 220. h

disposal of several church preferments, he proceeds: " but " now begins my trouble. After I had kissed the king's " hand for the deanery of St. Paul's, I gave his majesty my " most humble thanks, and told him, that now he had set " me at ease for the remainder of my life. He replied. " No fuch matter, I affure you, and spoke plainly about a " great place, which I dread to think of; and faid, it was " necessary for his service, and he must charge it upon my " conscience. Just as he had said this he was called to sup-" per, and I had only time to fay, that, when his majefty " was at leifure, I did believe I could fatisfy him, that it " would be most for his service that I should continue in the " flation in which he had now placed me. This hath " brought me into a real difficulty; for, on the one hand, it is hard to decline his majesty's commands, and much " harder yet to stand out against so much goodness as his " majesty is pleased to use towards me: on the other, I can " neither bring my inclination nor my judgment to it. This " I owe to the bishop of Salisbury, one of the best and worst " friends I know: best for his fingular good opinion of me, " and the worst for directing the king to this method, which " I know he did; as if his lordship and I had concerted the " matter, how to finish this foolish piece of dissimulation, in running away from a bishopric, to catch an archbishop-" ric. This fine device hath thrown me so far into the bri-" ars, that, without his majesty's great goodness, I shall " never get off without a scratched face. And now I will " tell your ladyship the bottom of my heart, I have of a " long time, I thank God for it, devoted myself to the pub-" lic fervice, without any regard for myfelf, and to that end " have done the best I could, in the best manner I was able; of late God hath been pleased, by very severe ways, but " in great goodness to me, to wean me perfectly from the " love of this world;" (N. B. He alludes here not only to the death of his friend lord Ruffel, but to the loss of two daughters, which were all his children:) " fo that worldly " greatness is now not only undefirable, but distasteful to " me. And I do verily believe, that I shall be able to do " as much or more good in my present station, than in a " higher, and shall not have one jot less interest or influ" ence upon any others to any good purpose: for the people raturally love a man that will take great pains and

" little preferment. But, on the other hand, if I could

" force my inclination to take this great place, I foresee

" that I should fink under it, grow melancholy and good

" for nothing, and, after a little while, die as a fool dies."

A man of dr. Tillotson's disposition and temper, which was mild, gentle, and humane, had certainly the greatest reason to dread the archbishopric, since whoever should succeed Sancroft, was fure to be the butt of all the virulence and malice of the nonjurors, who would, of course, detest and abhor him. Accordingly, he made all the flruggle and all the opposition to it which a subject could make against his king; and, when all would not do, he accepted it with the greatest reluctance. Of this we have the following account, in another letter to lady Russel, dated October the 25th, 1600: for there was ever a strict intimacy and correspondence between this lady and dr. Tillotson, after the death of lord · Ruffel, and there paffed feveral letters between them upon this occasion. " I waited upon the king at Kensington, and he took me into his closet, where I told him, that I could not but have a deep sense of his majesty's great grace and favour to me, not only to offer me the best thing he had to give, but to press it so earnestly upon me. I said, I would not " presume to argue the matter any farther, but I hoped he " would give me leave to be still his humble and earnest petitioner to spare me in that thing. He answered, he would do fo if he could, but he knew not what to do, if I re-" fused him. Upon that I told him, that I tendered my " life to him, and did humbly devote it to be disposed of as " he thought fit: he was graciously pleased to say, it was " the best news had come to him this great while. I did " not kneel down to kiss his hand, for, without that, I " doubt I am too fure of it, but requested of him, that he " would defer the declaration of it, and let it be a fecret " for some time. He said, he thought it might not be amiss " to defer it till the parliament was up. I begged farther of him, that he would not make me a wedge to drive out " the present archbishop; that some time before I was no-" minated, his majesty would be pleased to declare in coun-66 cil,

cil, that, fince his lenity had not had any better effect, he " would wait no more, but would dispose of their places. "This I told him I humbly defired, that I might not be " thought to do any thing harsh, or which might reflect upon me: for now that his majesty had thought fit to " advance me to this station, my reputation was become " his interest. He said he was sensible of it, and thought it reasonable to do as I desired. I craved leave of him to " mention one thing more, which in justice to my family, " especially my wife, I ought to do; that I should be more " than undone by the great and necessary charge of coming " into this place, and must therefore be an humble petitioner " to his majesty, that, if it should please God to take me " out of the world, that I must unavoidably leave my wife " a beggar, he would not fuffer her to be fo; and that he " would graciously be pleased to consider, that the widow " of an archbishop of Canterbury, which would now be " an odd figure in England, could not decently be supported " by so little as would have contented her very well, if I " had died a dean. To this he gave a very gracious an-" fwer, I promise you to take care of her."-His remark to the king, that " the widow of an archbishop would now " be an odd figure in England," was founded upon this fact, that only two, who had filled the fee of Canterbury, had been married, Cranmer and Parker.

The king's nomination of him to the archbishopric was agreed between them, as appears, to be postponed till after the breaking up of the fession of parliament, which was prorogued the 5th of January, 1690-1; and then it was thought proper to defer it still longer, till the king should return from Holland, whither he was then going. He arrived at Whitehall the 13th of April, and nominated Tillotfon to the council on the 23d, who was consecrated the 31st of May, being Whitfunday, in Bow-church, by Mew bishop of Winchefter, Lloyd bishop of St. Asaph, Burnet bishop of Sarum, Stillingfleet bishop of Worcester, Ironside bishop of Bristol, and Hough bishop of Oxford, in the presence of the duke of Norfolk, the marquis of Carmarthen, lord president of the council, the earl of Devonshire, the earl of Dorset, the earl of Macclesfield, the earl of Fauconberg, and other per-VOL. XI. M

Life of Dodwell, by Brokelby, p. 220.

fons of rank; and, four days after his confecration, was fworn of the privy-council. His promotion was attended with the usual compliments of congratulation, out of respect either to himself or his station, which, however, were soon followed by a very opposite treatment from the nonjuring party; the greatest part of whom, from the moment of his acceptance of the archbishopric, pursued him with an unrelenting rage, which lafted during his life, and was by no means appealed after his death. Before his consecration, the learned mr. Dodwell, who was afterwards deprived of Camden's historical lecture at Oxford, wrote him a letter, dated the 12th of May, to disfuade him from being, says he, " the aggressor in the new designed schism, in erecting ano-"ther altar against the hitherto acknowledged altar of your " deprived fathers and brethren. If their places be not vacant, the new confecration must, by the nature of the " spiritual monarchy, be null and invalid, and schismatical." This letter of mr. Dodwell was written with much greater mildness and moderation than another, which was sent to the archbishop's lady for him, and a copy of it to the countess of Derby, for the queen, and printed foon after. It called upon him to reconcile his actings fince the revolution with the principles either of natural or revealed religion, or with those of his own letter to lord Russel, which was reprinted upon this occasion. The writer of it is said, by dr. Hickes, to be a person of great candor and judgment, and once a great admirer of the archbishop, though he became so much prejudiced against him as to declare after his death, to dr. Hickes, that he thought him " an atheift, as much as a man " could be, though the gravest certainly," faid he, " that " ever was." But these and other libels were so far from exasperating the archbishop against those who were concerned in dispersing them, that, when some were seized on that account, he used all his interest with the government to cover them from punishment.

Some difcourles, &c. p. 40.

After he had been settled about a year in his see, he found himself confirmed in notions he had always entertained, that the circumstances attending grandeur make it not near so eligible, with regard to the possessor own ease and happiness, as persons at a distance from it are apt to imagine. To this pur-

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pose he entered reflections in short-hand, in his commonplace book, under the title of, Some scattered thoughts of my own upon several subjects and occasions, begun this 13th of March, 1691-2, to be transcribed: and his remarks concerning a public and splendid way of living, compared with a private and retired life, deserve to be inserted, as they did not refult from spleen and disappointment, but from the experience of one who was, at the very time, actually in the possession of what is usually thought the summum bonum. "One would be apt to wonder," fays he, "that Nehemiah Chap. v. " should reckon a huge bill of fare, and a vast number of or promiscuous guests, among his virtues and good deeds, " for which he defires God to remember him; but, upon bet-" ter confideration, befides the bounty, and fometimes cha-" rity of a great table, provided there be nothing of vanity or oftentation in it, there may be exercised two very con-" fiderable virtues: one is temperance, and the other felf-" denial, in a man's being contented, for the fake of the " public, to deny himself so much, as to sit down every day to a feaft, and to eat continually in a croud, and al-" most never to be alone, especially when, as it often happens, a great part of the company that a man must have, " is the company that a man would not have. I doubt it " will prove but a melancholy business when a man comes " to die, to have made a great noise and buftle in the world, " and to have been known far and near, but all this while " to have been hid and concealed from himself. It is a very " odd and fantastical fort of life, for a man to be continually " from home, and most of all a stranger at his own house. " It is furely an uneafy thing to fit always in a frame, and " to be perpetually upon a man's guard, not to be able to " speak a careless word, or to use a negligent posture, with-" out observation and censure. Men are apt to think, that "they who are in the highest places, and have the most " power, have most liberty to say and do what they please; " but it is quite otherwise, for they have the least liberty, " because they are most observed. It is not mine own ob-" fervation, a much wifer man, I mean Tully, fays, In " maxima quaque fortuna minimum licere: they that are " in the highest and greatest condition have, of all others, M 2 es the

"the least liberty." All these, and many more, are the evils which attend greatness: but what will not mortals undergo, and what real goods will they not sacrifice, for the sake of gratifying vanity? Vanity, that cordial drop of life, that never-failing comfort and support, when all others cease

Dr. Tillotson was no sooner settled in the archiepiscopal

and die away.

fee, than he began to form feveral defigns for the good of the church and religion in general: and in these he was encouraged by their majesties. With this view he joined with the queen, in engaging the bishop of Salisbury to draw up his Discourse of the pastoral care, in order to prepare the scene for the perfecting some parts of our ecclesiastical constitution. This was bishop Burnet's favourite tract, and it was published in the year 1692. In the few moments of his leisure he revised his own fermons, and, in 1693, published four of them, Concerning the divinity and incarnation of our bleffed Saviour. His chief design in this was, to remove the imputation of Socinianism, which had long been, and was then more than ever, fixed upon him by those who did not love his principles, but for which there feems to have been no reason at all, unless defending religion upon rational grounds, and holding friendship and correspondence with Locke, Limborch, Le Clerc, and others who did the fame, may be thought reasons. Of this he indirectly complains, in one of his fermons: " I know not how it comes to pass, " but so it is," fays he, " that every one that offers to give " a reasonable account of his faith, and to establish religion " upon rational principles, is prefently branded for a So-" cinian; of which we have a fad instance in that incom-66 parable person mr. Chillingworth, the glory of this age and nation, who for no other cause that I know of, but 66 his worthy and successful attempts to make Christian se religion reasonable, and to discover those firm and solid foundations upon which our faith is built, hath been re-" quited with this black and odious character. But if this 66 be Socinianism, for a man to enquire into the grounds " and reasons of Christian religion, and to endeavour to " give a fatisfactory account why he believes it, I know no " way but that all confiderate iniquifitive men, that are ss above

Posthumous fermons in 8vo, vol. xii, ferm, vi. " above fancy and enthusiasm, must be either Socianians or atheists."

The good of the church, and the reformation of all abuses among the clergy, were the constant object of the archbishop's thoughts; and, among other resolutions and projects for this purpose one was, to oblige the clergy to a more strict residence upon their cures: but there was such an evil and active spirit at work against him, that fault was found with every thing he faid or did, and all opportunities were taken to blaft and defame him; which made a confiderable impression upon his spirits, so that he grew very uneasy in his high post. The malice and party rage which he had felt in some measure before, broke out, after his advancement, in all the forms of open infult. One day, while a gentleman was with him, who came to pay his compliments, a packet was brought in, fealed and directed to him, upon opening which there appeared a mask, but nothing written. The archbishop, without any signs of emotion, threw it carelessly among his papers on the table, but, on the gentleman's expressing great surprise at the affront, he only smiled, and faid, that "this was a gentle rebuke, compared with some others, that lay there in black and white," pointing to the papers upon the table. Yet all this injurious treatment, and all the calumnies spread against him, though the falsest that malice could invent, could never provoke this gentle, humane, good-natured prelate to the least temper of revenge; nor did he ever indulge himself in any of those liberties of fpeaking about others, which were, to fo immeasurable a degree, made use of against himself: and upon a bundle of libels, found among his papers after his death, he put no other inscription than this, " These are libels, I pray God " forgive them, I do."

He concurred again with the queen, in engaging the bishop of Salisbury to undertake his Exposition of the thirtynine articles of the church of England; which that indefatigable prelate performed in less than a year, though it was not published till the year 1699. He sent the manuscript to the archbishop, who, having revised and altered it in several places, returned it, with his judgment, in the following letter:

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Lambeth-

" My Lord, Lambeth-house, October 23, 1694.

"I have, with great pleasure and satisfaction, read over " the great volume you fent me, and am aftonished to see " fo vast a work begun and finished in so short a time. In the article of the Trinity you have said all that, I think, se can be faid upon so obscure and difficult an argument. The Socinians have just now published an answer to us all, but I have not had a fight of it. The negative articles against the church of Rome you have very fully explained, and with great learning and judgment: concerning these you will meet with no opposition among ourselves. The greatest danger was to be apprehended from the points in difference between the Calvinists and Remonstrants, in which you have shewn not only great " skill and moderation, but great prudence, in contenting or yourfelf to represent both sides impartially, without any of positive declaration of your own judgment. The account " given of Athanafius's creed feems to me no wife fatisfactory, I wish we were well rid of it. I pray God to pre-" ferve your lordship, to do more such services to the church. " I am, my Lord,

"Yours most affectionately,

Jo. CANT."

He did not long furvive the writing of this letter: for, on the 18th of November following, he was suddenly feized with an illness, which, turning to a dead palfy, put an end to his life on the 24th, in the fixty-fifth year of his age. He was attended the two last nights of his illness by his dear friend mr. Nelson, in whose arms he expired. The forrow for his death was more universal than ever was known for a fubject, and his funeral was attended with a numerous train of coaches, filled with persons of the first quality, who went voluntarily to affift at the folemnity. His funeral fermon was preached by the bishop of Salisbury, and, being soon after published, was remarked on by dr. Hickes, in a piece intitled, Some discourses upon dr. Burnet and dr. Tillotson, &c. The acrimony of this piece is scarce to be matched among the invectives of any age or language; bishop Burnet,

Additions I

net, however, gave a strong and clear answer to these Difcourses, in some Reflections on them, and shewed them to be, what they really and truly are, a malicious and fourrilous libel. But whatever attempts have been, or may be made upon archbishop Tillotson, his character may safely be trufted to posterity; for his life was not only free from blemishes, but exemplary in all the parts of it, as appears from facts, founded on indisputable authority, and from the testimony of his own writings. In his domestic relations. friendships, and the whole commerce of business, he was easy and humble, frank and open, tender-hearted and bountiful to fuch an extent, that, while he was in a private flation, he laid afide two tenths of his income for charitable uses. He despised wealth too much, insomuch that if the king had not forgiven his first-fruits, his debts could not have been paid; and he left nothing to his family but the copy of his posthumous sermons, which was fold for 2500 guineas; a poor maintenance for the widow of an archbishop, if the king had not increased it by an annuity of 4001. in 1605, and the addition of 2001. more in 1608.

The death of the archbishop was lamented by mr. Locke, Locke's in a letter to Limborch, not only as a confiderable loss to works, himself of a zealous and candid enquirer after truth, whom he consulted freely upon all doubts in theological subjects, and of a friend, whose fincerity he had experienced for many years, but likewise as a very important one to the English nation, and the whole body of the reformed churches. He had published in his life-time as many fermons as, with his Rule of faith, amounted to one volume in folio, and as many were published after his death, by his chaplain, dr. Barker, as amounted to two more. They have been often printed, and much read, as they continue to be at prefent, and must ever continue to be, fo long as any regard is paid to found divinity, built upon good fense. They have been translated into feveral languages, and the reputation of them in foreign countries was partly owing to M. Le Clerc, who, in his Bibliotheque choisée for the year 1705, gave an account of Tom. vii. the fecond edition, in 1699, folio, of those that were pub- art. 8. lished in his life-time. He declares there, that " the arch-66 bishop's merit was above any commendation which he could

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e give; that it was formed from the union of an extraor-"dinary clearness of head, a great penetration, an exquisite talent of reasoning, a profound knowledge of true divior nity, a folid piety, a most fingular perspicuity and unafsee fected elegance of style, with every other quality that could " be defired in a man of his order; and that, whereas comof politions of this kind are commonly merely rhetorical and oppular declamations, and much better to be heard from the pulpit, than to be read in print, his are, for the most part, exact differtations, and capable of bearing the test " of a most rigorous examination."

As good fense, found reasoning, and prosound knowledge,

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ters, let. xiv.

justly intitled our archbishop to the character of a great and excellent divine, fo copiousness, style, and manner of composition, have made him also esteemed and admired as an illustrious orator. But a polite writer of our own country borne's Letcannot allow this to him; but, on the contrary, " thinks, " that no man had ever less pretensions to genuine oratory, than this celebrated preacher. One cannot indeed but regret," fays he, " that dr. Tillotson, who abounds with fuch noble and generous fentiments, should want the art of fetting them off with all the advantage they deferve; that the sublime in morals should not be attended with a fuitable elevation of language. The truth, howee ever, is, his words are frequently ill chosen, and almost " always ill placed; his periods are both tedious and unharmonious; as his métaphors are generally mean, and " often ridiculous." He imputes this chiefly to his " having " had no fort of notion of rhetorical numbers," which feems, indeed, to have been in some measure the case; and, as far as this can detract from the character of a compleat orator, we are teady to make some abatement: yet there is certainly great copiousness, and, as this gentleman allows, " a noble " fimplicity," in his discourses. And for the language, notwithstanding some exceptionable passages with regard to the use of metaphors, incident to the best authors, mr. Dryden frequently owned with pleasure, that, if he had any talent for English prose, as certainly he had a very great one, it was owing to his having often read the writings of archbishop Tillotson. Mr. Addison likewise, for we will not mention

Congreve's Dedication of Dryden's Dramatic works to the duke of Newcaftle. 1717, in 11mo.

mention writers of inferior note, confidered Tillotfon's writings as the chief standard of our language, and accordingly marked the particular phrases in the sermons published during his life-time, as the ground-work of an English dictionary, which he had projected.

Archbishop Tillotson's Sermons have been often reprinted in folio and octavo; to the last edition in folio is prefixed a good life of him, compiled with care and judgment, by the reverend dr. Birch, from which we have extracted the pre-

fent account.

TINDAL (dr. MATTHEW) a most celebrated Eng- Wood's Alish writer, was the fon of a clergyman of Beer-ferres in then. Oxen. Devonshire, and born about the year 1657. He became a 1721. commoner of Lincoln-college in Oxford, in 1672, where he had the afterwards well-known dr. Hickes for his tutor. and from thence removed to Exeter-college. In 1676, he took the degree of bachelor of arts, and was afterwards elected fellow of All-fouls-college. In 1679, he took a bachelor of laws degree; and, in July 1685, became a doctor in that faculty. In the reign of king James II. he declared himself a Roman catholic, but afterwards renounced that religion. Mr. Wood fays, that he did not return to the protestant religion till after that king had left the nation; but according to his own account, as we shall cite it by and by. he returned to it before that memorable epocha.

He was greatly diffinguished in his time, by two very extraordinary books which he published; one written against the church, in the fense that high churchmen understand that word; the other, against revealed religion. The former came out in 1706, with this title, The rights of the Christian church afferted, against the Romish and all other priefts, who claim an independent power over it; with a preface concerning the government of the church of England, as by law established, 8vo. Dr. Tindal was, doubtless, aware of the disturbance this work would give, and it feems as if he took fome little pleasure in it: for, as dr. Hickes relates, he told a gentleman, who found him at it with pen in hand, that " he was writing a book which " would make the clergy mad." Perhaps no book was ever

Tom. z. p. 305, 2706.

published, that occasioned them more vexation, and accordingly numbers among them immediately wrote against it. and did not scruple to brand it with the severest and soulest imputations. One of them intitles his answer, Spinoza revived: or, A treatife proving the book called The rights of the Christian church, &c. in the most notorious parts of it. to be the same with Spinoza's Rights of the Christian clergy, &c. and that both of them are grounded upon downright atheism. To which is added, A preliminary discourse relating to the faid books, by the reverend dr. George Hickes, 1709, 8vo: it is from this preliminary discourse, that the abovementioned anecdote is taken. But, whatever diffurbance this work might create at home, and whatever prejudices it might raife against its author, among the clergy of the church of England, the protestants abroad judged very differently, and even spoke of it in terms of approbation and applaufo. M. Le Clerc gave an account of it, in his Bibliotheque choisée, which begins in the following manner: " we hear, that this book has made a great noise in England, and it is not at all furprising, fince the author of it attacks, with all his might, the pretentions of those who are called high churchmen; that is, of those who carry " the rights of bishops so far, as to make them independent in ecclefialtical affairs of prince and people, and who con-"Ader every thing that has been done to prevent the depen-"dence of the laity on bishops, as an usurpation of the laics " against divine right .- I am far from taking part in any parce ticular disputes which the learned of England may have with one another, concerning the independent power and 46 authority of their bishops, and farther still from defiring to hurt, in any way, the church of England, which I respect and honour as the most illustrious of all protestant churches; but I am persuaded, that the wife and moderate members of this church can never be alarmed at fuch a book as this, as if the church was actually in danger. I believe the 44 author, as himself says, had no design against the present « oftabliffement, which he approves, but only against some executive pretentions, which are even contrary to the laws of the land, and to the authority of the king and parlia-"ment. As I do not know, nor have any connection with 66 him, -687

" him, I have no particular interest to serve by defending " him, and I do not undertake it. - His book is too full of " matter for me to give an exact abridgment of it, and they " who understand English will do well to read the original: " they have never read a book fo ftrong and fo supported, in " favour of the principles which protestants on this side the " water hold in common."

The lower house of convocation, in queen Anne's reign, thought that fuch a character of The rights of the Christian church, &c. from a man of Le Clerc's reputation for parts and learning, must have no small influence in recommending the book, and in suggesting favourable notions of the principles advanced in it; and therefore, in their representation of the present state of religion, they judged it expedient to give it this turn, namely, " that those infidels" (meaning Tindal and others) " have procured abstracts and commen-"dations of their own profane writings, and probably drawn " up by themselves, to be inserted in foreign journals, and " that they have translated them into the English tongue, " and published them here at home, in order to add the " greater weight to their wicked opinions." Hence a notion prevailed in England, that Le Clerc had been paid for the favourable account he gave of Tindal's book; upon which he took occasion to declare, in a future journal, that "there never was a greater falshood, and protests, as an Biblioth. " honest man before God, that, for making mention of that choise, or any other book, he had never had either promise or p. 235. " reward."-It will eafily be imagined that, in the course of this controverfy, dr. Tindal's antagonists would object to him his variableness and mutability in matters of religion, and infult him not a little upon his first apostatising to the church of Rome, upon the prospect of a national conversion to popery, and then, at the revolution, reverting to protestantism. They did so, and the reply he made to them is as follows: " Coming, as most boys do, a rafa tabula to the Second de-" university, and believing (his country education teaching fence of The " him no better) that all human and divine knowledge was Christian to be had there, he quickly fell into the then prevailing church, " notions of the high and independent powers of the clergy, in 8vo.

" and meeting with none, during his long flay there, who

" questioned

" questioned the truth of them, they by degrees became so " fixed and riveted in him, that he no more doubted of them than of his own being; and he perceived not the confequences of them till the Roman emissaries (who were bufy in making profelytes in the university in king James's " time, and knew how to turn the weapons of high church against them) caused him to see, that, upon these notions, 2 feparation from the church of Rome could not be justise fied, and that they, who pretended to answer them as to those points, did only shuffle, or talk backward and forward. This made him, for some small time, go to the popish mass-house, till meeting, upon his going into the world, with people who treated that notion of the indee pendent power as it deserved, and finding the absurdities " of popery to be much greater at hand than they appeared at a distance, he began to examine the whole matter with " all the attention he was capable of, and then he quickly " found, and was furprifed at the discovery, that all his till then undoubted maxims were fo far from having any folid foundation, that they were built on as great a contradices tion as can be, that of two independent powers in the 66 fame fociety. Upon this he returned, as he had good rea-" fon, to the church of England, which he found, by examining into her conflitution, disclaimed all that independent power he had been bred up in the belief of; and " Candlemas 1687-8 being the last time he saw any of the or popish tricks, the very next opportunity (namely, Easter) " he publicly received the facrament (the warden giving it " him first) in his college chapel, &c. And thus having " made his escape from errors, which the prejudice of education had drawn him into, he refolved to take nothing " on trust for the future, and, consequently, his notions concerning our civil as well as religious liberties, became very different from those in which he was educated." What dr. Tindal fays here may be true, yet it is observable, that his conversion to popery, and reconversion to protestantism, lay between February 1684-5, and February 1687-8, that is, between the twenty-seventh and thirtieth year of his age; and many will be ready to suspect, that a man of his reasoning and enquiring turn must, before then, have been too

too much fixed and settled in his principles, either to be a dupe of popish missionaries, or to discover first the absurdity

and falshood of fundamental principles.

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So much for dr. Tindal's first famous work. His second came out at London 1730, in 4to, with this title, Christianity as old as the creation, or the gospel a republication of the religion of nature. The first was written against the church, this against revelation; so that if the author's principles and defigns had taken place, his plan would have been compleated by the destruction of both. One might have expected from the title of this book, that his purpose was to prove the gofpel perfectly agreeable to the law of nature; to prove, that it hath fet the principles of natural religion in the clearest light, and was intended to publish and confirm it anew, after it had been very much obscured and defaced through the corruption of mankind. We should be farther confirmed in this supposition from his acknowledging, that "Christi-" anity itself, stripped of the additions, which policy, mistake, and the circumstances of time have made to it, is a " most holy religion, and that all its doctrines plainly speak "themselves to be the will of an infinitely wise and good "God:" for this, and several declarations of the like nature, he maketh in his work, and accordingly diffinguishes himself and his friends with the title of Christian Deists. Yet whoever examines his book nicely, will find, that this is only plaufible appearance, intended to cover his real defign; which was to fet afide all revealed religion, by fhewing, that there neither is, nor can be, any external revelation at all, distinct from what he calls "the external reve-" lation of the law of nature in the hearts of all mankind;" and accordingly his refuters, the most considerable of whom was dr. Conybeare, afterwards bishop of Bristol, have very justly treated him as a deift. It appears from a letter written by the reverend mr. Jonas Proast to dr. Hickes, and printed in dr. Hickes's Preliminary discourse cited above that dr. Tindal espoused this principle very early in life; and that he was known to espouse it long before even his Rights of the christian church was published. The letter bears date the 2d of July 1708, and is in the following terms:

Reverend Sir,

"It is now, as I guess, between eleven and twelve years ince dr. Tindal expressed himself to me at All-souls-coles lege in such a manner, as I related to mr. F---, concerning religion. At which I was the lefs furprifed, because I knew at that time both his own inclination, and what fort of company he frequented when at London, which was usually a great part of the year: but not foreec feeing then any occasion there might be for my remembering all that was then faid about that matter, I took no care to charge my memory with it. However, it could not 66 be much, having passed in our walking but a very few turns in the college quadrangle just before dinner, where I then unexpectedly met with the doctor, newly returned of after a pretty long absence from the college. What occasion the doctor took for so declaring himself, whether es the mention of some book or pamphlet then newly come forth, or fomewhat elfe, I am not able at this diffance to recollect: but the substance and effect of what he faid. I do very clearly and diffinctly remember to have been, that there neither is nor can be any revealed religion; that God has given man reason for his guide; that this se guide is sufficient for man's direction without revelation; and, that therefore, fince God does nothing in vain, there can be no fuch thing as revelation: to which he added, that he made no doubt but that within such a or number of years, as he then mentioned, and I do not now ce distinctly remember, all men of sense would settle in na-" tural religion. Thus much I do fo perfectly remember, that I can attest it, not with my hand only, as I now do, but upon my oath likewise, if required; which yet I " should not so forwardly offer against a person, who, for aught I know, never did me any personal injury, were I "not convinced of the need there is of it, in respect to " some weak persons, who, having entertained too favour-" able an opinion of the doctor and his principles, are upon that account the more apt to be misled by him.

" I am, Reverend Sir,

"Your most humble servant,"
"JONAS PROAST."

Besides

Befides these two important works, he wrote a great number of smaller pieces or pamphlets, in defence of civil and religious liberty, according to their titles and pretenfions. He died at London in August 1733, fellow of All-soulscollege, and it appears that the faculties of his mind work well; for, although he was about feventy-three years of age when he published his Christianity as old as the creation, vet he left a fecond volume of that work in manuscript, by way of general reply to all his answerers, the publication of which was prevented by Gibson bishop of London. He was indiffutably a man of great reasoning powers, and very fufficient learning; and churchmen and Christians might both have wished with reason, that he had been one of thems.

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TINTORETTO, so called because he was a dver's fon, for his real name was Giacomo Robusti, a great Italian painter, was born at Venice in the year 1512. He was a disciple of Titian, who, having observed something extraordinary in his genius, difinified him from his family, for fear he should become his rival. Yet he still pursued Titian's manner of colouring, as the most natural, and Rudied Michael Angelo's gusto of design, as the most correct. Venice was the place of his constant abode, where he was made a citizen, and wonderfully beloved. He was called the Furious Tintoret, for his bold manner of painting with strong lights and deep shadows; for the rapidity of his genius; and for his grand vivacity of spirit, which was so much admired by Paul Veronese. But then on the other hand, he was blamed by him, and all others of his profession, for undervaluing himself and his art, by undertaking all forts of bufiness at any price, thereby making for great a difference in his feveral performances, that (as Hannibal Caro observed) he is sometimes equal to Titian, and at other times inferior even to himself. He was extremely pleasant and affable in his humour, and delighted so much in painting and music, his beloved studies, that he would hardly fuffer himself to taste any other pleasures. He died Fresnoy's in the year 1594, having lived much beyond the age of ing, trana painter. Du Fresnoy's judgment of this painter is, that saved by " he was great in the practical part of design, but some-edit. 1716,

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"times also sufficiently extravagant. He had an admirable genius for painting," says he, "if he had had as great an

" affection to his art, and as much patience in undergoing the difficulties of it, as he had fire and vivacity of nature.

66 He has made pictures not inferior in beauty to those of

Titian. His composition and his dresses are for the most part improper, and his outlines are not correct; but his

colouring, and the dependencies of it, like that of his

master, are most admirable."

Tintoret had a son and a daughter, who both excelled in the art of painting, Maria Tintoretto the daughter, particularly. She was so well instructed by her father in his own profession, as well as in music, that in both arts she got great reputation; and was especially eminent for an admirable style in pourtraits. She married a German, and died anno 1590, aged thirty, equally lamented by her husband and her father; and so much beloved by the latter, that he never would consent she should leave him, though she had been invited by the emperor Maximilian, by Philip II. king of Spain, and several other princes, to their courts.

Dominico Tintoretto, his son, gave great hopes in his youth, that he would one day render the name of Tintoret yet more illustrious than his father had made it; but neglecting to cultivate by study the talent, which nature had given him, he fell short of those mighty things that were expected from him. He was more considerable for pourtraits than historical compositions. He died anno 1637, aged se-

venty-five.

TITIAN, or TITIANO, the most universal genius for painting of all the Lombard school, the best colourist of all the moderns, and the most eminent for histories, landskips, and pourtraits, was born at Cadore in Friuli, a province in the state of Venice, anno 1477, being descended from the ancient family of the Vecelli. At ten years of age, his parents sent him to one of his uncles at Venice, who, observing in him an inclination to painting, put him to the school of Giovanni Bellino, where he improved himself more by the emulation that was between him and his fellow disciple Giorgione, than by the instruction of his master. He

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was censured indeed by Michael Angelo Buonarruoti, for want of correctness in design, (a fault common to all the Lombard painters, who had not been acquainted with the antiques) yet that defect was abundantly supplied in all the other parts of a most accomplished artist. He made three feveral pourtraits of the emperor Charles V. who honoured him with knighthood, created him count palatine, made all his descendants gentlemen, and affigned him a considerable pension out of the chamber of Naples. The love of Charles V. for Titian was as great as that of Francis I. for Leonardo da Vinci, and many particulars of it are recorded. It is faid, that the emperor one day took up 2 pencil, which fell from the hand of this artift, who was then drawing his picture; and that upon the compliment, which Titian, made him on this occasion, he replied, "Ti-"tian has merited to be served by Cæsar." In short, some lords of the emperor's court, not being able to conceal their jealousy, upon the preference he gave of Titian's person and conversation to that of all his other courtiers, the emperor freely told them, that " he could never want a court or " courtiers, but could not have Titian always with him." Accordingly, he heaped riches on him; and whenever he fent him money, which was usually a large sum; he always did it with this obliging testimony, that " his design was " not to pay him the value of his pictures, because they " were above any price." He painted also his son Philip II. Solyman emperor of the Turks, two popes, three kings, two empresses, several queens, and almost all the princes of Italy, together with the famous Ariosto and Peter Aretine. who were his intimate friends. Nay, so great was the name and reputation of Titian, that there was hardly a person of any eminence then living in Europe, from whom he did not receive some particular mark of esteem; and besides, being of a temper wonderfully obliging and generous, his house at Venice was the constant rendezvous of all the virtuofi and people of the best quality. He was so happy in the constitution of his body, that he had never been sick till the year 1576, and then he died of the plague, aged ninety- Artofpaintnine, a very uncommon age for a painter. The judgment ing, trangiven of him by du Fresnoy is this; "Titian was," says he, Dryden, Vol. XI.

66 one 1716, 870.

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" one of the greatest colourists, who was ever known. " He designed with much more ease and practice than Giorgione. There are to be feen women and children of his hand, which are admirable both for the defign and colouring. The gusto of them is delicate, charming, and noble. with a certain pleasing negligence of the head-dresses, the st draperies, and ornaments of habits, which are wholly " peculiar to him. As for the figures of men, he has deis figned them but moderately well. There are even some " of his draperies which are mean, and favour of a little 55 gusto. His painting is wonderfully glowing, fweet, and 66 delicate. He made pourtraits which were extremely 56 noble, the attitudes of them being very graceful, grave, "divertified, and adorned after a very becoming fashion. "No man ever painted landskip with so great a manner, " fo good a colouring, and with fuch a refemblance of nature. For eight or ten years space he copied with great 16 labour and exactness whatsoever he undertook; thereby 46 to make himself an easy way, and to establish some genest ral maxims for his future conduct. Besides the excellent " gusto which he had of colours, in which he excelled all mortal men, he perfectly understood how to give every thing the touches which were most suitable and proper to it, such as diffinguished them from each other, and " which gave the greatest spirit and the most of truth. The of pictures which he made in his beginning, and in the de-" clention of his age, are of a dry and mean manner. He " lived ninety-nine years. His disciples were Paulo Vero-" nese, Giacomo Tintoret, Giacomo de Ponte Bassano, " and his fons," no of walk absorb oracing all walk of a

Titian left behind him two fons and a brother, of whom Pomponio, the eldest, was a clergyman, and well preferred. Horatio, the youngest, painted several pourtraits, which might stand in competition with those of his father. He was famous also for many history-pieces, which he made at Venice, in concurrence with Paul Veronese and Tintoret. But bewitched at last with chymistry, and the hopes of finding the philosopher's stone, he laid aside the pencil; and having reduced what he got by his father into smoak, died of the plague in the same year with him. Francesco

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Vecelli, Titian's brother, was trained to arms in the Italian wars; but peace being restored, applied himself afterwards to painting. He became so great a proficient in it, that Titian grew jealous of him; and fearing, lest in time he should eclipse his reputation, sent him upon pretended business to Ferdinand king of the Romans. Afterwards he sell into another profession, and made cabinets of ebony adorned with figures; which, however, did not hinder him from painting now and then a pourtrait for a friend.

TOLAND (JOHN) a very famous English writer, was born the 30th of November 1670, in the most northern peninfula of Ireland, in the isthmus of which stands Londonderry. His Christian name was Janus Junius, but the boys at school making a jest of it, the master ordered him to be called John, which name he retained ever after. He was of a good family, but his parents were papifts, as we learn from himself; for he tells us that he "was educated from his " cradle in the groffest superstition and idolatry; but God "was pleased to make his own reason, and such as made " use of theirs, the happy instruments of his conversion-" for he was not fixteen years old when he became as zea-" lous against popery, as he ever fince continued." Some have affirmed, that his father was a popish priest; and he has been abused by abbot Tilladet, bishop Huetius, and others, on account of his supposed illegitimacy; but the contrary is notorious, and hath been certified in print.

From the school at Redcastle near Londonderry, he went in 1687 to the college of Glasgow in Scotland, and after three years stay there visited the university of Edinburgh, where he was created master of arts in June 1690, and received the usual diploma or certificate from the professors. He then went back to Glasgow, where he made but a short stay, and intended to have returned to Ireland; but he altered his mind, and came into England, "where he lived in as good protestant samilies as any in the kingdom, till he went to the samous university of Leyden in Holland, to perfect his studies." There he was generously supported by some eminent dissenters in England, who had conceived great hopes from his uncommon parts, and might slatter N 2

Des Maizeaux's Life of Toland. prrfixed to the full volume of A collection of several pieces of mr. John Toland, 1747, in two volumes 8vo. -- Toland's preface to Harrington's works. Preface to Christianity not myflerious. Apology for mr. Toland, p. 16, 1697. Tilladet, Preface des differtations de mr. Huet, fur diverses matieres de religion & de philologie .- Huetius, /Commentarius de rebusad eum pertinenti-Apology, P. 17.

TOLAND.

themselves, that in time he would be serviceable to them in the quality of a minister; for he had lived in their communion ever since he forsook popery, as he himself owns in effect in his Apology. In 1692, mr. Daniel Williams, a dissenting minister, having published a book intitled, Gospel truth stated and vindicated, mr. Toland sent it to the author of the Bibliotheque universelle, and desired him to give an abstract of it in that journal: at the same time he related to him the history of that book, and of the controversy it referred to. The journalist complied with his request; and to the abstract of mr. Williams's book he prefixed the letter he received from mr. Toland, whom he stiles "student in divinity."

Biblioth. univerf. tom. xxiii. p. 505.

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After having sojourned about two years at Leyden, he came back into England, and foon after went to Oxford, where, besides the conversation of learned men, he had the advantage of the public library. He collected materials upon various subjects, and composed some pieces, among others, a Differtation to prove the received history of the tragical death of Regulus a fable. He began likewise a work of greater consequence, in which he undertook to shew, that there are no mysteries in the Christian religion; but he lest Oxford in 1695, before it was finished, and went to London, where he published it the next year in 12mo, with this title, Christianity not mysterious; or, A treatise shewing, that there is nothing in the Gospel contrary to reason, nor above it, and that no Christian doctrine can be properly called a mystery. For the foundation of this proposition, mr. Toland defines mystery, as he says it is always used in the New Testament, to be a thing intelligible in itself, but which could not be known without a special revelation; and fome divines of great name have admitted this fense of the word for the true one, and have contended on the fame footing, that there is nothing in the New Testament either against or above reason. But though this doctrine may have been avowed in later times, fince a freer use of reason has been countenanced and established, it would not pass in mr. Toland's days: and therefore his treatife was no fooner abroad, than the public were very much alarmed, and feveral books came out against it. It was even presented by the grandjury of Middlesex; but those presentments have rarely any other effect, than to make a book fell the better, by publishing it thus to the world, and tempting the curiosity of men, who are naturally inclined to pry into what is forbidden them.

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This book being fent by the London bookfellers into Ireland, made no less noise there than it had made in England, and the clamour was much increased when he went thither himself in the beginning of 1697. Many particulars con- Locke's cerning this affair are related in the correspondence between iii, mr. Locke and mr. Molyneux, which, as they will ferve also to illustrate the temper and character of mr. Toland himself, who was certainly a very extraordinary man, shall on that account be transcribed the more minutely. In a letter dated Dublin, April the 6th, 1697, mr. Molyneux writes thus to mr. Locke: "In my last to you, there was a " passage relating to the author of Christianity not myste-" rious. I did not then think that he was so near me as " within the bounds of this city; but I find fince that he is " come over hither, and have had the favour of a visit from if him. I now understand, as I intimated to you, that he " was born in this country; but that he hath been a great " while abroad, and his education was for fome time under " the great Le Clerc. But that, for which I can never " honour him too much, is his acquaintance and friendship " to you, and the respect which on all occasions he expresses " for you. I propose a great deal of satisfaction in his conversation: I take him to be a candid free-thinker, and a " good scholar. But there is a violent fort of spirit that " reigns here, which begins already to shew itself against " him, and, I believe, will increase daily; for I find the " clergy alarmed to a mighty degree against him: and last " Sunday he had his welcome to this city, by hearing him-" felf harangued against out of the pulpit by a prelate of "this country." In a letter dated May the 3d, mr. Locke replies to mr. Molyneux; "I am glad to hear that the gen-"tleman does me the favour to speak well of me on that " fide the water; I never deserved other of him, but that he " should always have done so on this. If his exceeding " great value of himself do not deprive the world of that N 3 " usefulness,

" usefulness, that his parts, if rightly conducted, might be of, I shall be very glad .- I always value men of parts and learning, and I think I cannot do too much in procuring them friends and affiftance: but there may happen occasions that may make one stop one's hand; and it is " the hopes young men give, of what use they will make of their parts, which is to me the encouragement of being concerned for them: but if vanity increases with age, I always fear, whither it will lead a man. I fay this to you, because you are my friend, for whom I have no reserves, and think I ought to talk freely, where you enquire, and offibly may be concerned; but I fay it to you alone, and 46 desire it may go no farther. For the man I wish very well, and could give you, if it needed, proofs that I do 66 fo, and therefore I defire you to be kind to him; but I must leave it to your prudence in what way, and how far. "If his carriage with you gives you the promises of a steady " useful man, I know you will be forward enough of yourfelf, and I shall be very glad of it; for it will be his fault alone, if he prove not a very valuable man, and have not " you for his friend." Mr. Molyneux thanks mr. Locke for these hints concerning mr. Toland, in a letter dated May the 27th, and fays, that "they perfectly agree with the ap-" prehensions he had conceived of him. Truly," fays he, " to be free, I do not think his management, fince he came into this city, has been fo prudent. He has raised against him the clamours of all parties; and this not fo much by his difference in opinion, as by his unseasonable way of discoursing, propagating, and maintaining it. Coffeehouses and public tables are not proper places for serious discourses, relating to the most important truths: but when also a tincture of vanity appears in the whole course " of a man's conversation, it disgusts many that may otherwife have a due value for his parts and learning.-Mr. "Toland also takes here a great liberty on all occasions, " to vouch your patronage and friendship, which makes " many that rail at him, rail also at you. I believe you " will not approve of this, as far as I am able to judge, by 4 your shaking him off, in your letter to the bishop of " Worcester." of limb toy ob althuil to

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Stillingfleet bishop of Worcester, in his Vindication of the doctrine of the Trinity, had taken occasion to animadvert on mr. Toland's Christianity not mysterious; and, as he supposed that mr. Toland had borrowed some principles from mr. Locke's Effay on human understanding, in support of his heretical doctrines, he bestowed some animadversions also on that work. This, and mr. Toland's perfifting to reprefent him as his patron and friend, together with his very exceptionable conduct, made mr. Locke renounce all regard for him, and almost disclaim the little countenance he had given him. To this purpose he expresses himself, in a letter dated the 15th of June: " As to the gentleman, to whom " you think my friendly admonishments may be of advan-" tage for his conduct hereafter, I must tell you, that he is " a man to whom I never writ in my life; and, I think, " I shall not now begin: and as to his conduct, it is what "I never so much as spoke to him of; that is a liberty to " be taken only with friends and intimates, for whose con-" duct one is mightily concerned, and in whose affairs one " interests himself. I cannot but wish well to all men of " parts and learning, and be ready to afford them all the " civilities and good offices in my power: but there must " be other qualities to bring me to a friendship, and unite. " me in those stricter ties of concern; for I put a great deal " of difference between those, whom I thus receive into my " heart and affection, and those whom I receive into my " chamber, and do not treat there with a perfect strangeness. "I perceive you think yourfelf under some obligation of "-peculiar respect to that person, upon the account of my " recommendation to you; but certainly this comes from " nothing but your over-great tenderness to oblige me. " For if I did recommend him, you will find it was only as " a man of parts and learning for his age; but without any " intention that that should be of any other consequence, " or lead you any farther, than the other qualities you shall " find in him shall recommend him to you: and therefore whatfoever you shall, or shall not do, for him, I shall no " way interest myself in." At that time mr. Peter Brown, fenior fellow of Trinity-college near Dublin, afterwards bishop of Cork, published a piece against mr. Toland's book, NA

which mr. Molyneux fent to mr. Locke, with a letter dated the 20th of July: " The author," fays he, " is my " acquaintance; but two things I shall never forgive in his 66 book, one is the foul language and approbrious names he 66 gives mr. Toland; the other is upon feveral occasions calling in the aid of the civil magistrate, and delivering or. Toland up to fecular punishment. This indeed is a killing argument; but some will be apt to say, that where the strength of his reason failed him, there he flies to the " frength of the fword." At length the florm rose to that height, that mr. Toland was forced to flee from Ireland; and the account which mr. Molyneux gives of the manner of it, in a letter dated the 11th of September, is really melaneholy, and would excite pity, if it was not for the remembrance, that men through pure vanity bring these evils upon themselves. "Mr. Toland is at last driven out of our kingof dom: the poor gentleman, by his imprudent management, had raifed fuch an univerfal outcry, that it was even dangerous for a man to have been known once to converse with him. This made all wary men of reputation " decline feeing him, infomuch that at last he wanted a meal's meat, as I am told, and none would admit him to their tables. The little stock of money which he brought into this country being exhausted, he fell to borrowing se from any one that would lend him half a crown; and run in debt for his wigs, cloaths, and lodging, as I am informed. And last of all, to complete his hardships, the se parliament fell on his book, voted it to be burnt by the 66 common hangman, and ordered the author to be taken into cuftody of the ferjeant at arms, and to be profecuted 66 by the attorney-general at law. Hereupon he is fled 66 out of this kingdom, and none here knows where he has " directed his course." Many in England approved this conduct in the Irish parliament; and dr. South in particular was fo highly pleafed with it, that he complimented the archbishop of Dublin upon it, in the dedication of his third volume of fermons, printed in 1698. After having condemned our remissness here in England, for bearing with dr. Sherlock, whose notions of the Trinity he charges with herefy, he adds, " but on the contrary among you, when a certain

a certain Mahometan Christian (no new thing of late) notorious for his blasphemous denial of the mysteries of " our religion, and his infufferable virulence against the " whole Christian priesthood, thought to have found shelter

" among you, the parliament to their immortal honcur pre-

" fently fent him packing, and without the help of a faggot

" foon made the kingdom too hot for him."

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As foon as mr. Toland was in London, he published an apologetical account of the treatment he had received in Ireland, intitled, An apology for mr. Toland, &c. 1697; and was fo little discouraged with what had happened to him there, that he continued to write and publish his thoughts on all subjects, without regarding in the least who might, or who might not be offended at him. He had published, in 1696, A discourse upon coins, translated from the Italian of fignior Bernardo Davanzati, a gentleman of Florence: he thought this feafonable when clipping was become, as it is now (1761) a national grievance, and feveral methods were proposed to remedy it. In 1698, after the peace of Ryswic, there arose a great dispute among the politicians, concerning the forces to be kept on foot for the quiet and fecurity of the nation. Many pamphlets coming out on that fubject, some for, others against, a standing army, mr. Toland proposed to reform the militia, in a pamphlet intitled, The militia reformed, &c. The same year 1698; he published The life of Milton, which was prefixed to Milton's prose works, then collected in three volumes folio; and fomething he had afferted in this life concerning the Icon Basilike, which he treats as a spurious production, being represented by dr. Blackall, afterwards bishop of Exeter, as Blackall's affecting the writings of the New Testament, mr. Toland vindicated himself in a piece called, Amyntor: or, A defence January, of Milton's life, 1699, 8vo. This Amyntor however did not 1698-9. give fuch fatisfaction, but that dr. Samuel Clarke and others, See art. thought it necessary to animadvert on it. The same year 1699, he published, The memoirs of Denzil lord Holles, baron of Ifield in Suffex, from the year 1641 to 1648, from a manuscript communicated to him by the late duke of Newcastle, who was one of his patrons and benefactors.

In 1700 he published Harrington's Oceana, and other works, with his life, in folio; and about the same time came out a pamphlet intiled, Clito, a poem on the force of eloquence. In this piece, under the character of Adeifidæmon, which fignifies unsuperflitious, he promises in effect not to leave off writing, till he had detected knavery and imposture of every kind. In 1701 he published two political pieces. one called The art of governing by parties, the other Propositions for uniting the two East-India companies. The fame year being informed, that the lower house of convocation had appointed a committee to examine impious, heretical, and immoral books, and that his Amyntor was under their consideration, he wrote two letters to dr. Hooper, the prolocutor, either to give fuch fatisfaction as should induce them to ftop their proceedings, or defiring to be heard in his own defence, before they passed any censure on his writings; but he could not obtain his request.

Upon the passing of an act of parliament in June 1701, for fettling the crown, after the decease of king William and the princess Anne, and for default of their issue, upon the princess Sophia, electress dowager of Hanover, and the heirs of her body, being protestants, inr. Toland published his Anglialibera: or, The limitation and succession of the crown of England explained and afferted, &c. 8vo; and when the earl of Macclesfield was fent to Hanover with this act, our author attended him. He presented his Anglia libera to her electoral highness, and was the first who had the honour of kiffing her hand upon the act of succession. The earl recommended him particularly to her highness, and he staid there five or fix weeks; and on his departure he was prefented with gold medals, and pictures of the electress dowager, the elector, the young prince, and the queen of Prussia. He then made an excursion to the court of Berlin, where he had a remarkable conversation with M. Beausobre, upon the subject of religion, in the presence of the queen of Prussia. Beaufobre communicated an account of it to the authors of the Bibliotheque Germanique, who printed it in that journal; and from thence we learn, that it was concerning the authority of the books of the New Testament, which mr. Toland with his usual sufficiency, as is observed, undertook to quef-

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tion and invalidate. On the 11th of November the same year, 1701, a proclamation was issued out for dissolving the present parliament, and calling another to meet in December. While the candidates were making interest in their respective counties, mr. Toland published the following advertisement in the Post-man: "There having been a public report, as if mr. Toland stood for Blechingly in Surry, it is thought sit to advertise, that sir Robert Clayton has given his interest in that borough to an eminent citizen, and that mr. Toland hath no thoughts of standing there or any where else." This advertisement afforded matter of pleasantry to an anonymous writer, who published a little pamphlet intitled, Modesty mistaken: or, A letter to mr. Toland, upon his declining to appear in the ensuing parliament.

In 1702 he published three pieces, Paradoxes of state, &c. in 4to; Reasons for addressing his majesty to invite into England the electress dowager and elector of Hanover; and Vindicius liberius: or, A defence of himfelf against the lower house of convocation, and others. After the publication of this book mr. Toland went to the courts of Hanover and Berlin, where he was received very graciously by the princess Sophia, and by the queen of Prussia, both ladies of great wit, judgment, and knowledge, and who delighted in converting with men of learning and penetration, whose notions were new or uncommon. He had the honour to be often admitted to their conversation; and, as he made a longer stay at Berlin than at Hanover, so he had frequent opportunities of waiting upon the queen, who took a pleasure in asking him questions, and hearing his paradoxical opinions. After his return therefore into England, he published in 1704, some philosophical letters, three of which were inscribed to Serena, meaning the queen of Pruffia, who, he affures us, was pleased to ask his opinion concerning the subject of them, The title runs thus, Letters to Serena, containing, 1. The origin and force of prejudices. 2. The hiftory of the foul's immortality among the heathens. 3. The origin of idolatry, and reasons of heathenism; as also, 4. A letter to a gentleman in Holland, shewing Spinoza's system of philofophy to be without any principle or foundation. 5. Motion effential to matter, in answer to some remarks by a noble

noble friend on the confutation of Spinoza. To which is prefixed a preface, declaring the several occasions of writing them, 8vo. About the same time he published an English translation of the Life of Æsop, by M. de Meziriac, and dedicated it to Anthony Collins, esq; it was prefixed to The fables of Æsop, with the moral resections of M. Baudoin.

In 1705 he published several pamphlets: Socinianism truly stated, &c. to which is prefixed, Indifference in disputes recommended by a Pantheist to an orthodox friend, in 4to; An account of the courts of Pruffia and Hanover, in 8vo; The ordinances, statutes, and privileges of the academy erected by the king of Prussia in the city of Berlin, translated from the original, in 8vo; The memorial of the state of England, in vindication of the queen, the church, and the administration, &c. this last was published without the name of our author, by the direction of mr. Harley, fecretary of state; and afterwards a defence of it was written, by order of our fame person, but for some reasons suppressed, after six or feven sheets of it were printed. Mr. Harley was one of mr. Toland's chief patrons and benefactors, and used even to employ him, as is faid, upon fecret affairs. This gentleman having accidentally found, among other manuscripts, a Latin oration, to excite the English to war against the French, communicated it to mr. Toland, who published it in 1707, with notes and a preface, under this title, Oratio Philippica ad excitandos contra Galliam Britannos; maxime vero, ne de pace cum victis præmature agatur: fanctiori Anglorum concilio exhibita, anno Christi 1514. Soon after he put out, The elector Palatine's declaration in favour of his protestant subjects; he did this at the request of the elector's minister.

He set out for Germany in the spring of 1707, and went first to Berlin; but an incident, too ludicrous to be mentioned, says mr. Des Maizeaux, obliged him to leave that place sooner than he expected. From thence he went to Hanover, where he sound they were not pleased with some observations he had made, in his Account of the court of Hanover, on the territories of a neighbouring prince. He proceeded to Dusseldorp, and was very graciously received by the elector Palatine, who, in consideration of the English pamphlet he had published, presented him with a gold chain,

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chain and medal, and a purse of an hundred ducats. He went afterwards to Vienna, being commissioned by a famous French banker, then in Holland, who wanted a powerful protection, to engage the imperial ministers to procure him the title of count of the empire, for which he was ready to pay a good fum of money; but they did not think fit to meddle with that affair, and all his attempts proved unfuccessful. From Vienna he visited Prague in Bohemia; and now, his money being all spent, he was forced to make many shifts to get back to Holland. Being at the Hague, he published, in 1709, a small volume, containing two Latin disfertations; the first he called Adeisidæmon: sive, Titus Livius à superstitione vindicatus; the second, Origines Judaicæ: sive, Strabonis de Moyse & religione Judaica historia breviter illustrata. In the first of these pieces, he endeavours to vindicate Livy from the imputation of superstition and credulity, although his history abounds with relations of prodigies and portents; in the fecond, he feems inclined to prefer Strabo's account of Moses and the Jewish religion, to the testimony of the Jews themselves. In this differtation, alfo, he ridicules Huetius for affirming, in his Demonstratio evangelica, that many eminent persons in the Old Testament are allegorized in the heathen mythology, and that Moses, for instance, is understood by the name of Bacchus, Typho, Silenus, Priapus, Adonis, &c. and, if he had never done any thing worse than this, it is probable that the convocation would not have thought him an object of their censure. However, Huetius was greatly provoked with this attack, and he expressed his resentment in a French letter, published in the Journal of Trevoux, and afterwards printed with some differtations of Huetius, collected by abbot Tilladet.

He continued in Holland till 1710, and, while he was there, had the good fortune to get acquainted with prince Eugene, who gave him several marks of his generosity. Upon his return to England, he was for some time supported by the liberality of mr. Harley, now lord-treasurer, and earl of Oxford; and by this means being enabled to keep a country-house at Epsom in Surry, he put out, in 1711, A description of Epsom, with the humours and politics of that place. He afterwards lost the favour of this minister, and

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then wrote pamphlets against him. He published in 1710, without his name, a French piece relating to dr. Sacheverel, Lettre d'un Anglois à un Hollandois au sujet du docteur Sacheverel; and the three sollowing in 1712, A letter against popery, particularly against admitting the authority of fathers or councils in controversies of religion, by Sophia Charlotte, the late queen of Prussia; Queen Anne's reasons for creating the electoral prince of Hanover a peer of this realm, by the title of duke of Cambridge; and, The grand mystery laid open, viz. by dividing the protestants to weaken the Hanover succession, and, by deseating the succession, to extirpate the protestant religion. At that time, he undertook to publish a new edition of Cicero's works by subscription, and gave an account of his plan in a Latin differtation, which has been printed among his posthumous pieces.

In 1713 he published An appeal to honest people, against wicked priefts, relating to Sacheverel's affair; and another pamphlet, called Dunkirk or Dover: or, The queen's honour, the nation's safety, the liberties of Europe, and the peace of the world, all at stake, till that fort and port be totally demolished by the French. In 1714 he published a piece, which shewed that he was very attentive to times and feafons, for it ran through ten editions within a quarter of a year; the title is, The art of restoring: or, The piety and probity of general Monk in bringing about the last restoration, evidenced from his own authentic letters; with a just account of fir Roger, who runs the parallel as far as he can. This fir Roger was intended for the earl of Oxford, who was supposed to be then projecting schemes for the restoration of the pretender. The same year 1714, he put out A collection of letters by general Monk, relating to the restoration of the royal family; The funeral elegy of the princes Sophia, translated from the Latin; and, Reasons for naturalifing the Jews in Great-Britain and Ireland, on the fame foot with all other nations, with a defence of the Jews against all vulgar prejudices in all countries. He prefixed to this an ingenious, but ironical, dedication to the superior clergy. In 1717 he published, The state anatomy of Great-Britain, &c. which being answered by dr. Fiddes, chaplain to the earl

earl of Oxford, and by Daniel De Foe, he set forth a second

part, by way of vindication of the former.

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He feems now to have quitted politics, and to have betaken himself, in a great measure, to learned and theological enquiries: for, in 1718, he published a work of about one hundred and fifty pages in 8vo, with this long title, Nazarenus: or, Jewish, Gentile, or Mahometan Christianity: containing the history of the ancient gospel of Barnabas, and the modern gospel of the Mahometans, attributed to the same apostle, this last gespel being now first made known among Christians. Also, The original plan of Christianity occafionally explained in the history of the Nazarenes, whereby divers controversies about this divine (but highly perverted) institution may be happily terminated. With the relation of an Irish manuscript of the four gospels, as likewise a summary of the ancient Irish Christianity, and the reality of the Keldees (an order of lay religious) against the two last bishops of Worcester. We make no observation upon this work, the reader now knows enough of mr. Toland to conclude, as he may with certainty, that it was not written with any friendly view to revelation. He published the fame year, The deftiny of Rome: or, The probability of the speedy and final destruction of the pope, &c.

In the beginning of 1720, dr. Hare, then dean of Worcefter, put out a fourth edition of his visitation fermon, intitled. Church authority vindicated, &c. and fubjoined a poltscript, in which, speaking of bishop Hoadly's writings, he has the following stroke at mr. Toland: " It must be al-" lowed his lordship judges very truly, when he fays, they " are faint refemblances of mr. Chillingworth: for envy itself must own his lordship has some resemblance to that great man, just such a one as mr. Toland has to mr. "Locke, who, in Christianity not mysterious, is often " quoted to support notions he never dreamed of." Mr. Toland, upon this, advertised against dr. Hare, that he never named mr. Locke in any edition of that book, and was fo far from often quoting him, that he had not fo much as brought one quotation out of him. This was true, and dr. Hare immediately corrected himfelf by another advertisement, in which he directs, " makes great use of mr. Locke's prin-" ciples."

"ciples," to be read, instead of, " is often quoted to sup"port notions he never dreamed of." Dr. Hare's advertisement occasioned the publishing of a pamphlet with this title,
A short essay upon lying: or, A defence of a reverend dignitary, who suffers under the persecution of mr. Toland for
a lapsus calami.

Upon a dispute between the Irish and British houses of lords, with respect to appeals, when the latter ordered a bill to be brought in, for the better fecuring the dependency of the kingdom of Ireland upon the crown of Great-Britain, mr. Toland published, Reasons most humbly offered to the house of commons, why the bill sent down to them from the lords should not pass into a law, 1720. About this time he printed a Latin tract, intitled, Pantheisticon: five, Formula celebrandæ fodalitatis Socraticæ, in tres particulas divisa; quæ Pantheistarum, sive sodalium, continent, 1. Mores & axiomata. 2. Numen & philosophiam. 3. Libertatem & non fallentem legem, neque fallendam. Præmittitur de antiquis & novis eruditorum sodalitatibus, ut & de universo infinito & æterno, diatriba. Subjicitur de duplici Pantheistarum philosophia sequenda, ac de viri optimi & ornatissimi idea, dissertatiuncula. Cosmopoli, MDCCXX. He had subscribed himself a Pantheist, as we have seen, in a pamphlet published in 1705, and here we have his doctrines and his creed explicitly fet forth. Take his notion of the Deity in his own words: " In mundo omnia funt unum, unum-" que est omne in omnibus. Quod omne in omnibus, Deus eft; æternus ac immensus, neque genitus neque interitu-" rus. In eo vivimus, movemur, & existimus. Ab eo na-"tum est unumquidque, in eumque denuo revoluturum; omnium ipse principium & finis." This is pantheism, that is, it is atheifm, or there is no fuch thing. The author knew it very well, and fearing left he might have gone too far, he got it printed fecretly, at his own charge, and but a few copies, which he distributed with a view of receiving presents for them. There is a short preface to this piece, under the name of Janus Junius Eoganesius; which, though it was his true Christian name, and the name of his country, Inis-Eogan being the place of his birth, yet served for as traces atom to en toots arena

good a cover as any whatever, no body in England being

acquainted with thefe particulars.

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Some time after, but in the same year 1720, he published another learned work, of about 250 pages in 8vo, including the preface, intitled Tetradymus. This is divided into four parts, each of which has a distinct title. The first is called Hodegus: or, The pillar of cloud and fire that guided the Ifraelites in the wilderness, not miraculous, but, as faithfully related in Exodus, a thing equally practifed by other nations, and in those places not only useful, but nes ceffary. The fecond is called Clydophorus: or, Of the exoteric and efoteric philosophy; that is, of the external and internal doctrine of the ancients; the one open and public, accommodated to popular prejudices and the established religions; the other private and fecret, wherein, to the few capable and discreet, was taught the real truth, stripped of all disguises. This is a learned and valuable differtation, perhaps more to than any of mr. Toland's pieces; though, to fay the truth, they all of them thew learning, where the fubject admits it. The title of the third is Hypatia: or, The history of that philosophic lady, who was murdered at Alexandria, as was supposed, at the instigation of the clergy. The fourth is called Mangonentes: or, A defence of Nazarenus against dr. Mangey, who had attacked it. In the last of these tracts he inserted his advertisement against dra Hare, with the doctor's answer.

In 1721 dr. Hare published a book, intitled, Scripture vindicated from the mifrepresentations of the lord bishop of Bangor; in the preface to which, speaking of the Constitufions of Carolina, he observes, that, by one of the articles, Art. xev. none are excluded from fettling in that country upon account of mr. of their opinions, " but downright atheifts," fays he, " fuch Locke's as the impious author of the Pantheisticon;" and, at the Maizeaux, bottom of the page, he refers us to a profane prayer, composed by mr. Totand, a more perfect copy of which he afterwards, upon farther intelligence, inferted in the errata. The prayer runs in these terms: " Omnipotens & sempi-" terne Bacche, qui humanam societatem maxume in bi-" bendo constituisti; concede propitius, ut istorum capita, " qui hesterna compotatione gravantur, hodierna leventur;

"idque fiat per pocula poculorum. Amen." Profane indeed! Des Maizeaux however affirms, that it was not composed by mr. Toland, who knew nothing of it, but by a
person whose name he forbears, on account of his profession, though he believes he only designed it as a ridicule on
mr. Toland's club of pantheistic philosophers, whom he injuriously imagined to be all drunkards, whereas they are
grave, sober, and temperate men. This year, 1721, mr.
Toland published, and it was the last thing he published,
Letters of lord Shastesbury to Robert Molesworth, esq; afterwards lord Molesworth, with a large introduction by
himself, 8vo.

He had, for above four years past, lived at Putney, from whence he could conveniently go to London, and come back the same day; but he used to spend most part of the winter in London. Being in town about the middle of December, he found himself very ill, having been out of order for some time before; his appetite and strength failed him, and a certain doctor, who was called to him, made him a great deal worse, by bringing a continual vomiting and looseness upon him. However, he made a shift to return to Putney, where he grew better, and had some hopes of recovery. In this interval, he writ a differtation to prove the uncertainty of physic, and the danger of trusting our lives to those who practice it. He was preparing some other things, but death put an end to all his purposes, the 11th of March 1721-2, in the fifty-second year of his age. We are told that he behaved himself, throughout the whole course of his fickness, with a true philosophical patience, and looked upon death without the least perturbation of mind, bidding farewel to those about him, and telling them, " he was going " to fleep." Some few days before he died, he made the following epitaph: door surfaces and и н. s. E.

" JOANNES TOLANDUS,

" Qui in Hibernia prope Deriam natus,
" In Scotia & Hibernia studuit,

" Quod Oxonii quoque fecit adolescens;
" Atque Germania plus semel petita,

"Virilem circa Londinum transegit ætatem.

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Ac linguarum plus decem sciens.

Veritatis propugnator,

"Nullius autem sectator aut cliens,

" Nec minis, nec malis est inflexus,

"Quin, quam elegit, viam perageret:

Utili honestum anteferens.

" Spiritus cum æthereo patre, and halfi and

"A quo prodiit olim, conjungitur:

- sa degra se " Corpus item, naturæ cedens, entre anna

"In materno gremio reponitur.

Tple vero æternum est resurrecturus, o odi A

"At idem futurus TOLANDUS nunquam.

"Natus Nov. 30.

"Cætera ex scriptis pete."

an alactin to dilate of bebusin The elega Mr. Toland was a man of most uncommon abilities, and, perhaps, the most learned of all the infidel writers; but his fystem being atheism, if to own no God but the universe be atheism, he was led to employ these great parts and learning very much to the hurt and prejudice of fociety. Vanity and an immoderate desire to distinguish himself, were predominant qualities in his composition, and his character, in other respects, is far from being amiable; yet it is, perhaps, but reason and justice to disbelieve many stories that are told to his difadvantage, fince they favour fo intirely of that personal abuse which may easily be conceived to flow from an abhorrence of his principles. His posthumous works, in two volumes 8vo, were published in 1726, and republished in 1747, with an account of his life and writings by mr. Des Maizeaux, the title of which runs as follows: The miscellaneous works of mr. John Toland, now first published from his original manuscripts, containing, 1. An history of the British druids, with a critical essay on the ancient Celtic customs, literature, &c. to which is added, An account of fome curious British antiquities. 2. An account of Jordano Bruno, and his celebrated book on the Innumerable worlds. 3. A disquisition concerning those writings which by the ancients were, truly or falfely, ascribed to Jesus Christ and his 0 2

his apostles. 4. The secret history of the South-Sea scheme. 5. A plan for a national bank. 6. An essay on the Roman education. 7. The tragical death of Attilius Regulus proved to be a siction. 8. Select epistles from Pliny, translated into English. 9. A diverting description of Epsom and its amusements. 10. Four memorials to the earl of Shaftesbury, relating to assairs of state in 1713 and 1714. 11. Physic without physicians. 12. Letters on various subjects. 13. Cicero illustratus, dissertatio philologico-critica: sive, Consilium de toto edendo Cicerone, alia plane methodo quam hactenus unquam factum. 14. Conjectura de prima typographiæ origine.

At the end of mr. Des Maizeaux's life, there is An elegy on the late ingenious mr. Toland, which, that biographer fays, was published a few days after his death; and he adds, that it was a matter of doubt with fome, whether the author intended to praise or ridicule him. The elegy is worth inferting, and then the reader may judge for himself.

- Toland! mighty friend to hature's laws,
- Thou great support of truth and reason's cause:
- Art thou no more? Is thy last breath expir'd?
- And nature to her ancient feat retir'd?
- Each jarring element gone angry home?
- And mafter Toland a non-ens become?
- Is all thy el'quent breath, thy wondrous boaft
- of argument, in boundless æther lost?
- Earth gone to earth, the mould'ring substance must
- By flow degrees diffolve to native duft.
 - The cooler fluids and the wat'ry part,
 - That damp'd thy blood, and quench'd thy noble heart,
 - Now leave the fliff unanimated clay,
 - And to their mother ocean feek their way.
 - The purer genial powers, the vital flame,
 - That mov'd and quicken'd the mechanic frame,
 - Is flown aloft, a spark, a borrow'd ray,
 - And reunited to the prince of day.
 - 66 O! weep, Britannia's fons, your champion's dead;
 - The patron of your liberty is fled.

- "O liberty! thou goddess heav'nly bright!
 "That dost impart thy radiant beams of light
- "To this bleft isle, which of thy darling train "Will, like this hero, thy just cause maintain?
 - " How greatly brave has he undaunted flood
 - "Against a torrent, an impetuous flood
 - " Of bigotted enthusiasts, and tricks

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- " Of pedantry, and prieftly politics!
- "Thou pregnant genius, who thy praise can tell?
- "Thy reason did, like morning sun, dispel
- " Dark clouds of ignorance, and break the fpell
- " Of Rome's inchantments, and the leffer frauds
- " Of churches protestant, and English LAUDS.
- ." To thee we owe, to thy victorious hand,
 - " A rescu'd people, and a ransom'd land.
- "Thou haft broke off our manacles and chains,
- " And freed our minds of fuperstitious pains.
 - " Thy fhining lamp has brought resplendent day,
 - "Finely describ'd the plain and easy way,
 - " Clear'd off the rubbish of mysterious schools,
 - " And mazes intricate of pious fools,
 - Enflav'd to narrow forms, and captivating rules.
 - " Oh! had'ft thou liv'd to banish all the dreams
 - " Of fab'lous ages, and the monkish themes
 - " Of miracles, of mysteries, and tales,
 - Where fancy over common fense prevails,
 - "Then might we mourn thy fate with less concern,
- With less regret behold thy facred urn.
 - " Howe'er, thy great example has inspir'd
 - " A noble emulation, it has fir'd
 - The glowing breafts of our Britranic youth
 - " With love of liberty, and love of truth.
 - Thou haft not left us in the gloom of night,
 - Some ftars we have that lend a friendly light,
- "That shed a kind, auspicious influence,
- "To cherish reason, and to ripen sense."

TOLLIUS (JACOBUS) a physician and very learned man, was a native of Ingra, in the territory of Utrecht, and taught the belles lettres in his own country with great reputation

reputation and profit for some time. In the year 1684. the marquis of Brandenburg appointed him professor of eloquence and the Greek tongue. He made several journies into different parts of Germany, into Hungary, and Italy, of which he has given fome account in a posthumous work. published under the tile of Epistolæ itinerariæ, by Henninius, at Amsterdam 1700, in 4to. It is said there are some useful and curious things in these epistles. Tollius was an editor of two ancient authors, of Ausonius, cum notis variorum, in 1671, 8vo; and of Longinus, in 1694, 4to, with a Latin version in the same page, and Boileau's French version in the opposite. He was a critic of more learning than judgment, as the title of the following work may shew: Fortuita facra, in quibus præter critica nonnulla tota fabularis historia Græca, Phœnicia, Ægyptiaca, ad chymiam pertinere afferitur, 1687, in 8vo. He pushed this extravagant notion fo far, as to feek for the fecrets of chymistry and the philosopher's stone in the fables of paganism. This does not shew a very found judgment, yet there is a great deal of learning, and some curious things in his book. He died in the year 1696.

He had a brother, named Cornelius Tollius, who was also a very learned man. He was born at Utrecht, and in the beginning of his life was an amanuensis to Isaac Vossius; he was afterwards profesior of eloquence and the Greek tongue at Harderwic, and secretary to the curators of the academy. He published an Appendix to Pierius Valerianus's treatise De inselicitate literatorum, at Amsterdam 1707, in 12mo.

Ward's Lives of the professors of Greshamcollege, TOOKE (ANDREW) a learned English schoolmaster, was the son of Benjamin Tooke, citizen and stationer of London, and born in the year 1673. He was educated at the Charterhouse-school, and in 1690 sent to Clare-hall in Cambridge, where he took both the degrees in arts at the regular seasons. In the year 1695, he was chosen usher of the Charterhouse-school, and, in 1704, professor of geometry in Gresham-college, in the room of dr. Hooke, being recommended by a testimonial from the master, dr. Burnet, and other officers of the Charterhouse; November following he

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was chosen a fellow of the royal fociety. In 1723, several thousand pounds were left him by his elder brother, mr. Benjamin Tooke, a bookfeller in Fleet-street; yet notwithstanding this addition to his fortune, such is the force of habit, and so much do men love to continue in the ways they have long walked in, even though they appear flaves to others, that he still held his place of usher in the Charterhouse-school, and went chearfully on with his old drudgery. He was preferred to the mastership of the school in 1728, and, the year after, married the widow of dr. Henry Levert, physician to the Charterhouse. He then, as he was obliged by the statutes, refigned his professorship of Gresham, and from that time attended no other business but his school. This began to be too much for him, for he had fome years before declined in his health, till at length he fell into a dropfy, which carried him off on the 20th of January 1731, in his fifty-eighth year. He was buried in the Charterhouse-chapel, in the middle of which is placed a white marble monument, in the form of a shield, against a pillar, with a Latin inscription upon it to his memory. He had taken deacon's orders, and fometimes preached, but devoted himself principally to the instruction of youth, for which he was no less fitted by his temper than learning.

He published some things for the benefit and affishance of youth; as, Synopsis Græcæ linguæ; Ovid's Fasti, from the Dauphin edition, with an English interpretation and notes; and The pantheon: or, History of the heathen gods. This book was first written in Latin, by Francis Pomey, a Jesuit, and translated into English by one, who conceals his name under initial letters. This translation was afterwards revised and corrected, with the addition of a new index, cuts of the deities, and other improvements, by mr. Tooke; and the tenth edition, printed in 1726, was adorned with new cuts, copied from the fixth Latin edition, published at Utrecht by Samuel Pitifcus, in the year 1701. Mr. Tooke translated Puffendorf's Whole duty of man according to the law of nature, with the notes of mr. Barbeyrac, into English; and bishop Gastrell's Institutes of the Christian religion, into Latin. The supplement to the account of Gresham-college, inserted in the second Appendix of Stow's

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TORRENTIUS.

Survey of London, was written by him, and given to the editor, mr. Strype.

Thuani Hift, ad ann. 1595.

TORRENTIUS (Lævinus) a very learned man, who flourished not long after the restoration of letters, was born at Gaunt in Flanders, in the year 1525, and educated at Louvain. Then he went to Bologna, in order to fludy the civil law and antiquities, where he diftinguished himself so by his skill in polite literature, and particularly in poetry, that he became known all over Italy, and acquainted with all the learned of Rome, Venice, and Padua. He was not only a man of learning, but of business also; and hence, after returning to his own country, was thought a fit person to be employed in feveral embassies. He took holy orders, and at length was raifed to the bishopric of Antwerp, where he died in 1505, at seventy years of age. Besides an 8vo volume of Latin poems, printed by Plantin, at Antwerp, in 1504, he wrote Commentaries upon Suctonius and Horace; the former printed in 1592, the latter in 1607, 4to. Scaliger, Lipsius, Scioppius, and indeed all the learned have spoken well of his Commentaries. Fabricius, speaking of explications and emendations of Horace, fays, that he and Lambinus were men " præclaræ eruditionis acrifque judicii, & ad hoc opus conficiendum plurimis & optimis manu-" feriptis codicibus instructi."

Biblioth.

TORRENTIUS (JOHN) a painter of Amsterdam, who generally painted small figures, and, though he never was out of his own country, yet has done some things with great force and great truth. But he was not so famous for any excellency in his art, as for some singular circumstances of his life, together with his miserable end. He loved, it seems, to paint nudities, and was very extravagant in his lewd fancies, for which his friends often reproved him, but in vain. Instead of growing better by their advice, he sought reasons to justify his wicked inclinations, and so fell into a most damnable heresy, which he himself spread about, and by which his obscene figures were not only justified, but even commended. He was taken up for his horrid tenets, and denying what was sworn against him, was by the magistrates

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put to the torture. He died, anno 1640, in the midst of his torments, and his lewd pictures were burned by the hands of the common hangman. People were more enraged at him for his heretical opinions, than for his immoral paintings; and it is probable that, if he had kept himfelf clear from the former, he might have indulged his pencil very fecurely in the latter.

TCRRICELLI (EVANGELISTE) an illustrious Niceron, mathematician and philosopher of Italy, was born at Faenza, the 15th of October 1608, and was trained in Greek and Latin literature by an uncle, who was a monk. Natural inclination led him to cultivate mathematical knowledge, which he purfued fome time without a mafter; but, at about twenty years of age, he went to Rome, where he continued the pursuit of it under father Benedict Castelli: Castelli had been a scholar of the great Galilei, and had been called, by pope Urban VIII. to be a professor of mathematics at Rome. Torricelli made so extraordinary a progress under this mafter, that, having read Galilei's Dialogues, he composed a treatise concerning Motion, upon his principles. Castelli, astonished at the performance, carried it and read it to Galilei, who heard it with much pleasure, and conceived an high esteem and friendship for the author. Upon this, Castelli proposed to Galilei, that Torricelli should come and live with him, recommending him as the most properperson he could have, fince he was the most capable of comprehending those sublime speculations, which his own great age, infirmities, and, above all, want of fight, prevented him from giving to the world. Galilei accepted the propofal, and Torricelli the employment, as things of all others the most advantageous to each. Galilei was at Florence. whither Torricelli arrived the 1st of October 1641, and began to take down what Galilei dictated, to regulate his papers, and to act in every respect according to his directions. But he did not enjoy the advantages of this fituation long. for at the end of three months Galilei died. Torricelli was then about returning to Rome; but the grand duke Ferdinand II. engaged him to continue at Florence, making him his own mathematician for the present, and promising him

the chair as soon as it should be vacant. He applied himself intensely to mathematics, physics, and astronomy, and made many improvements, with some discoveries. He greatly improved the art of making microscopes and telescopes; and every body knows, that he first found out the method of ascertaining the weight of the atmosphere by quicksilver, or mercury, the barometer being called, from him, the Torricellian tube. Great things were expected from him, and great things would probably have been performed by him, if he had lived; but he died, after a few days illness, the 25th of October 1647, when he was but just entered his fortieth year.

He had published at Florence, in 1644, a volume, intitled, Opera geometrica, in 4to. There was published also at the same place, in 1715, confishing of ninety-six pages in 4to, Lezioni accademiche; these are discourses pronounced by him upon different occasions. The first was to the academy of La Crusca, by way of thanks for admitting him into their body; the rest are upon subjects of mathematics and physics. Prefixed to the whole is a long life of Torricelli, by Thomas

Buonaventuri, a Florentine gentleman.

Eloge par M. de Fontenelle dans le histoire de l'academie des sciences. —Niceron, &c. tom. iv.

TOURNEFORT (JOSEPH PITTON de) a famous botanist of France, was born of a good family, at Aix in Provence, the 5th of June 1656. He had a paffion for plants from his childhood, and, when he was at school, used frequently to play truant, though he was as frequently punished for it, in order to amuse himself with observing them. The fame passion continued when he was more grown up, and after he began to study philosophy and divinity; and though all endeavours were used by his father, who designed him for the church, to cure him of it, all endeavours were vain, his favourite study prevailed, and plants continued his object. In pursuit of them he was ready to traverse the globe, as he did a great part of it afterwards, but, for the prefent, was obliged to content himself with what the neighbourhood of Aix, and the gardens of the curious afforded. Becoming his own master, by the death of his father in 1677, he quitted theology, which indeed he had never relished, and gave himfelf up intirely to physic, natural philosophy, and botany:

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he did this at the instigation of an uncle, who was a very ingenious and reputable physician. In 1678, he run over the mountains of Dauphine and Savoy, and brought from thence a great number of dried plants, which began his collection. In 1679, he went to Montpelier, to perfect himfelf in medicine and anatomy. In this town was a garden of plants, which had been established by Henry IV. but this did not fatisfy his curiofity; he simpled over the country round about Montpelier, and brought back with him plants, which were before unknown to the botanists of that place. These bounds were yet too confined for his curious and inquisitive nature: he formed a scheme, therefore, of passing over into Spain, and fet out for Barcelona in April 1681. He spent some time in the mountains of Catalonia, whither he was accompanied by the young physicians of the country, and the students in physic, to whom he pointed out and explained the various forts of plants. He underwent a thousand dangers in these desert places; he was once stripped naked by the miquelets, a kind of highland banditti, who, however, fo far took pity on him as to return him his waiftcoat, in the lining of which, by good luck, he happened to have fome filver tied up in an handkerchief. His love of fimpling was near proving fatal to him once before: for being got into a peafant's garden without leave, he was taken for a thief, and had like to have been stoned, while he was poring over plants; as Archimedes is faid to have been flain, without fcarcely knowing any thing of the matter, while he was making figures upon the fands of the fea-shore. Yet he was in still greater danger as he returned to France: for at a town near Perpignon, the house where he lay fell entirely down, and if all possible haste had not been made to dig him out of the ruins, under which, however, he was buried two hours, he must inevitably have perished. He arrived at Montpelier at the end of 1681, and continued his studies in medicine, and his operations in chymistry and anatomy. He was afterwards received doctor of physic at Orange, and went from thence to Aix, where his passion for plants, which was as high as ever, did not fuffer him to continue long. He had a mind to visit the Alps, as he had visited the Pyrenees; and

he brought back with him new treasures, which he had ac-

quired with vast fatigue and danger.

His great merit in his way began now to be known at Paris, whither he went in 1683, and was introduced to M. Fagon, first physician to the queen, who was so struck with the ingenuity and vast knowledge of Tournesort, that he procured him to be made botanic professor in the king's gar-Tournefort immediately fet himself to furnish it with every thing that was curious and valuable; and, by order of the king, travelled into Spain and Portugal, and afterwards into Holland and England, where he made a prodigious collection of plants. His name was become celebrated abroad as well as at home, and he had the botanic professorship at Leyden offered him, which he did not think proper to accept, though his present salary was but small. He had, however, the profits of his profession, and of a great number of pupils in botany, which, with his own private fortune, supported him very handsomely. In 1692, he was admitted a member of the academy of sciences; he was afterwards made doctor in physic of the faculty of Paris, and maintained a thefis for it, which he dedicated to his friend and patron M. Fagon.

In 1700, he received an order from the king to travel to Greece, Afia, and Africa, not only to take cognizance of the plants which the ancients have mentioned, or even of those which escaped their observation, but to make also observations upon natural history at large, upon ancient and modern geography, and upon the religion, manners, and commerce of different nations and people. The king ordered farther a defigner to attend him, who might draw plants, animals, or any thing curious, that fell in his way. Almost three years were employed in this learned voyage; and, as botany was M. Tournefort's favourite object, he simpled over all the isles of the Archipelago, upon the coasts of the Black Sea, in Bithynia, Pontus, Cappadocia, Armenia, Georgia. At his return he took a different route, in hopes of new subjects of observation, and came through Galatia, Mysia, Lydia, and Ionia. The plague being then in Egypt, hindered him from proceeding to Africa; nevertheless, he brought home 1356 species of plants, intirely new.

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He now refumed the business of his profession, which his travels had interrupted; he was foon after made professor of physic in the College-royal. He had, also, the offices of his botanic profefforship in the king's garden, and the usual functions of the academy of sciences required of every member, to attend, together with the work of preparing an account of his travels, which was now to be expected from him. This being more work than his constitution could bear, gradually impaired his health, but it was an unforeseen accident that cost him his life: as he was going to the academy, his breast was violently pressed by the wheel of a cart, which he could not avoid; which yet he recovered from fo far, as to be able to go on with his medical and botanical lectures. But it brought on a spitting of blood, which he did not pay a proper regard to; and this ending in a dropfy of the breaft, carried him off; after languishing some months, the 28th of December 1708. He was the greatest botanist of his time; and it was by his skill and care that the king of France's gardens, almost quite neglected and abandoned before, were afterwards held in honour, and thought worth the attention of all the virtuoli in Europe. Yet he was not so particularly attached to botany, as to neglect every thing else: for he had made a most valuable collection of all kinds of natural curiofities, which he left by will to the king.

His writings are as follow: Elemens de botanique: ou, Methode pour connoitre les plantes, avec figures, Paris 1694, 3 tomes in 8vo. He afterwards enlarged this work confiderably, and translated it into Latin, for the benefit of foreigners, with this title, Institutiones rei herbariæ: five, Elementa botanices, Paris 1700, 3 vols in 4to. The first volume contains the names of the plants, distributed according to his method, the two other the figures of them, very well engraven. His next work was, Histoire des plantes qui naissent aux environs de Paris, avec leur usage dans la medicine, 1698, in 12mo; enlarged by another hand, into two volumes 12mo, in an edition of Paris 1725. De optima methodo instituenda in re herbaria, 1697, in 8vo. is an epiffle to our mr. Ray, who had diffented from mr. Tournefort's method of claffing plants, and ranging them into their several genuses. Corollarium institutionum rei

herbariæ,

herbariæ, in quo plantæ 1356 munificentia Ludovici magni in orientalibus regionibus observatæ recensentur, & ad genera sua revocantur, Paris 1603, in 4to. This work is printed in the third volume of mr. Ray's Historia plantarum, 1704, in solio. Relation d'un voyage du Levant, contenant l'histoire ancienne & moderne de plusieurs isles d'Archipel, de Constantinople, &c. Paris 1717, 2 tomes in 4to, and 3 in 8vo, with figures; reprinted at Amsterdam 1718, in 2 vols 4to. This work comprises not only discoveries in botany, but many other curious particulars relating to history, geography, and natural philosophy. Besides these larger works, there are several pieces of mr. Tournesort, printed in the History of the academy of sciences.

Hody, de Græcis illustribus, &c. p. 102.

TRAPEZUNTIUS (GEORGIUS) one of those learned men who brought the Greek language into the west, just before the refurrection of letters, was a native of Candia, or Crete, and born about the year 1396. He came first to Venice, and passed from thence to Rome, where he taught rhetoric and philosophy several years. This was under the pontificate of Eugenius IV. about which time Theodorus Goza came to Italy, and was his rival. He was fecretary to Eugenius, as he was to his fuccessor Nicholas V. and lived in plenty and happiness for a long time; but afterwards being involved in quarrels with Goza, Valla, and others, He went to Naples, at the folicitation of king Alphonfus, who feeled on him a good pension. In the year 1465, he made a vifit to his native country, and returned from thence, by Constantinople, to Rome. He lived to be extremely old; and it is faid, that, before he died, he grew a perfect child, forgetting all he had ever learned, even to his own name. Some have imputed this to illness, others to disappointment and vexation, for having received from pope Sixtus IV. what he thought an inconfiderable recompence for some of his works: an hundred ducats was the fum. And they add, that, as he returned from the palace, he flung it into the Tiber, saying, " Periere labores, pereat & eorum ingrata " merces:" but they feem to have confounded his flory with Theodore Goza's. He died at Rome in the year 1485, aged near ninety. He had a good portion of that favage **fpirit**

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fpirit which prevailed among the learned of those times: was proud, conceited, dogmatical, impatient of contradiction, and quarrelfome, and contributed, as much as any one, to falfify the maxim of Ovid,

- ingenuas didicisse fideliter artes,
- " Emollit mores, nec finit esse feros."

He wrote a great many works, both in Greek and in Latin; he translated also, like the rest of his fellow travellers, many of the ancient Greek authors into Latin, as this indeed was their proper business: but his translations were not good. Huetius, speaking of him as a translator, says, " Nonnun- Huet. de quam auctorem intra eas concludit angustias, ut tota ejus " membra recidat; quorum & ordinem quandoque audet " pervertere. Nativos præterea fensus neque rimatur feli-" citer, neque polite reddit; & quibus solis excusari potest " interpretationis licentia, vel aspernatus est elegantias, vel " affequi se posse desperavit."

TRAPP (Joseph) an English divine, of excellent parts and learning, was the second son of mr. Joseph Trapp, rector of Cherington in Gloucestershire, at which place he was born, anno 1679. He had a private education under his father, who instructed him in the languages, and, when he was fit for the university, sent him to Wadham-college in Oxford, where he took the degrees in arts, and was chosen fellow. He was greatly distinguished by his skill in the belles lettres; and, in the year 1708, was chosen to the professorship of poetry, which was founded by dr. Henry Birkhead, formerly fellow of All-fouls-college, with this condition, that the place of lecturer can only be held for ten years. He was the first professor, and published his lectures under the title of Prælectiones poeticæ. He has shewn there, in very elegant Latin, how perfectly he understood every species of poetry, what noble rules he was capable of laying down, and how critically and justly he could give directions towards the forming a just poem. He shew d afterwards, by his translation of Virgil, that a man may be able to direct, who cannot execute: that is, may have the critic's judgment, without the poet's fire. Trapp has fluck close

close to Virgil in every line, has expressed, indeed, the design, the characters, contexture, and moral of his poem:
in short, has given Virgil's account of the actions. Dryden, on the contrary, not only conveyed the general ideas
of his author, but conveyed them with the same majesty and
fire, has led you through every battle with sear and trembling,
has soothed you in the tender scenes, and enchanted you
with the slowers of poetry. Virgil, contemplated through
the medium of Trapp, appears an accurate writer, and the
Encid a well-conducted sable; but, discerned in Dryden's
page, he glows as with fire from heaven, and the Encid is
a continued series of whatever is great, elegant, pathetic,
and sublime.

Dr. Trapp, for he afterwards became a doctor in divinity, was in the early part of his life chaplain, as we are told, to the father of the late famous lord Bolingbroke. His preferment was the rectory of Harlington in Middlefex, and of Christ-church in Newgate-street; and St. Leonard's in Fosterlane, London, with the lectureships of St. Lawrence Jewry and St. Martin's in the Fields: his very high church principles, were probably the reason why he did not rise higher. He died in November 1747, and left behind him the character of a pathetic and inftructive preacher, an excellent scholar, a discerning critic, and a very exemplary liver. Four volumes of his Sermons have been published. He is the author, likewife, of a piece intitled, The church of England defended against the sale reasoning of the church of Rome. He wrote a tragedy, called Abramule: or, Love and empire, acted in the year 1704, and dedicated to the lady Harriet Godolphin. Several Occasional poems were written by him in English; and there is one Latin poem of his in the Muse Anglicanæ.

Lastly, he translated Milton's Paradise lost into Latin verse, with little success, as will be easily imagined; and, as he published it at his own expence, was a considerable loser. He certainly might have bestowed his time, and

pains, and money, better.

Thuan. Hift. ad ann. 1580. TREMELLIUS (IMMANUEL) a protestant divine of great learning, and famous particularly for a Latin translation of the Bible, was born at Ferrara in the year 1510.

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He was the fon of a Jew, and was educated with such care as to become a great master in the Hebrew tongue; but was converted to Christianity by the celebrated Peter Martyr, and went with him to Lucca. Afterwards, leaving Italy altogether, he went into Germany, and fettled at Argentine, from whence he proceeded to England in the reign of king Edward VI. after whose death he returned to Germany, and taught Hebrew in the school of Hornbach. From thence he was invited to Heidelberg, under the elector palatine Frederic III. where he was professor of the Hebrew tongue, and translated the Syriac Testament into Latin. There also he undertook a Latin translation of the Bible out of Hebrew, and affociated Franciscus Junius to him in that work. His next remove was to Sedan, at the request of the duke of Bulloin, to be the Hebrew professor in his new university, where he died anno 1580, in his seventieth year.

His translation of the Bible was first published in the year 1575, and afterwards corrected by Junius in 1587. The protestant churches received it with great approbation, and our learned Matthew Poole, in the preface to his Synopsis criticorum, reckons it among the best versions. The papists have not spoken so favourably of it, but represent it as very faulty: "As Tremellius," fays father Simon, " was a Jew Critic. hift. before he was a protestant, he has retained fomething b. i, c, 21. peculiar to himself in his translation, and deviates often " from the true sense. His Latin is affected and full of

se ambidious cade, or to ferve th

" foever, but austiked failmood and ordinachy

TRENCHARD (JOHN) an illustrious English pa- Gordon's triot and writer, was descended of an ancient family, and Cato's Letborn in the year 1669. He had a liberal education, and was ters, edit, bred to the law, in which he was well skilled; but politics, and his place of commissioner of the forfeited estates in Ireland, which he enjoyed in the reign of king William, took him from the bar, whither he had never any inclination to return. Also by the death of an uncle, and by his marriage, he was fallen into an easy fortune, with the prospect of a much greater. He began very early to diffinguish himself by his writings; for in the year 1607, he published An argument shewing, that a standing army is inconsistent with WVol. XI. a free

tution of the English monarchy; and in 1698, A short his-

tory of standing armies in England, which two pamphlets

produced feveral answers. In November 1720, mr. Tren-

chard, in conjunction with mr. Thomas Gordon, began to

publish in the London, and afterwards in the British Journal.

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a feries of letters under the name of Cato, upon various and important subjects relating to the public. These were continued for almost three years with a very great reputation; but there were fome among them, written by mr. Trenchard under the name of Diogenes, upon several points of religion, which were thought exceptionable, and animadverted upon. Thus mr. John Jackson wrote A defence of human liberty, in answer to Cato's Letters, in 1725. Mr. Gordon afterwards collected the papers written by mr. Trenchard and himself, and published them in four volumes 12mo. under the title of Cato's Letters; or, Essays on liberty civil or religious, and other important subjects, the fourth edition of which, corrected, was printed in 1737. It was imagined at the time, that lord Molesworth had a chief, at least a considerable hand, in those letters; but mr. Gordon assures us, in the dedication of them to John Milner, esq; that this noble person never wrote a line in them, nor contributed a thought towards them. As to the purport and defign of them, mr. Gordon fays, that "as they were the work of " no faction or cabal, nor calculated for any lucrative or ambitious ends, or to ferve the purpofes of any party what-66 foever, but attacked falshood and dishonesty in all shapes sand parties, without temporizing with any, but doing " justice to all, even to the weakest and most unfashionable. " and maintaining the principles of liberty against the practices of most parties; so they were dropped without any confordid composition, and without any consideration, save that it was judged that the public, after all its terrible

convulsions, was become calm and safe. They had

treated of most of the subjects important to the world,

" and meddled with public measures and public men only

Mr. Trenchard was member of parliament for Taunton

in Somersetshire, and died in December 1723, of an ulcer

" in great instances."

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in his kidneys. He is faid to have thought too much, and with too much folicitude, to have done what he did too intenfely, and with too much vigour and activity of the head, which caused him many bodily disorders, and is supposed at last to have worn out the springs of life. He left no writings at all behind him, but two or three loofe papers, once intended for Cato's Letters. Mr. Anthony Collins, in the manuscript catalogue of his library, ascribes to him the following pieces: The natural history of superstition, 1709. Confiderations on the public debts, 1719. Comparison of the proposals of the Bank and of the South-Sea company, 1719. Letter of thanks, &c. 1719. Thoughts on the peerage bill, 1719: and Reflections on the Old Whig, 1719. Mr. Gordon, who has drawn his character at large in the preface above cited, tells us in his dedication, that he " has fet " him no higher than his own great abilities and many virtues " fet him; that his failings were small, his talents extraor-"dinary, his probity equal; and that he was one of the " worthieft, one of the ableft, one of the most useful men, " that ever any country was bleffed withal."

TRISSINO (JOHN GEORGE) an Italian poet, was Niceron, born at Vicenza of an ancient and noble family, the 7th of tom. xxx.

Baillet, July 1478. He loft his father at feven years old, yet having Jugemens, a passion for letters, applied himself ardently to his studies. &c. tom. iv. When he had gone through a course of rhetoric and philosophy, he went to Milan in order to learn the Greek tongue under Demetrius Chalcondyles; and out of gratitude to this master, erected a monument to him after his death in the church of St. Sauveur. Afterwards he cultivated mathematical learning, and made a very confiderable progress in it, omitting in the mean time no opportunities of exercifing himself in the Italian poetry, for which he had a natural turn, and in time became famous. At two and twenty years of age he went to Rome, where he acquired the friendship of all the learned; and some have pretended, that from this commerce he drew all his knowledge and tafte for letters and the sciences, having till then been very idle and ignorant; but there is no foundation for this supposition. He returned to Vicenza, and in the year 1503, married a lady, of whom

he was extremely fond, and with whom he lived in perfect happiness. After his marriage he fought tranquillity in a country-life, and retired to a family estate at Criccoli, upon the river Astego, where he cultivated poetry and the sciences without interruption. He built here a very magnificent house, of which he drew himself the plan, for he was very well skilled in architecture; and it was under him, and from the construction of this house, that Andreas Palladio, afterwards so great a master, learned the first principles of that science.

Triffino was enjoying himself in this retreat with great tranquillity and content, when he loft his beloved wife, after having had two fons by her, Francis and Julius. This loss made him quit the country, and fly to Rome, where, under the preffure of the severest affliction, he composed a tragedy, called Sophonisba. This was received with prodigious applause, and, by order of Leo X. acted with the utmost pomp and magnificence. If it was not the first, as some affirm, it was undoubtedly the most perfect production of the kind which had then appeared among the moderns; and Tasso himself made no scruple to compare it with the tragedies of the ancients. But Triffino had other talents besides that of making verses; he was very well formed for business, and therefore pope Leo sent him, in the year 1516, to negociate some important affairs with the emperor Maximilian, which he did with good fuccefs. Triffino made himfelf very agreeable to the emperor, as well as to his fucceffor Charles V. and he was employed by both with great confidence. appears also from the Latin letters of Bembus, written in the name of Leo X. that this pope fent Triffino to Venice in the year 1516, and that he refided at that court fome months. Upon the death of Leo in the year 1521, he retired to his own country, and married a fecond wife in 1526, by whom he had a fon named Ciro, who engroffed all his affection. However, pope Clement VII. who was no stranger to his various merit, recalled him afterwards to Rome, and gave him many marks of his esteem. He fent him to Charles V. and to the republic of Venice; and when that emperor was crowned at Bologna in February 1530, Triffino had the honour to be one of the pope's train-bearers.

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He was afterwards involved in troubles of a domestic kind, which did not end but with his life. Julius, the only remaining son by his first wise, could not bear his mother-in-law; he was also extremely offended at the partiality shewn by Trissino to Ciro, the child of his second marriage. From these unhappy sources things grew daily more and more instanced, till at length Trissino, conceiving an aversion to Julius, resolved to disinherit him, and to leave his whole estate to Ciro. Julius aware of this commenced a suit at law against his father for his mother's jointure, which, after a process of some years, was determined in his savour. He then made a seizure of his father's house and estate, which afflicted Trissino to that degree, that he went to Rome in 1549, and died there the year following. Before he left his own country, he wrote these verses:

" Quæramus terras alio sub cardine mundi,

" Quando mihi eripitur fraude paterna domus:

" Et fovet hanc fraudem Venetum sententia dura,

Quæ nati in patrem comprobat infidias;

" Quæ natum voluit confectum ætate parentem "Atque ægrum antiquis pellere limitibus.

" Chara domus valeas, dulcesque valete Penates:

" Nam miser ignotos cogor adire Lares."

All the works of Triffino were printed in two volumes folio, at Verona in 1729, the first containing his poems, the second his prose pieces. His grand performance is, La Italia liberata da Gotti, printed first at Rome in 1547, 8vo. Mr. Voltaire has criticised it in the following manner: "The Italian tongue," says he, "was at the end of the fifteenth century brought to the perfection in which it continues now, and in which it will continue so long as Tasso in poetry, and Machiavel in prose, shall be the standards of style. Tasso was in his childhood when Triffino, the author of the first tragedy written in a modern language, ventured to attempt an epic poem. He took for his subject Italy delivered from the Goths by Bestisfarius, under the empire of Justinian.

" great and noble; the execution, although very mean, was
yet fuccessful; and this dawning shone in an age of dark-

Essai sur la poesse epique.

" ness,

" ness, till it was intirely absorbed in the broad day of Tasso. Triffino was a man of great genius and extensive capacity. He was employed by Leo X. in many important affairs, and had much success in his embassy to Charles V. but at last he facrificed his ambition and worldly proso spects to his love of letters, which at that time were res puted honourable, because they were newly revived in Europe, and in the glory of their prime. He was juffly charmed with the beauties of Homer, and yet his great fault is to have imitated him; for imitation requires more genius and more art than is commonly imagined. The flowers of the ancients appear withered when gathered by " unskilful hands; yet nothing is more common than to see fee authors mangle Homer and Virgil in their own pro-" ductions, and screen themselves under these great names, without considering, that the very things which are to be admired in these ancients, are ridiculous in their works .-46 However, I do not mention Triffino only to point out " his faults, but to give him the praises he justly deserves, " for having been the first modern in Europe, who attempted an epic poem, in a vulgar tongue, and in blank er verse; for not having been guilty of a single quibble in his works, although he was an Italian, and for having introduced fewer magicians and enchanted heroes than " any writer of his nation."

TRYPHIODORUS, an ancient Greek poet, of whom remains a poem of about 700 lines, intitled 1248 addors, or, The destruction of Troy. Few particulars are known of him, and hardly any with certainty. We learn from Suidas, that he was an Egyptian; but nothing can be determined concerning his age. Some have fancied him older than Virgil, but without the least colour of probability. Others have made him a contemporary with Quintus Calaber, Nonnus, Coluthus, and Museus, who wrote the poem on Hero and Leander, because they fancied a resemblance between his style and theirs; but this is a precarious argument, nor is it a jot better known when these authors lived. All therefore that can be reasonably supposed in regard to the age of Tryphiodorus, is, that he lived between the reigns

of Severus and Anastasius; the former of which died at the beginning of the third century, and the latter at the begin-

hing of the fixth.

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His reputation among the ancients, if we may judge from their having given him the title of grammarian, was very confiderable; for, though the word grammarian be now, frequently used as a term of reproach, and applied to persons altogether attentive to the minutiæ of language, yet it was anciently a title of honour, and particularly bestowed on fuch, as wrote well and politely in every way. The writings of this author were extremely numerous, as we learn from their titles preserved by Suidas; yet none of them are come down to us, except the poem above-mentioned. What accounts we have of them, however, do not convey the highest idea of his abilities and taste, as will appear from mr. Addison's description of his Odyssey. That inimitable writer, after having proposed to speak of the several species of false wit among the ancients, goes on in the following manner. "The first I shall produce are the Lipogrammatists, or, Letter-droppers of antiquity, that would take an ex-" ception, without any reason, against some particular letter " in the alphabet, fo as not to admit it once into a whole One Tryphiodorus was a great mafter in this " kind of writing. He composed an Odyssey, or epic poem, " on the adventures of Ulyffes, confifting of four and twenty " books, having entirely banished the letter A from his first " book, which was called Alpha, as lucus a non lucendo, " because there was not an Alpha in it. His second book " was inscribed Beta for the same reason: in short, the poet " excluded the whole four and twenty letters in their turns, " and shewed them, one after another, that he could do his " business without them. It must have been very pleasant " to have feen this poet avoiding the reprobate letter, as " much as another would a false quantity; and making his " escape from it through the several Greek dialects, when he was pressed with it in any particular syllable. For the " most apt and elegant word in the whole language was re-" jected, like a diamond with a flaw in it, if it appeared " blemished with a wrong letter. I shall only observe upon " this head, that if the work I have here mentioned had " been P 4

Spectator, No. lxiii. been new extant, the Odyssey of Tryphiodorus in all probability would have been oftener quoted by our learned

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of pedants, than the Odyssey of Homer. What a perpetual fund would it have been of obsolete words and phrases,

" unufual barbarisms and rufficities, absurd spellings and

complicated dialects? I make no question, but it would

have been looked upon as one of the most valuable trea-

" fures of the Greek tongue." " and of avidness radiation's

The first edition of Tryphiodorus's Destruction of Troy was published at Venice by Aldus, together with Quintus Calaber's Paralipomena, and Coluthus's Poem on the rape of Helen. It was afterwards reprinted at several places, particularly at Frankfort in the year 1588, by Frischlinus, who not only restored many corrupted passages in the original, but added two Latin versions, one in prose, the other in verse. That in verse was reprinted with the Greek at Oxford 1742, in 8vo, with an English translation in verse, and notes upon both the Greek and the English, by J. Merrick of Trinity-college.

Blount's Cenfura authorum.— Niceron,&c. tom. xxxix.

TURNEBUS (ADRIAN) an illustrious French critic, was born in 1512 at Andely, a town in Normandy, of a gentleman's family, but in no great circumstances. Authors have disputed much about the spelling his French name; but his Latin name all agree to be Turnebus. He went to Paris at eleven years of age, and made an amazing progress in claffical literature and criticism. He was happily formed with all the qualities which could enable a man to excel; quick apprehension, admirable judgment, great penetration, and a most tenacious memory. Add to this, that he was indefatigable in applying, infomuch that it is remarked of him, as it was also of Budæus, that he spent some hours in study, even on the day he was married. He acquired, after he was grown up, fo extensive a reputation for his learning, that Italians, Spaniards, Germans, and English, all made him great offers, if he would honour them with his refidence: but we are told, that he chose to be poor in his own country, rather than rich in any other. He taught polite literature first at Toulouse; and afterwards, in 1547, went to be Greek professor at Paris, whither his great name drew **fcholars**

scholars to him from all parts of Europe. In 1952, he took upon him the care of the royal press for the Greek books: but quitted this office in 1555, upon being admitted into the number of the royal professors. He died the 12th of June

1565, leaving his wife big of her fixth child.

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It would be endless to transcribe the eloges that have been made upon this excellent man; all the learned have, with one consent, spoken of him in the highest terms; even the Scaligers and Scioppius, who have scarce spoken well of any body elfe. Lambinus indeed, though he allowed him every thing, accused him of having transcribed from his Commentaries upon Cicero, and Muretus did the fame; but Lipsius could not forbear crying out upon this, "O Jupiter! audire Epifolicae " hæc? ut plagiarius sit Turnebus? non credam hoc sex-" centis Lambinis. O Jupiter! do you hear these things? 17. " that Turnebus is a plagiary? I would not believe fix " hundred Lambins in this." What made Turnebus fo univerfally beloved, was the great sweetness of his temper, which he even shewed by a virgin modesty in his countenance. This was an extraordinary quality, and ought to be the more noted in a critic, because it has been observed. that the candour and good-nature of the men of that order. have not been always proportionable to their learning. What Montaigne has faid of Turnebus, in his chapter of pedants, is fo very much to his credit, that it would not be justice to him not to transcribe it. " Whoever," fays he, Estais, liv. i. " shall narrowly pry into, and throughly fift this fort of men, will find, for the most part, that they neither understand others, nor themselves; and that their memories are indeed full enough, but the judgment totally void and " empty. Some ought yet to be excepted, whose own na-" ture has of itself formed them better, as I have observed for example of Adrianus Turnebus. He never made any other profession than that of mere learning only; and in that is, in my opinion, the greatest man that has been " these thousand years. Yet he had nothing at all in him of the pedant, but the wearing of his gown, and a little exterior air and manner, which could not be civilized to the garb;—but within, there was not a more illustrious and polite foul living upon earth. I have often purpofely

lib. v. epift.

- " put him upon arguments quite foreign to his profession,
- in which I found he had so clear an insight, so quick an apprehension, and so solid a judgment, that a man would
- " have thought he had never practifed any other thing but
- se arms, and been all his life employed in affairs of state.
- "And these are great and vigorous natures.

Queis arte benignâ

dred, though be clowed him eve

" Et meliore luto finxit præcordia Titan:"

Juvenal, Sat. xiv.

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The works of Turnebus, which are all in Latin, were printed in one volume folio at Strasburg 1600; his Adverfaria, in three volumes folio, had been printed at Paris before. They consist chiefly of criticisms upon ancient authors in general, and Latin versions from some of the Greeks.
Huetius says, that "he had every quality which is necessary
"for a perfect translator; for he understood Greek tho"roughly, and turned it into elegant Latin, closely and
"without departing in the least from his author, yet in a
"clear and pleasant style."

De claris interpretibus, p. 212.

11b. v. co.14.

Wood's Athen. Oxon. vol. i.

TYNDALE (WILLIAM) a most zealous English reformer, and memorable for having made the first English version of the Bible, was born on the borders of Wales, fome time before the year 1500. He was of Magdalen-hall in Oxford, where he diffinguithed himself by sucking in early the doctrines of Luther, and by as zealously propagating those doctrines among others. Afterwards he removed to Cambridge, and from thence went to live with a gentleman in Gloucestershire, in the capacity of tutor to his children. While he continued there he shewed himself so furious for Luther, and so inveterate to the pope, that he was forced, merely for the fecurity of his person, to leave the place. He next endeavoured to get into the service of Tonstall bishop of Durham, but did not succeed. His zeal for Lutheranism made him desirous to translate the New Testament into English; and as this could not fafely be done in England, he went into Germany, where, fetting about the work, he finished it in the year 1527. It was the first tranflation of it made into English. He then began with the Old

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Old Testament, and finished the five books of Moses, prefixing discourses to each book, as he had done to those of the New Testament. At his first going over into Germany, he went into Saxony, and had much conference with Luther; and then returning to the Netherlands, made his greatest abode at Antwerp. During his peregrinations from one country to another, he suffered shipwreck upon the coast of Holland, and loft all his books and papers. His translations of the Scriptures, being in the mean time fent to England, made a great noise there; and, in the opinion of the clergy, did fo much mischief, that a royal proclamation was issued out, prohibiting the buying or reading such translation or translations. But the clergy were not fatisfied with this, they knew Tyndale capable of doing infinite harm, and therefore thought of nothing less than removing him out of the way. For this purpose one Philips was fent over to Antwerp, who infinuated himself into his company, and under the pretext of friendship betrayed him into custody. He was fent to the castle of Filford, about eighteen miles from Antwerp; and though the English merchants at Antwerp did what they could to procure his release, and letters were also sent from lord Cromwell and others out of England, vet Philips bestirred himself so heartily, that he was tried and condemned to die. He was first strangled by the hands of the common hangman, and then burned near Filfordcastle, in the year 1536. While he was tying to the stake he cried with a fervent and loud voice, " Lord, open the " king of England's eyes."

Abel Redi-

His story is told at large in Fox's Book of martyrs; Fox says, he might be called "England's apostle." He was the author of many works, besides his translations of the Scriptures: he is said to have translated the Bible under the name of Thomas Matthew. He had very uncommon abilities and learning, which, joined to great warmth and firmness of nature, qualified him very well for the office of a reformer.

TYRANNION, a celebrated grammarian in the time of Pompey, was of Amisus in the kingdom of Pontus, and is memorable for having contributed very much to the preservation

Geograph. libe xiii.

preservation of Aristotle's works. He fell into the hands of Lucullus, when that general of the Roman army defeated Mithridates, and feized his dominions; but his captivity was no disadvantage to him, since it procured him an opportunity of being illustrious at Rome, and raising a fortune. He spent it, among other things, in making a library of above 30,000 volumes; and it is probably owing to his care in collecting books, that the writings of Aristotle have not perished, together with innumerable other monuments of antiquity. The fate of that great philosopher's works, as it is related by Strabo, is very remarkable. He left them, with his school and his other books, to his scholar Theophrastus, and Theophrastus left his library to Neleus, who had been his as well as Aristotle's scholar. Neleus conveyed his library to Scepfis, a city of Treas, and in his country, and left it to his heirs, who, being ignorant and unlearned perfons, took no other care of it than to keep it shut up close; and when they were informed of the diligence, with which the kings of Pergamus, whose subjects they were, sought out for books, they buried those of Neleus under ground. A confiderable time after their descendants took them out of their prison, much damaged by moisture and vermin, and fold those of Aristotle and Theophrastus very dear to one Apellicon, who caused them to be copied. But his cyphers ill supplied these passages which the worms had eaten and the moisture effaced, so that these books were published with an infinite number of errors. After the death of Apellicon, his library was conveyed from Athens to Rome by Sylla, whose library-keeper permitted Tyrannion, a great admirer of Aristotle, to take the writings of that philosopher; and from him they came into the possession of the public.

Tyrannion had many scholars at Rome, Cicero's son and nephew were under him. Cicero made use of him to put his library in order; and Tyrannion wrote a book which Atticus admired; all which particulars we learn from the letters of Cicero. Strabo also had been his scholar, as he himself informs us. Tyrannion died very old, being worn

out with the gout.

Rib. xii.

VAILLANT

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TAILLANT (John Foy) a great medallift, " to Siecle de Louis XIV. whom France was indebted for the science of tom, ii, medals, and Lewis XIV. for one half of his cabinet," as mr. Voltaire owns, was born at Beauvais, May Niceron's Memoires, the 24th, 1632. He lost his father when he was three years &c. tom, iii. old, and fell under the care of an uncle, a brother of his mother, who educated him, and made him his heir. He was trained with a view of succeeding to a magistracy, which his uncle possessed; but being too young for this when his uncle died, he changed his views, and quitting the law, applied himself to physic, in which faculty he was admitted doctor at twenty-four years of age. He had as yet discovered no particular inclination for the study of medals; but an occasion now presented itself, which induced him to engage in it. A farmer in the neighbourhood of Beauvais found a great quantity of ancient medals, and carried them to mr. Vaillant, who examined them at first slightly and in a curfory way, but afterwards fat down to study them with attention. Then it was that his genius and tafte for medals discovered itself, which increased with his knowledge and infight into their nature and use, till he devoted himself almost intirely to them. between shall's stow only saminlying

Being called to Paris about business, he paid a visit to mr. Seguin, who had a fine cabinet of medals, and was alfo greatly attached to this fludy. Seguin from their conferences foon perceived the superior genius of Vaillant, which feemed to him to promife much in a science yet in its infancy, and preffed him to make himfelf a little more known. He did fo, by vifiting some antiquaries, who were famous in this way, till at length, falling under the notice of the minister Colbert, he had a commission to travel up and down:

Italy,

Italy, Sicily, and Greece, in quest of medals proper for the king's cabinet. This was a thing exactly to his tafte and humour: he fet out with joy, and after spending some years in traverfing these countries, returned with as many medals as made the king's cabinet superior to any cabinet in Europe. though great additions have been made to it fince. Colbert engaged him to travel a fecond time, and accordingly, in October 1674, he went and embarked at Marseilles with feveral other gentlemen, who proposed, as well as himself, to be at Rome at the approaching jubilee. But a fad adventure disappointed all their curiofities; for on the second day of their failing, they were fallen upon and taken by an Algerine corfair. After a captivity of near five months he was permitted to return to France, and received at the same time twenty gold medals, which had been taken from him. He embarked in a vessel bound for Marseilles, and was carried on with a favourable wind for two days, when another corfair appeared, which, in spite of all the fail they could make, bore down upon them within the reach of cannonshot. Mr. Vaillant, dreading the miseries of a fresh slavery, resolved, however, to secure the medals which he had received at Algiers, and in order thereto swallowed them. But a sudden turn of the wind freed them from this adverfary, and cast them upon the coasts of Catalonia, where, after expecting to run aground every moment, they at length fell among the fands at the mouth of the Rhone. Mr. Vaillant got to shore in a skiff, but felt himself extremely incommoded with the medals he had fwallowed, which might weigh altogether five or fix ounces, and therefore did not pass like Scarborough waters. He had recourse to a couple of physicians, who were a little puzzled with the fingularity of his case; however, nature relieved herself from time to time, and he found himself in possession of the greatest part of his treasure when he got to Lyons. Here he explained, with much pleasure to his friends, those medals, which were already come to hand, as well as those that were daily expected, among which last was an Otho, valuable for its rarity.

Upon his arrival at Paris he received fresh instructions, and then set out, and made a most successful voyage. He penetrated into the very heart of Egypt and Persia, and there

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found new treasures, which made him ample amends for all his fatigues and perils. He was greatly careffed and rewarded at his return. When Lewis XIV. gave a new form to the academy of inscriptions in the year 1701, mr. Vaillant was at first made affociate, and the year after pensionary, upon the death of M. Charpentier. He died of an apoplexy, October 23, 1706, in his 76th year. He had had two wives, and by virtue of a dispensation from the pope had married two fifters, by whom he had feveral children, and one fonwho shall be mentioned more particularly by and by. In the mean time let us give some account of his father's works, the first of which was published at Paris 1674, under the title of, 1. Numismata imperatorum Romanorum præstantiora a Julio Cæfare ad posthumum & tyrannos, 4to. A fecond edition, with great additions, was printed 1694, in two volumes 4to, and afterwards a third. In this last he omitted a great number of medals, which he had discovered to be spurious, and also to mention what cabinets each medal was to be found in, as he had done in the fecond, which has made the fecond generally preferred to it. 2. Seleucidarum imperium, seu historia regum Syriæ, ad sidem numismatum accommodata, Paris 1681, 4to. This work throws much light into an obscure part of ancient history, that of the kings of Syria, usually called Seleucides from Seleucus, one of Alexander's lieutenants, who founded that kingdom about 300 years before Christ. 3. Numismata ærea imperatorum, Augustarum, & Cæsarum, in coloniis, municipiis, & urbibus jure Latio donatis, ex omni modulo percussa, Paris 1688, 2 tom. folio. 4. Numismata imperatorum & Cæsarum, a populis Romanæ ditionis Græce loquentibus ex omni modulo percussa, Paris 1698, 4to. A fecond edition, enlarged with 700 medals, was printed at Amsterdam 1700, in folio. 5. Historia Ptolemæorum Ægypti regum ad fidem numismatum accommodata, Amst, 1701, folio. 6. Nummi antiqui familiarum Romanarum perpetuis interpretationibus illustrati, Amst. 1703, 2 tom. folio. 7. Arfacidarum imperium, five regum Parthorum historia ad fidem numismatum accommodata, Paris 1725, 4to. 8. Achæmenidarum imperium, five regum Ponti, Bosphori, Thraciæ, & Bithyniæ historia, ad fidem numismatum accommodata, Paris 1725, 4to. Besides these works, he was the author of some pieces which are printed in the Memoirs of the academy of inscriptions and belies lettres.

John Francis Foy Vaillant, the son, was born at Rome in 1665, while his father was upon his travels in quest of medals and antiques. He was brought to Beauvais in 1669, and at twelve years of age sent to Paris, where he was instructed by the Jesuits in the belles lettres and philosophy. He applied himself, as his father had done, to the study of physic, and was received doctor in that faculty at Paris in 1691. He was initiated early into the science of medals, and would have shone like his father, if he had survived him long eno gh: nevertheless, his merit was reputed very great, and he was admitted into the academy of inscriptions and belles lettres in 1702. He died in November 1708, about two years after his father, of an abscess in his head, which was supposed to have been occasioned by a fall.

Du Pin, Ecclef. aut. gent. xvi. Niceron, tom. xxvi. ten done erenideo

munuit,

VALERIANUS (PIERTUS) an ingenious and learned Italian, was born at Belluno, in the ftate of Venice, about the year 1475. He lost his father at nine years of age, and was reduced with his mother and brethren to great poverty; but his uncle Urbanus Bolzanius, who was afterwards preceptor in the Greek language to Leo X. took him under his protection, and had him liberally educated. He studied the Latin and Greek tongues under Valla and Lascaris; and made so wonderful a progress, that he came to be one of the most learned men of his age. Going to Rome under the pontificate of Julius II. he became a favourite with John de Medicis, afterwards in 1513 Leo X. who committed to his care the conduct and instruction of two nephews. The cardinal Julius de Medicis, who entered upon the pontificate in 1523, under the name of Clement VII. shewed the same regard to Valerianus, as Leo had done. He offered him first the bishopric of Justinople, and then that of Avignon; but Valerianus refused them both, being fully fatisfied with the place of apostolic notary. He was in imminent danger when Rome was taken 1527; and the year after retired to Belluno, for the fake of that tranquillity, which he had never found at court. Yet he fuffered himfelf

to be drawn from his retirement by Hypolite de Medicis, one of his pupils; who, being made a Cardinal in 1529, chose him for his secretary. He continued in this office, till the death of the Cardinal in 1535; and seems to have passed the next two years with his other pupil Alexander de Medicis who had been made first Duke of Florence in 1531. Upon the death of Alexander in 1537, he retired to Padua; where he spent the remainder of his life among his books,

and died in 1558. He composed several works, ingenious, learned, and curious: some of which were published in his life-time, some not till after his death. Among the former are, De Fulminum significationibus, Romæ 1517, printed also in the 5th volume of Grævius's Roman Antiquities, Pro Sacerdotum barbis defensio, Romæ 1531, occasioned by an intention to renew a decree, pretended to be made by an ancient coun-., cil, and confirmed by Pope Alexander III, by which priefts were forbidden to wear long beards : Castigationes Virgilianæ lectionis, printed in Robert Stephens's Virgil at Paris, 1532, and fince reprinted with the best editions of this poet: Hieroglyphica, sive de sacris Ægyptiorum aliarumque gentium literis Commentariorum libri LVIII, Bafil 1566. Among the latter are, dialogo della volgar lingua, non prima uscito in luce, 4to. Antiquitatum Bellunensium libri quatuor, 8vo : and Contarenus; sive de literatorum infelicitate libri duo, 8vo : all printed at Venice in 1620, by the direction and under the care of Aloisio Lollini, Bishop of Belluno. The last piece contains a great number of curious anecdotes, and is intitled Contarenus, because the first book of it is a dialogue between Gaspar Contareno, a Venetian ambaffador, and fome learned persons at Rome. It has been often printed: at Amsterdam 1647, in 12mo, cum Cornelii Tollii Appendice; at Helmstadt 1695, in 12mo; and at Leipsic 1707, in 8vo, with two other pieces upon fimilar subjects, namely, Alcionius de Exilio, and Barberius de miseria Poetarum Gracorum, and a preface by Joannes Burchardus Menkenius the editor.

Valerianus published also at different times two volumes of Latin poems, among which were Amorum libri quinque. It may be proper to observe here, that Valerianus's Christon. XI.

stian name was Peter; but changed, according to the custom of those times, by one of his masters into Pierius, in allusion to Pierides, a name of the Muses, and therefore probably done as a compliment to his talents for poetry.

VERTOT (RENE AUBERT DE) an agreeable and elegant French writer, in the way of history, was born of an ancient and noble family in Normandy, the 25th of November, 1655. Great care was taken of his education, and he was admitted early into the order of Capuchins; but his indifferent health not permitting him to continue long here, he obtained a brief of the Pope, to pass from thence into the Regular Canons. He discovered such purity and elegance in his style, that Fontenelle and another of his friends advised him to write history. He did so; and afterwards published, at different times, The Revolutions of Portugal, The Revolutions of Sweden, and The Revolutions of Rome. There are also several differtations of Vertot, in the memoirs of the Academy of Inscriptions; of which he was a member. He wrote also, The History of the Order of Malta, Of the Origin of the Grandeur of the Court of Rome, and some other pieces. He died the 15th of June, 1735.

VALERIUS MAXIMUS an ancient Latin writer, of whom remain libri novem factorum dictorumque memorabilium; dedicated to Tiberius Cæfar. It appears from this work, that he was a Roman, and that he lived under the reign of Tiberius Cæfar; at the latter end of it, for he manifestly treats the memory of Sejanus with scorn and abhorrence, though he does not expressly mention him. His style is not so pure, as might be expected from the age he lived in; and therefore many learned men have conjectured, that what we have of his, is not the original work, but only an epitome made by some later writer. Fabricius calls it, opus jucundum, varium, utile, as indeed it is; and many eminent critics have employed their lucubrations upon it. The best editions are, that by Thysius cum Notis Variorum, 1670, in 8vo; that in usum Delphini, 1679, in 4to;

Vossius de Hist. Latin. Fabric. Biblioth. Latin. and that by Torrenius at Leyden, 1726, in two volumes 4to, eum notis integris Lipsii, Pighii, Vorstii, Perizonii, &c.

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VALESIUS (HENRICUS) or Henri de Valois, a French critic of great abilities and learning, was born at Paris the 10th of September, 1603, of parents, whose circumstances supported them without any profession. He began his studies at Verdun in 1613 under the Jesuits; and the greatest hopes were formed of him from his childhood. He was recalled to Paris five years after, and continued there in the Prefixed to college of Clermont; where he learned Rhetoric under Petavius, who, as well as father Sirmond, conceived a great clefiaffical efteem for him. After having maintained his Thefes in Philosophy with much applause, he went to Bourges in 1622 to fludy the civil law; and at the end of two years, returned to Paris, where he was received advocate. He frequented ceron, Methe bar for feven years, but more to oblige his father, than out of any fondness for the law; and a very little bufiness there helping to increase the disgust, which he naturally had for this profession, he at length quitted it, and devoted himfelf intirely to literary pursuits. Greek and Latin authors were all his study, and all his pleasure. Sunday he confecrated to devotion, Saturday afternoon he allotted to his friends: but all the rest of the week was spent in reading and labor. His own Library not fufficing, he borrowed books of every body; and he used to say, that he learned more from other people's books than his own, because not having the same opportunity of reviewing them, he read them with more care. He acquired a great reputation by his learning, and by the publications he made; when a misfortune befel him, which interrupted the course of his studies. He had always had a weak fight; but continual application had hurt him fo in this respect, that he lost his right eye intirely, and faw very indifferently with the left. This put him under the necessity of having a reader, and a reader he had: for, though his father was of too fparing an humour to make him an allowance for this purpose, yet the defect was supplied by the generosity of his friends. His father however died in 1650; and then his circumstances were bet-

Vita Henrick Valefii ab Adriano Valeho scripta. his edition of the Ecwriters, and inserted in the collection of Bates .- Nimoirs, &c. Tom. v.

ter suited to his necessities. The same year he made an oration, in praise of Christina Queen of Sweden, who had just ascended the throne; and her Majesty, by way of acknowledging the savor, promised to send him a gold chain, and gave him at the same time an invitation to accompany the learned Bochart to Sweden. But the chain never came, and the invitation ending in nothing, for which Valesius himself is said to have been to blame: for, though he was not naturally a great prater, yet he had the imprudence, while he was meditating this journey, to break some jests on the learned in those parts; which, being sent to the Queen, occasioned her

Majesty's coldness and neglect of him.

In the year 1624, Valefius had published at Paris in 4to, Excerpta Polybii, Diodori Siculi, Nicolai Damasceni, Dionysii Halicarnassensis, Appiani Alexandrini, Dionis, & Joannis Antiocheni, ex Collectaneis Constantini Augusti Porphyrogeneta, nunc primum Grace edita, Latine verfa, cum notis. The Emperor Constantine Porphyrogenetes, who died in the year 959, had made extracts from the Greek Historians of fuch things, as he thought most useful; and had ranged these extracts under certain titles and common places, in number fiftythree. Each contained two books: one of extracts from the writers of Universal History, another of Extracts from the Historians of the Emperors. Only two of these titles are extant: one de Legationibus, the first book of which was published by Fulvius Urfinus, at Antwerp, 1582, in 4to; the fecond by David Hoeschelius, at Augsburg, 1604, in 4to; and both under the title of Ecloga Legationum, &c. The other title is de Virtutibus & Vitiis, and is the work under present consideration. A merchant of Marseilles had brought an ancient manuscript of it from the Isle of Cyprus, and had fold it to Monf. Peiresc, who fent it to Paris. Here it lay neglected a long time; till at length Pithocus engaged Valesius to translate and publish it; which he did, and very properly dedicated it to Peiresc, to whom the public is obliged for it. Peiresc was a gentleman of Provence; and how ardent he was in the promotion of Letters, let the following instance be a lasting testimony. Some time after, Valesius had read a passage in an ancient author, relating to the harbour

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bour of Smyrna, which could not be understood without viewing the situation of the places. He acquainted Peiresc with this difficulty; who immediately sent a Painter, to take a view of that Port, and afterwards communicated them to Valesius. The Critic thanked Peiresc, for the trouble he had been at; but very ungraciously sent him word, for Valesius was far from being graciously formed, that they did not clear up the thing so well as he could wish. Peiresc, vexed that he had been at so much expence for nothing, wrote back, that he had endeavored to give him satisfaction; and that, if he had not succeeded, it must not be ascribed to either himself or the painter, but to his own tem-

per and humour, which were fatisfied with nothing.

In 1636, he gave a good edition of Ammianus Marcellinus, in 4to. corrected in a great number of places from the manuscripts, and illustrated with very ingenious and learned notes. A fecond edition, with more notes of Valefius, and those of Lindenbrokius, came out at Paris, 1681, in folio; and James Gronovius also published a third at Leyden, 1693, in 4to. The critical talents and learning, which Valesius had shewn in these publications, occasioned him to be pitched upon for a work of greater importance: and that was an edition of the ancient ecclesiastical historians. M. de Montchal, archbishop of Tholouse, gave occasion to Valesius's engaging in this province: for being a learned man himself, the clergy of France had befought him to give an edition of these historians, which indeed was very much wanted. Montchal undertook the affair; and, the better to succeed in it, applied to Valesius to affist him privately. But Valefius was by no means a man for this: he was too jealous of his reputation and glory, to let another person run away with the fruits of his labours; and therefore absolutely refused to have any thing to do with him. The archbishop, either too much taken up with the business of his see, or distrusting success in what he had undertaken, foon after excused himself to the clergy,; and at the fame time advised them to apply to Valesius, as a man who was every way qualified for the task. They did so; and upon Valefius's liftening to their request, did for his encouragement fettle a pension upon him. This was about the

year 1650. The Historians came out in Greek and Latin, with good notes, in this order: Eusebii Pamphili historia ecclesiastica, ejus demque libri de vita Constantini, & panegyricus; atque oratio Constantini ad sanctos, Paris, 1659; Socratis & Sozomeni historia ecclesiastica, 1668; Theodoreti & Evagrii historia ecclesiastica, item excerpta & historia ecclesiastica Philostorgii, 1673. These were reprinted in three volumes folio, first at Amsterdam in 1699, and then at Cambridge in 1720: to which last édition some remarks, but very inconsiderable ones, scattered up and down in various authors, were collected and subjoined by the editor Guliel-

mus Reading.

In 1660, Valefius was honoured with the title of historiographer of France; and had also a pension settled on him by the king, in confideration of his edition of Eusebius, which had appeared the year before. In 1662, he loft his left eye, so that now he was blind; and notwithstanding all the skill of oculists, the most that could be done for him was, to fee but very poorly with the left eye: a new cataract, almost as soon as it was removed, forming itself again in the right. In 1663, he had an addition to his pension from the crown. He had hitherto lived among his books, and troubled himself about nothing else: but now, being fixty years of age, he took it into his head to have a wife by way of comfort; and accordingly was married November the 18th to a handsome young woman, by whom he had seven children. He died the 7th of May, 1676, having foent the two last years of his life, in all the miseries of one oppressed with infirmities. He was a man of great abilities and learning, and an admirable critic; but his nature was far from being amiable. He was very sparing of his praises to others, and few works had the happiness to please him; yet he was particularly tender and fond of his own. He was bold in finding fault with others, but could not bear to be criticifed himself; and all, who presumed to do it, passed with him for very ignorant persons. When he was well, he had no feeling at all for the indisposition and sickness of others; but when he ailed any thing himself, then awful stillness was every where to be observed, and all possible precautions taken not to diffurb him. He shewed vast weakness weakness at these seasons: he would see nobody, no, not even the light: he would weep, and cry, and bemoan himfelf like a child: yet, when the malady was over, no mention at all was ever to be made of it, nor was he to hear any thing but congratulations upon his good health and sound state. He had the weakness, at sixty years of age, to defire to pass for a young man; and James Gronovius, in a letter he wrote to him then about, gave him infinite offence, by wishing him a long and happy old age. He flung the letter aside with much indignation, calling Gronovius an inconsiderate young man; and saying, that till now he never thought himself old. Valesius is an instance to prove, that great learning and greatness of soul do not always go together; and, that a man may be a very profound scholar, and yet have nothing in him of the philosopher.

After his death was published by the care of James Gronovius, Notæ & animadversiones in Harpocrationem & Philippi Jacobi Maussaci Notas. Ex bibliotheca Gulielmi Prouseau, Lugd. Bat. 1682, in 4to. Three Latin superal orations upon three of his intimate friends are inserted in Bates's Vitæ selectorum aliquot virorum, printed at London, 1681, in 4to. the first made upon Sirmond in 1651, the second upon Petrus Puteanus in 1652, and the third upon Petavius in 1653. We omitted an Hexameter poem, made upon the recovery of the King's health, and published by himself in 1663, with the title of Soteria pro Ludovico magno. There are also Harangues a la reine de Suede, & quelques autres petites

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VALESIUS (ADRIAN), or Adrien de Valois, brother of Henry Valesius, and a very learned man also, was born at Paris the 14th of January, 1607; and was educated in the College of Clermont there under the Jesuits. He followed the example of his brother, and had the same Counsellors in his studies, the Fathers Sirmond and Petavius. History was his principal object; and he spent many years in searching into the most authentic records, manuscripts as well as printed. His long perseverance in these pursuits enabled him to give the public an elaborate Latin work, intitled Gesta Francorum, seu de rebus Francicis, in three volumes

Niceron, Memoirs, &c. Tem. 3. lumes folio: the first of which came out in 1646, the two others in 1658. This history begins with the year 254, and ends with 752. It is written with care and elegance, and may serve for an excellent Commentary upon the ancient historians of France, who wrote rude'y and barbarously: but for itself, it should be considered, and so some have confidered it, as a critical work filled with rude erudition, rather than an History. At least it would only have been fit to be read by the learned, had it been written in the vulgar tongue. Colbert asked him one day concerning his Latin history of France, and pressed him to continue it; but he answered the Minister, that he might as well take away his life, as put him upon a work fo full of difficulties, and fo much beyond what his age could bear: for he was then in years. He is the author of feveral other Latin works, for his works are all in Latin: as, Notitia Galliarum, ordine alphabetico digesta, 1675, in folio. This is exceeding useful for the understanding of ancient Gaul. He was the editor of the second edition of Ammianus Marcellinus; to which, besides additional notes of his brother and Lindenbrokius, he added notes and emendations of his own. He wrote a Panegyric upon the King, and a life of his brother. There is also a Valesiana.

In the year 1660, he was with his brother honoured with the title of Historiographer to the King; and had a pension settled upon him. In 1664, he lost the company of his brother; who, when he married, left his mother and brethren, with whom he had lived till then. Adrian however some years after followed his brother's example, and married a wife too; by whom he had children. He enjoyed good health, till he was eighty-five years of age:

and then died, July the 2d, 1692.

Bayle'sDict.

VALLA (LAURENTIUS) an Italian writer of great parts and learning, was born at Rome in the year 1415. He attacked with great vigour the barbarism, which had prevailed over the Latin tongue for several ages; and wrote books, on purpose to collect the elegancies of that language, which had been so little used by the schoolmen and civilians: yet, as Paul Jovius observes, when he himself attempted to write

In Elog. cap. 13. write history, he shewed, that he was more capable of prescribing to others, than of practising himself. He was of a
most contentious, criticising and contradicting nature; and
this raised him up many enemies. The title of his books,
some of them at least, shew, that he was one of the greatest
duellists in the republic of letters; and that his life may be
compared to the profession of a gladiator. He never pardoned
his adversaries any word or phrase, which savoured of barbarism; and this gave occasion to an epigrammatic siction
after his death, of his having made himself so formidable in
hell, that Pluto durst not speak Latin there: to which it is
added, that Jupiter would have admitted him into Heaven,
but for fear of having his words criticised. Upon the whole,
his mordacity and ill temper was such, that he was supposed
to write principally for the pleasure of abusing both the liv-

ing and the dead.

Nor did prudence give the least check to the virulence and acrimony of his temper: for he did not confine his censures to the professors of literature, but he attacked the ecclesiaftics; and spake boldly against some things, which they approved and even held in veneration. He had the courage to refute the tradition of Constantine's donation to Sylvester, which, though false and pretended, was yet prodigiously agreeable to the court of Rome; and, as if this was not bad enough, he even let fall, that he had arrows in his quiver against Christ himself. He left his country, whether by order of the pope, or because he had exposed himself to the hatred of too many persons; and retired to the court of Alphonsus king of Naples, who was a great patron of men of learning, and defired to learn Latin of him at fifty years of age. Here the ecclefiaftics persecuted him severely; they darted upon him the thunders of the inquisition; they delivered him up to the penal laws of the fecular arm; and they would have burned him alive, if king Alphonsus had not moderated their rigour, and forced them to content themfelves with whipping him in the convent of the Jacobines. Nevertheless, returning to Rome, he found good patrons; who procured him the pope's favor, the liberty of teaching, and a pension. He died the 1st of August, 1465; as appears from his epitaph, which his mother caused to be engraven

graven in the church of St. John Lateran, of which he was

canon.

He is censured not only for his virulence, but also for his vanity: which two qualities, when they go together, make the most odious composition in nature. He espoused the doctrine of Epicurus with respect to the sovereign good; vet corrected it in such a manner, as to reconcile it with the doctrines of christianity. He was an excessive admirer of Quintilian, and that, as is supposed, because his adversary Trapezuntius was perpetually censuring him; and he affected to despise Aristotle. He was not well enough skilled in the Greek tongue, to undertake, as he did, the translations of Herodotus, Thucydides, and Homer's Iliad. " As great a " master, says Huetius, as he was of the elegancies of "the Latin tongue, in these versions he was very inele-" gant and almost barbarous." In the mean time it must be owned, that Valla, with all his faults, has had his defenders; and it is not a little to his honor, that Erasmus was the most strenuous of them. This great man expresses himself with indignation, that Poggius should be in every body's hands, while Valla, who had a hundred times his learning, centuple dectior, was read by nobody; and he declares, in the same epistle, that " the mordacity of Valla alone, if " they will call it fo, has contributed more to the promoting of literature, than the foolish and insipid candor of thoufands, who admire all the productions of all men without ediffinction, and who applaud and (as they fay) foratch " one another :" itaque unius Laurentis mardacitas, siquidem ita malunt appellare, non paulo plus conduxit rei literaria, quam plurimorum ineptus candor, omnia omnium sine delectu mirantium, sibique invicem plaudentium, ac mutuum (quod aiunt] scabentium. In thort, this whole epiffle, which is by no means a fhort one, is written intirely in the defence of Valla; though at the same time, it would be easy to collect from it, if Valla's works were not extant, that he cannot be defended from the charge of ill-nature and foul language. Ludovicus Vives alfo praises him for a thing, which is really laudable and deserves

to be known: he tells us, that however careful Valla was

to inquire into the propriety of expressions, and to instruct

his readers in it, yet he suspended his labor, when the que-

Rion

DeClaris Interpretibus.

See POG-GIUS.

Erasmi
Epist.
Christoph.
Fischero,
Anno 1505.
sive p. 96.
tom. III.
Lugd. Bat.
1706,

Lud. Vives, de tradendis disciplinis, Lib. 3. stion was about an obscene word; and used to say, "I had " rather it should continue unknown, than be explained by " me:" ignorari malo, quam me docente sciri.

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His principal works are, Elegantiarum linguæ Latinæ libri sex : De voluptate & vero bono libri tres : De Dialectica : De gestis Ferrandi Arragonum Regis : Annotationes in Novum Teftamentun: De fieta Constantini Donatione : His Annotations upon the New Testament have always been well spoken of.

VALLA (GEORGE) an Italian physician and professor of the belles lettres at Venice, was born at Piacenza, and was a contemporary of Laurentius Valla. He was well Bayle's Dict. skilled in the Latin and Greek tongues, and wrote a confidenius Rederable number of books both in physic and literature. One novatus. of his books in the former has a title, which gives us no less an opinion of his honesty, than of his skill in his profesfion : it is, De tuenda sanitate per victum. He wrote commentaries on some books of Cicero, Horace's Art of Poetry. Juvenal, &c. He wrote a comment also upon the second book of Pliny's Natural History, printed at Venice 1502, in 4to: which however must be certainly very scarce, since father Hardouin tells us, that he could not meet with it. He in Prefat. was also the compiler of a work, intitled de expetendis & fugiendis rebus. This Valla exasperated the duke of Milan so much by his too impetuous zeal for the Trivulcian faction, that the prince procured him to be committed to prison even at Venice. He suffered great hardships in that confinement, but was at last released. He died suddenly. He was just going from his lodgings, in order to read a lecture upon the immortality of the foul; but stopping at the necessary house, he there expired, like Arius the Herefiarch.

VAN BRUG (Sir John) a very celebrated English dramatic writer, was descended from an antient family in Cheshire, which came originally from France; though by his name he should appear to be of Dutch extraction. of his birth is not mentioned: but it is probable, that he was born about the middle of king Charles II's reign. Though he is not faid to have been at any university, yet he was very liberally educated, and became eminent for poetry and skill

in architecture; to both which he discovered an early propension. He had a most ready wit, and was particularly formed for dramatic productions; and his first comedy, called "The Relapse, or Virtue in Danger," was acted with great applause in the year 1697, which encouraged him to write more, as he did to the number of eleven. The reputation which he gained by his comedies, for all his dramatic pieces are of the comic kind, was rewarded with greater advantages, than usually arise from the profits of writing for the stage. He was appointed Clarencieux king at arms; a place, which he some time held, and at last disposed of. In August 1716, he was appointed furveyor of the works at Greenwich hofpital: he was likewise made comptroller-general of his majefty's works, and furveyor of the gardens and waters. perhaps it may be more reasonable to ascribe these preferments to his fkill in Architecture, than to his accomplishment as a dramatic writer: for he was a very ingenious and able architect, and several noble structures were raised under his direction, as Blenheim in Oxfordshire, Claremont in Surry, He likewise built the opera-house in the Hay-Market. for which purpose he raised a subscription among thirty perfons of quality of 100l. each; in consideration whereof every fubscriber, for his own life, was to be admitted to whatever entertainment should be publicly exhibited there, without farther payment for entrance. When the first stone of the theatre was laid, it was inscribed with these words, "The Lit-" tle Whig:" as a compliment to a lady of extraordinary beauty, then the celebrated toast and pride of that party: namely, the counters of Sunderland, second daughter of the great duke of Marlborough. The building was finished about the year 1706. In some part of Sir John Vanbrug's life, for we cannot ascertain the time, he went over to France: where, his tafte for architecture exciting him to view the fortifications of the country, he was one day observed by an engineer, whose information caused him to be secured by authority, and fent to the Bastile. Yet his confinement was so easy, that he is said to have made, while he was under it, some rude draughts of comedies; and he was soon set at liberty.

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This ingenious man died of a quinfey at his house in Whitehall, the 26th of March 1726. He was the contemporary and friend of Mr. Congreve, whose genius was likewise formed for dramatic productions; and these two comic writers gave new life to the English stage, and restored it to reputation, when it had in reality been finking for fome time. It would however have been more to their credit, if, while they exerted their wit upon this occasion, they had preserved it pure and unmixed with that obscenity and licentiousness; which, while it pleased, tended to corrupt the audience. When Mr. Collier attacked "the immorality and profane-" ness of the stage" in the year 1698, these two writers were his principal objects. They defended themselves, it is true; Sir John Vanbrug in " A Short Vindication of the Relapse " and the Provoked Wife," from these imputations, published the same year: but their defences were nothing more than witticisms, played off against solid reason and argument. Sir John Vanbrug indeed feems afterwards to have pleaded guilty to the charge, and to have been fenfible of the indecency and immorality of his fcenes; for in the year 1725, when the company of comedians were called upon, by an authority that could not be refisted, to revive the Provoked Wife, Sir John, as if conscious how justly it was exposed to cenfure, thought proper to substitute a new scene in the fourth act, in the place of another, where he had made a rake talk like a rake in the habit of a clergyman. To avoid which offence, he put the same debauchee into the undress of a woman of quality; for the character of a fine lady is, it feems, not reckoned so indelibly facred, as that of a church-

VANDER-LINDEN (JOHN ANTONIDES) a celebrated and learned professor of physic at Leyden, was de- Bayle's Dick. fcended from ancestors, distinguished in the republic of letters. His grandfather Henry, born in 1546, was a master of the learned languages, and fuffered greatly on account of the reformation, which he embraced very young. He lost his father, his wife's father, his relations and friends, in the Spanish massacre at Naerden in 1572. After that fatal accident, he exercised the function of a Minister at Enckhuisen

at Francker. He was the first, who read lectures in that University; and it was he, who pronounced the Inaugural Oration of it, by which we learn, that it was then founded. He died there in 1614, and lest among other children a son, named Antony: who had good parts and skill in polite letters, and on that account was by the magistrates of Enckhuisen made rector of their college. He was likewise a good musician and organist, and no stranger to divinity: but his chief talent was physic, in which faculty, having taken the degree of doctor at Francker in 1608, he practifed with success and reputation first at Enckhuisen, and afterwards at Amsterdam.

Enckhusen is one of the towns in North Holland; and here it was, that John Antonides, the fon of Antony Vander-Linden, was born the 13th of January 1600. He was sent to Leyden in 1625, to study philosophy there; and after this, he applied himfelf intirely to physic. From Leyden he went to Francker in 1629, in order to continue his studies there; and received the degree of doctor fome months after. His father, who had been at Amfterdam ever fince the year 1625, fent for him home, for the fake of instructing him in his profession; and died in 1633. Our Vander-Linden continued to practife physic there with a success, which raised his reputation greatly; for, in 1639, he was fent for to be professor of physic in the university of Francker. He difcharged that office with great applause for almost twelve years: he read lectures both on the theory and practice, on anatomy and botany: and it was by his care, that the garden of the university was enlarged, and an house built to it. The library was no less indebted to him for a great number of books, which by his address he procured to it. The univerfity of Utrecht offered him a professor's place in 1649, which he did not accept; but, two years after, he accepted the fame offer from the curators of the university of Leyden. He discharged the functions of it with high reputation, till his death; which happened the 5th of March 1664. Guy Patin, who was a friend of this physician, often mentions him in his letters. Vander-Linden, fays he in one of them, " died at Leyden, aged 53 years, of a fever and defluxion " upon

" upon the lungs, after having taken antimony, and without " being blooded. What pity it is, that a man, who wrote 66 fo many books, and was fo well skilled in Latin and Greek, " should die of a fever and suffocating catarrh without being

" blooded ?"

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Vander-Linden wrote many books upon physic, and one De Scriptis Medicis. It is a catalogue of books upon physic: was printed and enlarged feveral times by the author in his life-time; and very confiderably so after his death by a German, named Merklinus, who published it in a thick quarto, under the title of Lindenius Renovatus, at Nuremberg in 1686. He procured editions also of other books; and after having published Celfus at Leyden 1657 in 12mo, left an edition of the works of Hippocrates to be published there, in 1665, 8vo, Greek and Latin, in two volumes. He had taken great pains in it, but did not live intirely to finish it. The Journal des Savans speaks of it in these terms : " This new for Feb. 21, edition of Hippocrates has this advantage, that it answers 1666. all the former by means of the figures, which are in the margin, and shew in what page and place every thing occurs. Thus it may ferve instead of all the other editions. and remedies the confusion occasioned by the diversity of them, when a passage is sought for. It is also more corer rect than all the reft: for Mr. Vander-Linden, having carefully compared all the old editions and feveral manu-66 scripts, has restored a great number of passages, which were not exact even in Foefius's edition. With regard to the Latin translation, he chose that of Cornarius, because it is the oldest, and that commonly used. He was furor prifed by death a little before this edition was finished, and to fo prevented from publishing the remarks, which he in-" tended to make upon Hippocrates."

VAN DYCK (Sir Anthony) a most illustrious painter, was born at Antwerp in the year 1599, and trained under the no less illustrious Rubens. He gave early proofs of his excellent endowments in this way; and while he lived with his mafter, there happened an affair, which may very properly be called the foundation of his reputation. Rubens having left a picture unfinified one night, and going out con-

trany to custom, his scholars took the opportunity of sporting about the room; when one more unfortunate than the reft. ftriking at his companion with a maul-flick, chanced to throw down the picture, which not being dry acquired some damage. Van Dyck, being at work in the next room, was prevailed on to repair the mischief; and when Rubens came next morning to his work, first going at a distance to view his picture, as is usual with painters, and having contemplated it a little, he cried out fuddenly, that he liked the piece far better than he did the night before. While he lived with Rubens, he painted a great number of faces, and among the rest that of his master's wife, which was esteemed long after one of the best pictures in the Low Countries. Afterwards he went to Italy, staid a short time at Rome, and then removed to Venice; where he attained the beautiful colouring of Titian, Paul Veronese, and the Venetian school: proofs of which appeared in the pictures he drew at Genoa, where he left behind him many excellent pieces. After a few years spent abroad, he returned to Flanders, with a manner of painting so noble, natural, and easy, that Titian himself was hardly his superior; and no other master in the world equal to him in portraits. When he was got home, he did several pieces of history, that rendered his name famous all over Europe; but believing he should be more employed in the courts of foreign princes, if he applied himself to painting after the life, he resolved at last to make it his chief business: knowing it to be, as it certainly is, not only the most acceptable, but the most advantageous part of his profession. Besides, he was willing perhaps to signalize himself by a talent, with which nature had particularly favoured him: though some have said, that it was his master Rubens, who diverted him from history-painting to portraits, out of a feat that he should become as universal as himself. The prince of Orange, hearing of his fame, fent for him to draw the pictures of his princess and children. Cardinal Richelieu invited him to France; where, not liking his entertainment, he flaid but a little time. Then he came over to England, foon after Rubens had left it, and was entertained in the fervice of king Charles I, who conceived a marvellous efteem for his works; honoured him with knighthood; presented him

him with his own picture, set round with diamonds; assigned him a considerable pension; sate very often to him for his portrait; and was followed by most of the nobility and gentry of the kingdom. He did a prodigious number of portraits, about which he took a great deal of care at first; but at last he ran them over hastily, and painted them very slightly. A friend asking him the reason of this, he replied, if I have worked a long time for reputation, and I now

work for my kitchen." He was a person low of stature, but well proportioned: very handsome, modest, and extremely obliging; a great encourager of all fuch, as excelled in any art or science, most of whose pictures he drew; and generous to the very last degree. He acquired great riches by his profession; married one of the fairest ladies of the English court, a daughter of the Lord Ruthen Earl of Gowry; and though he had little with her except her beauty and her quality. lived in a state and grandeur answerable to her birth. His own garb was generally very rich, his coaches and equipage magnificent, his retinue numerous and gallant, his table very splendid, and so much frequented by persons of the best quality of both sexes, that his apartments seemed rather to be the court of a prince, than the lodgings of a painter. He grew weary, towards the latter end of his life, of the continued trouble that attended face-painting; and being defirous of immortalizing his name by fome more glorious undertaking, went to Paris, in hopes of being employed in the grand gallery of the Louvre. Not succeeding there, he returned to England; and proposed to the king, by his friend Sir Kenelm Digby, to make cartoons for the Banquetting-house at Whitehall. The subject was to have been the institution of the order of the garter, the procession of the knights in their habits, with the ceremony of their installment, and St. George's feast: but his demand of 80001. being thought unreasonable, while the king was treating with him for a less sum, the gout and other distempers put an end to his life. He died in 1641, aged forty-two years; and was buried in St. Paul's cathedral, where his monument, whatever it was, perished by the fire. Du Fresnoy says, Vol. XI.

Art of painting, translated by Dryden, p. 237. edit. 1716.

that "of all the disciples of Rubens, many of whom were admirable, Van Dyck was he, who best comprehended the rules and general maxims of his master; that he even excelled him in the delicacy of his colouring, and in his cabinet-pieces; but that his gusto in the designing part was nothing better, than that of Rubens."

VAN HUYSUM (JOHN) a painter of great name, was born at Amsterdam in the year 1682; and was the fon of a painter. His father taught him to paint screens, figures and vales on wood, landskips, and fometimes flowers; but the fon, being arrived to years of maturity, perceived, that to work in every branch of his art was the way to excel in none; and therefore he confined himself to flowers, fruit and landskip. Quitting his father's school, he set up for himself; and married a wife about the year 1705. No man before this painter attained to perfect a manner of reprefenting the beauty of flowers, and the down and bloom of At the times of the year, when the flowers were in bloom, and the fruit in perfection, he used to design them in his own garden; and he has shewn, by the superiority of his touch, the delicacy of his pencil, his furprizing exactness, and high finishing, that he could trace nature through all her refinements, and exceed all that went before him in the manner of expressing those beautiful productions of the earth. At last his reputation rose to such an height, that all the curious in painting fought his works with great eagerness; and this encouraged him to raise his prices, till his pictures grew out of the reach of any but princes and men of the largest fortunes.

Van Huysum at length began to have strange freaks that approached to madness, which are attributed to the railleries of some painters, on the coquetry of his wife, though she was neither young nor handsome. This made him take to drinking; which, joined with the ill humour of his wife, and the debauchery of his son, whom he was obliged to send to the Indies, threw him into a state of jealousy and melancholy, His frenzy would often last several days, wet without ever communicating itself in the least to his works;

works; fo that his last pictures are as much esteemed, as those he painted in his prime. The year before he died, nature began to decay in him; and in proportion as his strength failed him, his mind grew more tranquil; so that, some months before his death, he intirely recovered his reason. He died at Amsterdam the 8th of February 1749, aged fixty-seven

VANIERE (JAMES) a French jesuit, famous for Latin poetry, was born at Causses, a town in the diocese of Beziers; the 3d of March 1664. His parents spent their lives in rural occupations and amusements, and Vaniere entered throughly into their manners and tafte. He studied under the jefuits at Beziers, and became one of their fociety in the year 1680. He diftinguished himself early by his Latin poetry, and composed a great number of works in this way; the principal of which is, Pradium Rusticum. He published allo a poetical dictionary in the year 1710, of which he afterwards gave an abridgment. He went a great way likewife in compiling a French and Latin dictionary, but did not live to finish it. He died at Toulouse in the year 1770. He holds a very high rank among the modern Latin poets. but refembles them all in his fervile imitation of the ancients: as perhaps it is now impossible to compose Latin poetry, and vet preferve the fpirit and manner of an original writer. doctrines, which he afterwards raught others. Pather Mer-

VANINI, a most determined atheist of Italy, was born at Taurilano, in the kingdom of Naples, in the year 1585; and was the fon of John Baptist Vanini, steward to Don Francis de Castro, Duke of Taurisano, and Viceroy of Naples. His christian name was Lucilio, but it was cultomary with him to assume different names in different countries: for in Galcony he called himfelf Pompeio? in Holland Julius Cæfar, which name he placed in the trilepages of his books; and at Touloufe, when he was tried, he was called Lucillo. He was a great lover of letters from his infancy; and his father fent him to Rome to fludy philofophy and divinity, where he had for his mafters two Carmelite friars. From Rome, he returned to Naples, where he continued his studies in philosophy. He delighted exthence R 2 tremely

Niceron, Memoires, &c. Tom. xxvi. Gen. dictionary.

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trum, p. 350.

ibid. p. 974.

Comment

in Genel.

p. 671.

tremely in natural philosophy; and out of love to that science applied himself some time to physic, which is one of its branches. Aftronomy likewise employed him much, which infensibly threw him into the reveries of astrology: but he bestowed the best part of his time upon divinity. The title of Dector in utroque Jure, which he takes in the title-page of his dialogues, shews, that he had applied himself to the civil and canon law; and it appears from his writings, that he was no novice in that fludy. When he had finished his studies at Padua, where he resided some years, he procured himself to be ordained priest, and became a preacher: but this employment did not hinder him, from devoting part of his time to the reading of Aristotle, Averroes, Cardan, and Pomponatius, who were his favourite authors. His admiration of Aristotle was such, that he calls him, the god of philosophers, the dictator of human nature, and the sovereign pontiff of the fages. The fustem of Averroes, which is but a branch of that of Aristotle, was so highly approved of by him, that he recommended it to his scholars at their first entrance upon the study of philosophy. He stiles Pomponatius his divine master, and bestows great encomiums upon his works. He studied Cardan very much, and gives him the character of a man of great fense, and not at all affected with superstition. It is supposed, that he drew from these authors the feeds of atheism, and imbibed those monstrous doctrines, which he afterwards taught others. Father Merfenne affures us, that Vanini, before he was executed at Toulouse, confessed to the parliament, that at Naples he had agreed with thirteen of his friends to travel throughout Europe, for the fake of fowing the doctrine of atheifm, and that France had fallen to his share: but this is very improbable, fince the prefident Gramond, who was upon the place, fays nothing of this particular in his account of Vanini's trial and execution. It is more probable, that his inclination to travelling, or perhaps the hopes of procuring an agreeable fettlement, led him to the feveral places, through which he passed; and he spread his singular sentiments, according as he had opportunity. If work while box who the

However that was, after he had travelled through part of Germany and the Low Countries, he went to Geneva, and thence

Dialog. xi,

Amphitheatrum, p. 350.

ibid. p. 374.

Comment. in Genef. p. 671.

Memoisse,

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Amphithe-

thence to Lyons; where having prefumed to vent his irreligious notions, under the pretext of teaching philosophy, he found himself in danger of being seized, and was obliged to fly. He passed over into England, and in 1614 was at London; where he was imprisoned for nine and forty days, " well prepared," fays he, with that air of devotion which runs through all his writings, " to receive the crown of mar-"tyrdom, which he longed for with all the ardor imagina- atr. p. 118. " ble." Being fet at liberty, he repassed the sea, and took the road for Italy. He stopped at Genoa, and undertook to teach the youth; but it being discovered, that he had infused pernicious notions into their minds, he was forced to abandon that city. He returned to Lyons, where he endeavoured to gain the favor of the ecclefiaftics, by writing a pretended confutation of Cardan and other atheistical writers: it was only a pretended confutation; for, under the pretence of confuting them, he gives them in some measure the victory by the weakness of his answers. It was printed at Lyons 1615, in 8vo, under the title of, Amphitheatrum æternæ Providentiæ Divino-Magicum, Christiano-Physicum, nec non Astrologo-Catholicum, adversus veteres Philosophos, Atheos, Epicureos, Peripateticos, & Stoicos. Autore Julio Cafare Vanino, Philosopho, Theologo, ac Juris utriusque Doctore. Dedicated to the Count de Castro, the protector of his family and his benefactor. This work, though really written in the cause of atheism, was approved by four doctors, among whom was John Claude de Villa, cenfor of the books for the archbishop of Lyons; and this, in the following high terms : Fidem facimus nos hoc opus evolvisse, nibilque in eo a Catholica & Romana fide alienum, sed cum peracutas tum pervalidas rationes juxta sanam sublimiorum in sacra Theologia magistrorum doctrinam (O quam utiliter) contineri.

Vanini however, knowing better than this, and being apprehensive that his artifice might be detected, although these noodles were not able to detect it, went again into Italy; where being accused of reviving and propagating his former impieties, he returned to France, and became a monk in the convent of Guienne. We are informed of this particular, in the Patiniana; and father Mersenne, who con-R 3 firms

firms it, (as quoted above) adds, that he was banished this convent for an unnatural crime. Then he retired to Pariswhere he endeavoured to introduce himself to Robert Ubaldini, the Pope's nuncio; and, in order to make his court to him and the clergy in general, undertook to write an apology for the council of Trent. He procured likewise several friends, and had access to the Mareschal de Bassompierre. who made him his chaplain, and gave him a pension of two hundred crowns. Upon this account he dedicated to him his dialogues, which were printed at Paris in 1616, 8vo. with this title: Julii Cafaris Vanini, Neapolitani, Theologi, Philosophi, & furis utriusque Doctoris, de admirandis Naturæ Reginæ Deæque Mortalium arcanis, libri quatuor. The book was printed with the king's privilege, and the following approbation: Nos subsignati Doctores in alma facultate Theologica Paristensi fidem facimus, vidisse & legisse Dialogos Julii Cæfaris Vanini, Philosophi præstantissimi; in quibus nibil religioni Catholica, Apostolica, & Romana repugnans aut contrarium reperimus, im ut subtilissimos dignissimosque qui typis demandentur. Subscribed by three doctors, the 20th of May 1616. It is affonishing, that any persons should be so ignorant or careless, as to give such an approbation to a book. whose impiety is so obvious. In his Amphitheatrum, he had taken some pains to disguise his irreligion; infomuch that even the judges were divided, some believing it to be a very innocent book, and not without good things in it. But here, in his dialogues, he reasons very little; rallies continually, and in a very shocking manner, upon the most important points; and concludes the whole with declaring, in the words of Taffo's Aminta, that all the time is loft, which is not fpent in love:

> Perduto e tutto il tempo, Chi in amor non si spende.

Vanini was now in appearance well situated, yet he was not contented with his post, which perhaps there was some particular reason for his quitting; or it may be, he chose rather to be independent, and to ramble about for the sake of gratifying his vanity, by making converts to his hopeful cause. Besides, his books were every day more known and

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more suspected: his Amphitheatrum had begun to raise suspicions against him by the paradoxes, of which it was full; but his Dialogues, which were much more impious, had entirely difgraced him. Though he could not be condemned for these books, which had been printed with a privilege, approved by divines, and submitted to the authority of the holy see; yet the Sorbonne subjected his Dialogues to a new examination, and condemned them to the flames. We are informed in the Patiniana of another circumstance; which is, that Vanini, finding himself shunned by every body, and reduced to the extremest poverty, wrote to the Pope, that "If he had not a good benefice foon bestowed upon him, he "would in three months time overturn the whole christian " religion." Patin, who is represented as relating this, adds, that "he knew a man of honour, who had feen the "letter, in which were many other absurdities and things of " a shocking nature:" and Vanini might possibly write such a letter, in order to vent his spleen, and shew it to his friends; but it is scarce credible, that he should have sent it to Rome.

This is certain, that he quitted Paris in the year 1617, and returned to Toulouse; where he soon insused his impious notions into the minds of his scholars, whom he taught physic, philosophy, and divinity. This being discovered, he was profecuted, and condemned to be burnt to death; and this sentence was executed the 19th of February, 1619. Gramond, president of the parliament of Toulouse, gives us the following account of the affair; which is curious, and deserves to be transcribed. "About the same time, Fe-" bruary 1619, by order of the parliament of Toulouse, was condemned to death Lucilio Vanini; who was esteemed Gramondi an arch-heretic with many persons, but whom I always, Historia ab 66 looked upon as an atheist. This wretch pretended to be excession Hen. a physician, but in reality was no other than a seducer of youth. He laughed at every thing facred: he abomiated the incarnation of our Saviour, and denied the being. of a God, ascribing all things to chance. He adored " nature, as the cause of all beings: this was his principal ce error, whence all the rest were derived; and he had the " boldness to teach it with great obstinacy at Toulouse.

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"He gained many followers among the younger fort, whose " foible it is to be taken with any thing, that appears extraordinary and daring. Being cast into prison, he pretended "at first to be a catholic; and by that means deferred his " punishment. He was even just going to be set at liberty, " for want of fufficient proofs against him; when Franconi, "a man of birth and probity, deposed, that Vanini had often in his presence denied the existence of God, and " scoffed at the mysteries of the christian religion. Vanini, "being brought before the fenate, and afked what his "thoughts were concerning the existence of a God? an-" fwered, that he adored with the church a God in three perco fons, and that Nature evidently demonstrated the being of a C Deity. And feeing by chance a straw on the ground, he " took it up, and stretching it forth said to the judges, This " fraw obliges me to confess, that there is a God; and he " proved afterwards very amply, that God was the author and creator of all things, nature being incapable of creating any thing. But all this he faid through vanity or fear, " rather than an inward conviction: and as the proofs aes gainst him were convincing, he was by sentence of parlia-"ment condemned to die, after they had spent six months " in preparing things for a hearing. I faw him in the dung-" cart, continues Gramond, when he was carried to execu-"tion, making sport with a frier, who was allowed him, in order to reclaim him from his obstinacy. Vanini refused 46 the affistance of the frier, and insulted even our Saviour in 46 these words, He sweated with weakness and fear in going " to fuffer death, and I die undaunted. This profligate wretch 66 had no reason to say, that he died undaunted: I saw him " entirely dejected, and making a very ill use of that philo-" fophy, of which he fo much boafted. At the time when 66 he was going to be executed, he had an horrible and wild " aspect: his mind was uneasy, and he discovered in all his " expressions the utmost anxiety; though from time to time 46 he cried out, that he died like a philosopher. Before the " fire was applied to the wood-pile, he was ordered to put " out his tongue, that it might be cut off; which he refused " to do; nor could the executioner take hold of it but "with pincers. There never was heard a more dreadful fhriek,

" fhriek, than he then gave: it was like the bellowing of " an ox. His body was confumed in the flames, and his " ashes thrown into the air, I saw him in prison, and at " his execution; and likewise knew him, before he was ar-" rested. He had always abandoned himself to the gratifi-" cation of his paffions, and lived in a very irregular man-" ner. When his goods were feized, there was found a " great toad alive in a large chrystal bottle full of water. "Whereupon he was accused of witchcraft; but he answer-" ed, that that animal being burned was a fure antidote ase gainst all mortal and pestilential diseases. While he was in prison, he pretended to be a catholic, and went often "to the facrament; but when he found there were no hopes " of escaping, he threw off the mask, and died as he had

The history of Vanini displays the exceeding power of vanity in some temperaments: for what other motive can be affigned for a zeal of converting men to atheism? which attempt, if it succeeds, is as sure to end in the destruction of the convert, as it can hardly miss of doing in the converter, whether he succeeds, or not. The life of this atheist has been written several times; but that by M. Durand, intitled, La Vie & les Sentimens de Lucilio Vanini, and printed at Rotterdam 1727 in 12mo, comprises every thing which hath been faid of him.

VARILLAS (ANTOINE) a French writer, more known than esteemed for several historical works, was defcended from a good family, and born at Gueret in 1624. After a liberal education, of which he made the proper ad- Tom, v. vantages, he became a private tutor to fome young persons of quality; and then went to Paris, where he was well received as a man of letters, and had access to the Dupuy's, whose house was the common rendezvous of the learned. He obtained afterwards a place in the king's library, by his interest with Nicolas Colbert, who was made librarian after the death of James Dupuy in 1655. Mr. Colbert, afterwards minister of state, commissioned his brother Nicolas, to find out a man capable of collating certain manuscripts. Varillas was recommended, and had the Abbé of St. Real

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for his coadjutor: and handsome pensions were settled upon both. But whether Varillas was negligent and careless, or had not a genius for such fort of business, he did not give fatisfaction, and was therefore dismissed from his employment in 1662; yet had his pension continued till 1670. He retired from the royal library, and spent the remainder of his days in study. He was a great lover of liberty and his own humor; and, for the fake of gratifying that, refused feveral advantageous offers. He lived frugally and with oeconomy, like a philosopher: yet not through necessity, for his circumstances were easy. St. Come was the seat of his retirement; and here he died the 9th of June 1696, aged 72 years. great hand of maderied ; manusipal of of

He wrote a great number of works, chiefly of the historical kind; and published, at different times and in distinct portions, a history of France, comprising a period of 176 years, under nine different reigns, beginning with Lewis XI. and ending with Henry III. He published also Les Anecdotes de Florence, ou l'Histoire secrette de la Maison de Medicis, at the Hague 1685, in 12mo; and, Histoire des Revolutions arrivees en Europe en matiere de Religion, at Paris 1686, and often reprinted. Varillas had some advantages to recommend him as an historian: an easy natural stile, though neither correct nor close enough for history. He had a good way of relating and fetting off facts; and his characters, though fomewhat diffuse, are drawn with art, and for the most part appear curious and interesting. Add to this, that he abounds in anecdotes, which are things that all people love. Menage wondered, that a man, who had so little commerce with the world, should attain so just a notion of the public, as he has shewn in his histories: but he accounts for it in some meafure, when he tells us, how he once heard Varillas fay, that of ten things which he knew, he had learned nine from " conversation." superships normal states shidd stone

Menagiana, Tom. iv. page 3.

> His frequent professions of fincerity prejudiced many in his favor, and made him pass for a writer, who had penetrated into the inmolt recesses of the cabinet, and drawn forth a great deal of fecret history; and this was the more readily believed, on account of the numerous and important manuscripts, which he pretends in his prefaces to have been from time

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time to time communicated to him. All this procured him a valt reputation at first: his books were read with eagerness; and such was the call of the public for them, that the booksellers generally sent forth two editions, in different forms, at the same time. The public however were at length undeceived, and came to be convinced, that the historical anecdotes, which Varillas put off for authentic facts, had no foundation, but were wholly his own inventing: altho' he endeavored to make them pass for realities, by affected citations of titles, instructions, letters, memoirs, and relations, all of them imaginary. As his defign was to pleafe, rather than to instruct, his readers, he omitted nothing which he thought might conduce to this. Thus he characterised perfons he knew little of, as if he had lived in the greatest familiarity with them; and gave particular reasons for all the steps they took, as if he had been privy to their councils. He advanced facts with the utmost confidence, which were fcarcely probable: the air of politics, which runs through all his writings, is romantic; for every event according to him proceeded from premeditation and defign, which, we know, is contrary to truth and experience.

This is the cenfure, which his own countrymen have passed upon him, with regard to his history of France, and Florentine Anecdotes: but his History of the Revolutions in matters of religion, which have happened in Europe, utterly ruined his reputation abroad, as it exposed him to the criticisms of able men in each country: for instance, Burnet in England, Brunsmannus in Denmark, Puffendorf and Seckendorf in Germany, who copiously detected and expofed his falfhoods and mifreprefentations concerning the state of religion in their respective countries, and made a wonderful revolution in the opinions of those, who had been used to believe Varillas upon his own bare word. We may add, that the criticisms of Bayle, occasionally made on this author, in various parts of his dictionary, fufficiently prove him to have been not only inaccurate, but unworthy of all credit. Hand a to the said the said most twatberney : Though inhaltely tell or the Roman in

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VARRO (MARCUS TERENTIUS) usually stiled the most learned of all the Romans, was born in the year of Rome 638; that is, about twenty-eight years before Christ. His immense learning made him the admiration of his time; which yet was the most flourishing for arts and glory, that Rome ever knew. He was a senator of the first distinction, both for birth and merit; and bore many great offices, that of Tribune of the people among the rest. He was an intimate friend of Cicero; and this friendship was confirmed and immortalized by a mutual dedication of their learned works to each other. Thus Cicero dedicated his Academic Questions to Varro; and Varro dedicated his treatife on the Latin tongue to Cicero. In the Civil Wars, he was zealoufly attached to Pompey; but after his defeat foon submitted to Cæsar, who was reconciled to him. From thence he applied his whole time to letters, and had the charge of the Greek and Latin libraries at Rome. He was above feventy, when Antony proscribed him; however, he found means to escape and fave his life, though he could not fave fome of his works and his library from being plundered by the foldiers. After this form was over, he purfued his studies as usual; and Pliny relates, that he continued to study, and to write, when he was eighty-eight years of age. He was eighty, when he wrote his three books de re rustica, which are still extant. Five of his books de lingua Latina, which he addressed to Cicero, are also extant. There remain too divers fragments of his works, particularly of his Menippean Satires, which are medleys of profe and verse; and Scaliger has collected some of his Epigrams from among the Cataletta Virgilii. His books de lingua Latina, and de re rustica, were printed with the notes of Joseph Scaliger, Turnebus, and Victorius, by Henry Stephens at Paris 1573, in 8vo, and have been published separately since among the auctores de lingua Latina, and the auctores de re rustica.

Nat. Hift. Lib. xxix. C. 4.

> There was another Varro of antiquity, called Atacinus who was born about ten years after the first, at a small town near Narbonne. Though infinitely below the Roman in learning, he was at least as good if not a better Poet; which perhaps has made Lilius Gyraldus and other Critics confound

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them. He composed many works in verse; some fragments of which were collected, and published with those of other ancient Poets at Lyons, in 1603. His chief works were a Poem on the war with the Sequani, a people of Gaul; and the Astronomics, that went under the name of Planciades the Grammarian. But the Argonautics in four books, was what gained him the greatest reputation; and, though indeed nothing but a translation of Apollonius Rhodius, yet was fo well done, as to be commended by Quintilian. Seneca also Int. Orat. observes, that Virgil had so good an opinion of this author, Lib. x. c. 10. that he fometimes inserted his verses into his works. This 16. gives us an high idea of his merit.

VASARI (GEORGIO) a Florentine Painter, equally famous for his pen and pencil, and as eminent for his skill in Architecture, was born at Arezzo, a city of Tuscany, in the year 1514. He was at first a disciple of William of Marseilles, who painted upon glass, afterwards of Andrea del Sarto, and at last of Michael Angelo. Vasari was not, like some other Painters, hurried on to this profession by natural inclination: for it is probable, that he made choice of it from prudence and reflection, more than from the impulse of genius. When the troubles of Florence were over, he returned to his own country, where he found his father and mother dead of the plague, and five brethren left to his care, whom he was forced to maintain by the profits of his labor. He painted in fresco in the towns about Florence; but fearing this would not prove a fufficient maintenance, he quitted his profession, and turned Goldsmith. But this not answering, he again applied himself to Painting; and with an earnest desire to become a master. He was indefatigable in defigning the antique sculpture, and studying the best pieces of the most noted masters; and though he very much improved his defign, by copying intirely Michael Angelo's chapel, yet he joined with Salviati in designing all Raphael's works: by which means he improved his invention and hand to fuch a degree, that he attained a wonderful freedom in both. He did not pay a vast attention to colouring, having no very true idea of it: on which account his works, though he was an artful defigner, did not acquire him the reputa-

tion he expected. He was a very good architect, and underflood ornaments very well; and he executed innumerable works in this way, as well as in painting. He fpent the most confiderable part of his life in travelling over Italy, leaving in all places marks of his industry.

But he was a writer, as well as a painter. He wrote " A History of the Lives of the most excellent Painters, " Sculptors, Architects," &c. which he first published at Florence, in two volumes, anno 1550; and reprinted in 1568, with large additions, and the heads of most of the masters. This work was undertaken at the request of the cardinal de Medicis, who was very much his patron; and, in the opinion of Hannibal Caro, is written with great veracity and judgment: though Felibien and others tax him with fome faults, particularly with flattering the masters then living, and with partiality to those of his own country. He published also, " Reflections on his own pictures :" of which the chief are at Rome, Florence, and Bologna.

He died at Florence in the year 1578, aged fixty four; and was carried to Arezzo, where he was buried in a chapel,

rom prudence and redoxion, more than boint the impulie of

of which he himself had been the architect.

VAVASSOR (Francis), or Vavaffeur, a jefuit of France, and eminently diffinguished for his accomplishments in the belles lettres, was born in the year 1605 at Paray, a fmall town in Charolois. He entered into the fociety of the Jefuits in October 1621; and after having finished the course of his studies, taught polite literature and thetoric for seven years. Afterwards he was called to Paris, to explain the holy scriptures; which province he sustained for fix and thirty years, all the while cultivating poetry and classical literature, in which he particularly excelled. He died at Paris in December 1681. He understood the Latin tongue very exactly, and also spoke it with the greatest purity and elegance. He was a man of fine parts, great acuteness, solid and accurate judgment, and profound learning: fo that he had all the qualities necessary to make him, what every body allowed him to be, a very good critic. The same and son but of a diod

His book de ludiera dictione, printed in 1658, was written to oppose a bad tafte, which then prevailed in France, when

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by shewing, that the Greeks and Romans knew nothing of the burlefque stile, although Mons. Le Clerc is of opinion, that fomething of it may be found in Aristophanes. He wrote Bibl. Choif. it at the request of Balzac, who had a great diflike to this tom. xix. stile, which is in truth the remains of barbarism: but Balzac P. 441. died, before it was published. All the authors of antiquity, who have mixed any pleafantries or bons mots in their writings, were necessarily to be examined in the course of this treatife; and this gave Vavassor an opportunity of shewing much fine criticism and learning. Another of his works, no less excellent than the former, is his book de Epigrammate. printed in 1669, and reprinted with his epigrams in 1672. 12mo; in which there are many new and yet just observations. This piece laid the foundation of a dispute between him and a brother of the fociety; I mean, father Rapin: who, in his reflections on Aristotle's poefy printed in 1674, after having faid, that the epigram of all the works in verse that antiquity has produced is the least confiderable, and criticifed the ancient epigrammatists, has the following passage. find nothing considerable to say on those, who have at-" tempted any thing in this way among the moderns. It is "one of the forts of verse, in which a man has little fuc-" cess; for it is a kind of a lucky hit, if it proves well. An " epigram is little worth, unless it be admirable; and it is so " rare to make them admirable, that it is sufficient to have er made one in a man's life. Maynard has succeeded the best in this way of all our French poets." A man jealous of his reputation, and naturally splenetic, as Vavassor was, must have been extremely hurt with this; and it appears very plainly, that he was fo. For the year after, 1675, he published Remarques upon the reflections of Rapin, which had no name to them; and for the fake of abusing him, pretended not to know, while every body elfe knew very well, who the author of those reflections was. Rapin complained loudly of this ill treatment; and Vavassor's book, by way of redrefs, was suppressed by order of the fociety.

Vavaffor's other treatifes are chiefly theological. All his works were collected and printed at Amfterdam 1709, in folio; with a prefatory discourse by Mons. Le Clerc.

VAU-

Miceron, Memoires, ac. t. xix.

VAUGELAS (CLAUDE FAVRE DE) a most accurate and elegant French writer, was born of an ancient family at Chamberry in the year 1585. His father Antoine Favre, or Antony Faber, was first president of the senate of Chamberry, and published several learned works upon law-subjects. Vaugelas was fent to court very young, and there fpent his whole life. He was gentleman in ordinary, and afterwards chamberlain, to the duke of Orleans, whom he attended in all his retreats out of the kingdom: he was afterwards governor to the children of prince Thomas. He had a pension from the crown early fettled on him; but it never was paid him, till cardinal Richelieu put the French academy upon forming a dictionary of the language: for that body then representing to the cardinal, that the only way to have one well and thoroughly compleated was to commit the chief management of it to Vaugelas, the pension was then re-established and punctually paid. But although he had other advantages besides this, and a handsome patrimony from his father; and though he was not debauched or extravagant, nor neglected any means of improving his fortune, yet the expence of attending his mafter and other misfortunes made him very poor; infomuch that when he died in February 1650, he did not leave enough to fatisfy his creditors.

He was one of those, who first corrected and regulated the French language. He had cultivated it with peculiar care and attention from his infancy, and formed himself chiefly upon Coeffeteau; whose writings he held in such esteem, and above all his Roman History, that he could hardly allow any phrases or expressions to be pure and genuine, but what were to be found in that work: which made Balzac fay pleafantly, that, " in the judgment of Vaugelas, falvation was so no more to be had out of the Roman Hiftory, than out of " the Roman church." His principal talent was for profe : for, as to poetry, though he wrote some verses in Italian that were admired, yet he could not succeed in French. He was the author of two very important works: 1. Remarques fur la Langue Françoise, Paris 1647, in 4to. Mr. de la Monnoye has observed of the preface to this excellent treatife, that it is a mafter-piece of elegance and folidity. 2.

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2. Quint-Curce de la vie & des actions d' Alexandre le Grand, traduit du Latin, Paris 1653, in 4to. This first edition was conducted by Conrart and Chapelain; and a second succeeded, like unto it. After this, a third was published by Patru, at Paris 1659, in 4to; but this was from a new copy of the author, very different from the former, and which had been found fince. Vaugelas spent thirty years in translating this author, altering and correcting it eternally: fo that the translation ought indeed to be, what Balzac and Bouhours have declared it, a model by which all fucceeding translators

may very fafely form themselves.

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Voiture, who was the intimate friend of Vaugelas, used to rally him much for his over-niceness and delicacy in translating this author. He used to tell him, that it could never be finished; for that, while he was polishing one part, the language must needs undergo some change, and he would have all the rest to do over again: and he applied to him Martial's epigram upon the barber, who was so long in shaving one part of the face, that the beard in the mean time grew again upon the other. However, raillery apart, and let the philosopher despile this belles-lettres gentleman as much as he pleases, for spending so much valuable time upon so sutile an object, the French language will ever be indebted to him for it. "The language, says Mr. Voltaire, began to attain " purity, and to assume a fixed form: which was owing to ch, 29. "the French academy, but particularly to Vaugelas. His " translation of Quintus Curtius, which appeared in 1646, "was the first good book written with purity; and there " are few of the expressions and turns, that are yet become Historian a gentir origina as Corotum Magnum w.

Siecle de

afterward published at different times the lives of feveral VAYER. See MOTHE LE VAYER.

printed at Nuremberg 1682 in teles, under the leavellion and VEGA. See GARCILASSO.

in which be informs us of thank particulars concerning him: VELSERUS (MARCUS) a learned civilian and ce-Jebrated writer of Germany, was descended of an ancient and wealthy family, and born at Augsburg June the 20th 1558. He was educated with great care; and, as he difcovered a love for polite literature, was fent very young to Bayle's Dick. Vol. XI. Rome.

Melchior Adam, in vitis Jurisconfultorum

Rome, to learn it of Antony Muretus: he was there in the year 1575. He joined to the study of antiquity that of the Italian tongue; and made himself so perfect a master of it. that he wrote it like a Florentine. Upon his return to his own country, he applied himself to the bar in 1589; obtained the dignity of a fenator in 1592; was advanced to be a member of the little council in 1594; and was elected pretor in 1600. He discharged all these offices with great reputation, and was the ornament of his country. He loved and patronized learning and learned men; and never any person had more friends in the republic of letters than he. He furnished affistance to several authors; and particularly contributed to the great collection of inscriptions published by Gruter. He gave the fecurity of a thousand florins, in order to procure to Rittershusius a manuscript of the epistles of Isidorus Peluliota, which was in the library of the duke of Bayaria, and could not be had without fuch fecurity; and what made this act of generofity the greater, he did it without Rittershusius's knowledge. But he was not only an affistant to others: he was also the author of several good books himfelf. His first essay, according to Melchior Adam, was a work which he published at Venice in 1504, thus intitled: Rerum Augustanarum Vindelicarum Libri Octo, quibus a prima Rhatorum ac Vindelicorum origine ad annum ufque 552 a Nato Christo nobilissimæ gentis Historia & Antiquitates traduntur ; ac antiqua monumenta, tam que Auguste, quam que in agro Augustano, quin & quæ alibi extant ad res Augustanas spectantia, æri incisa & notis illustrata exhibentur. In 1602, he published at Augsburg, Rerum Boicarum libri quinque, Historiam a gentis origine ad Carolum Magnum complexi. He afterwards published at different times the lives of several martyrs of Augsburg. His works were collected and reprinted at Nuremberg 1682 in folio, under the inspection and care of Arnoldus, professor there; who wrote Prolegomena, in which he informs us of many particulars concerning him. As Velserus held a great correspondence with the learned of Italy and several other countries, many of his Latin and Italian letters were collected and inferted in this edition. He passed for the author of a celebrated piece, called Squittinio della liberta Veneta, which was published in 1612. Gassen-

in Vita

dus having observed, that several ascribed this book to Peiresckius, adds, that they were mistaken; and, that it was probably written by the illustrious Velserus, as he calls him.

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Velferus died June the 13th, 1614, and left no iffue by his marriage. He was one of those, who never would fuffer his picture to be drawn : yet it was done without his knowledge, as Gassendus informs us in his life of Peiresc.

VERGIL (POLYDORE) a writer " who did not want

seither genius or learning," fays Mr. Bayle, was born at

Urbino in Italy in the fifteenth century; but the year is not Diet. in named. The first work he published was, a Collection of Proverbs, in 1498. He was the first among the moderns. who published any book of that nature; and he feems to have been a little vain upon it: for when Erasmus afterwards published his Adagia, and did not take notice of his work, he reproached him for it in terms not civil, in the preface to his book de rerum inventoribus. Their friendship however does not feem to have been interrupted by it; and Vergil, at the instigation of Erasmus, left the passage out in the later. editions. These Adagies of Polydore Vergil were printed three or four times in a very short space; and this success encouraged him to undertake a more difficult work. That was his book de rerum inventoribus, printed in 1499. At the end of the 4th edition at Bafil 1536, in 12mo, is subjoined a short commentary of his upon the Lord's Prayer. After this. he was fent into England by pope Alexander VI, to collect the papal tribute, called peter-pence. He recommended himfelf in this country so effectually to the powers in being, and was fo well pleafed with it, that having obtained the dignity of archdeacon in the church of Wells, he resolved to spend the remainder of his life in England. Here he undertook a confiderable work, at the command of Henry VII; upon which he spent above twelve years. It was an History of

England, and dedicated in 1533 to Henry VIII: but, as Mr. Bayle rightly observes, the English do not much value it. It has indeed been feverely cenfured by many of our writers; and a critic upon historical works, who speaks of it with moderation, has yet faid enough to make it of no va-

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Nicholfon's English Historical Library, p. 70. folio.

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lue. These are his words: " Polydore Vergil was the most " accomplished writer for elegancy and clearness of stile, that " his age afforded. So much Leland, the severest enemy he " had, has acknowledged of him; and, on this fcore alone, " fome have unreasonably extolled him. But there is so lit-"tle of the other more necessary qualification of a good hi-" storian, truth and fair dealing, in all his twenty fix books, "that he has been justly condemned by our critics; and it "is no wonder, that some of them have expressed an indig-" nation suitable to the abuses put upon their country." And John Caius, in his book de Antiquitatibus Cantabrigia mentions it as a thing, "not only reported, but even certainly known, that Polydore Vergil, to prevent the dif-" covery of the faults in his history, most wickedly com-" mitted as many of our ancient and manuscript histories to "the flames, as a waggon could hold." Yet it was printed feveral times, and very much read : which reflection among many others may ferve to shew us the value of fame, distinct from the real advantages it brings; fince the worst books are often applauded in one age, while the best in another shall drop into oblivion, ere they scarcely become known. In 1526, he published a treatise " Of Prodigies:" it con-

fifts of dialogues, and strongly attacks divination. He did not defire to leave England, till the year 1550; and he would not have defired it then, if old age had not required a warmer and more southern climate. He obtained what he desired, and was permitted to enjoy the income of his benefices, which were the archdeaconry of Wells and prebend of Nonnington, during his absence. Bishop Burnet tells us, that this leave was granted him, in confideration of the fer-"vices, which he was thought to have done to the public by "his history." It is said, that he died at Urbino in the year 1555. He was not a zealous papift in all points : he approved the marriage of the clergy, and condemned the worthip of images; nor was he at all disgusted with the alterations, that were made in the affairs of England under Henry VIII and Edward VI. There are feveral things occasionally dropped in his writings, which did not please the bigots of his own church. His name of late has been writ-

History of the Reformation, ad ann. 1550. ten Virgil; but before the Basil edition in 1536 of his book de rerum inventoribus, it is printed Vergilius.

VERROCHIO (ANDREA) a Florentine, born in 1432, was well skilled in mathematics, music, architecture, sculpture, and painting; which last, it seems, he left off on this account. In a piece which he had made of St. John baptizing our Saviour, Leonardo da Vinci, who was one of his scholars, had by his order painted an angel, holding up some part of our Saviour's garments; which so far excelled all the rest of the piece, that Verrochio, vexed to be outdone by a youth, resolved never to make use of the pencil any more. He was the first, who found out the art of taking and preferving the likeness of the face, by moulding off the features in plaister of Paris. He understood casting very well. The Venetians would have employed him to have made a brazen statue of Bartolomeo di Bergamo on horseback, and he drew a model of it in wax; but another being preferred before him to cast the statue, he was so provoked, that out of spite he broke off the head and legs of his model, and fled. The senate in vain sent out orders to stop him; they declared, they would have his head cut off, if they could catch him; to which be published an answer, that, " if they " should cut off his head, it would be impossible to make " another: whereas he could eafily make a head, and a finer " one, for the model of his horse."

He was pardoned, and employed; but had not the pleafure of putting the horse in its place: for, over heating himfelf in casting it, he fell ill of a pleurify, and died in the year 1488, aged 56.

VERSCHURE (HENRY) a Dutch painter, was the fon of a captain, and born at Gorcum in the year 1627. He was one of those fruits, that are ripe early; and his father, perceiving his turn for defigning, put him at eight years of age to a painter at Gorcum, who did nothing but portraits. Verschure spent his time in this way, till he was thirteen; and then left his mafter the face-painter at Gorcum, to learn the greater principles of his art at Utrecht. After he had continued about fix years with Bot, a painter of good repu-\$ 3 53

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tation there, he travelled to Italy, and went first to Rome: where he frequented the academies, and employed himself in defigning after the best models. His genius leading him to paint animals, huntings, and battles, he studied every thing that might be useful to him in those ways. He designed landskips and the famous buildings, not only in the neighbourhood of Rome, but all over Italy; which employment gave him a relish of architecture. He made a long stay at Rome, Florence and Venice; and after having lived ten years in Italy, he resolved to return to his own country. He passed through Swifferland into France; and while he was at Paris, met with a young gentleman, who was going to make the tour of Italy, and was prevailed on to accompany him. He spent three years more in Italy; and then came back to Holland, arriving at Gorcum in the year 1662. His talent for battles put him upon employing it in that kind of painting; and, to raise himself to as much perfection in it as he could, he made a campaign in 1672. He defigned encampments, the events in battles, routs, retreats, what happens after a victory in the place of battle among the dead and dying mingled with horses and abandoned arms. His genius was fine and fruitful; there was a great deal of fire in his imagination, and in his works; and, as he had studied much after nature, he formed a particular gusto, which never degenerated into what is called manner, but comprehended a great variety of objects, and had more of the Roman than the Flemish in it. He took vast pleasure in his profession. He had always a crayon in his hand; and wherever he came, defigned fomething or other after nature, if he met with any thing to his gout, or after a good picture. His best performances are at the Hague, Amsterdam, and Utrecht.

He was a man of fo respectable a character, that he was chosen to be one of the magistrates of the city he lived in: and he accepted the office, with the condition that he should not be obliged to quit his profession. He spent his time very happily, was honoured as a magistrate, esteemed as an artist, and beloved by every body: when happening to undertake a small voyage, he was cast away two leagues from Dort, and drowned the 6th of April 1690, aged 62 years.

VESALIUS (ANDREAS) a celebrated anatomist and physician, was descended from a family, which had abounded Melchior with physicians. John Vesalius, his great-grandfather, was physician to Mary of Burgundy, first wife of Maximilian I; and went and fettled at Louvain, when he was old. Everard, his grand-father, wrote commentaries upon the books -Niceron, of Rhases, and upon Hippocrates's Aphorisms: and his father Memoires, Andreas was apothecary to the emperor Charles V. Our Vefalius was born at Bruffels, but in what year feems to be uncertain: Vander-Linden finding his birth in 1514, while others place it in 1512. He was instructed in the languages and philosophy at Louvain, and there gave early tokens of his love for anatomy, and of his future skill in the knowledge of the human body; for he was often amufing himfelf with diffecting rats, moles, dogs and cats, and with inspecting their viscera.

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Adam, in vitis Medicorum.-Lindenius' Renovatus. &c. tom. V.

Afterwards he went to Paris, and studied physic under James Sylvius; but applied himself chiefly to anatomy, which was then a science very little known. For though diffections had been made formerly, yet they had long been discontinued. as an unlawful and impious usage; and Charles V had a confultation of divines at Salamanca, to know, if in good confcience an human body might be diffected, for the fake of knowing its structure. He perfected himself in this science very early, as we may know from his work, De Humani Corporis Fabrica: which, though then the best book of anatomy in the world, and what justly gave him the title of the father of anatomy, was yet composed by him at eighteen years of age. Afterwards he went to Louvain, and began to communicate the knowledge he had acquired: then he travelled into Italy, read lectures and made anatomical demonstrations at Pifa, Bologna, and several other cities there. About the year 1537, the republic of Venice made him professor in the university of Padua, where he taught anatomy feven years: and Charles V called him to be his physician. as he was also to Philip II, king of Spain. He acquired a prodigious reputation at these courts by his sagacity and skill in his profession, of which Thuanus has recorded this very fingular instance. He tells us, that Maximilian d'Egmont, count

count of Buren, grand general and a favorite of the emperor. being ill, Vefalius declared to him, that he could not recover; and also told him, that he could not hold out beyond fuch a day and hour. The count, firmly perfuaded that the event would answer the prediction, invited all his friends to a grand entertainment at the time; after which he made them prefents, took a final leave of them, and then expired precifely at the moment Vesalius had mentioned. If this account be not true, it shews at least the vast reputation Vesalius must have risen to, where such stories were invented to his honour: but if it be true, it must be ascribed to chance. and called a lucky hit; and this, without detracting from the merits of Vefalius: for fuch prasagia or prognostications may fairly be deemed beyond the reach of human fagacity; nor can the medical art, when cultivated and improved to

the utmost, ever carry its professors so far.

Vefalius was now at the very height of his glory, and in the most flourishing condition imaginable, when all at once he formed a defign of making a journey to Palestine. Many reasons have been given, and more conjectures formed, about his motive to this strange adventure; yet nothing certain appears concerning it. Hubertus Languetus, in a letter to Gasparus Peucerus, gives this account of the affair. Vesalius, as he relates, believing a young Spanish nobleman, whom he had attended, to be dead, obtained leave of his parents to open him, for the fake of inquiring into the real cause of his illness, which he had not rightly comprehended. This was granted; but he had no fooner made an incision into the body, than he perceived the symptoms of life; and opening the breaft, faw the heart beat. The parents, coming afterwards to the knowledge of this, were not fatisfied with profecuting him for murder, but accused him of impiety to the inquifition; in hopes that he would be punished with greater rigour by the judges of that tribunal, than by those of the common law. But the king of Spain interpoled, and faved him; on condition, however, that by way of atoning for the crime he should make a pilgrimage to the Holy Land. Others pretend, that he undertook this journey out of an infatiable thirst after riches: but this is a more improbable reason, than the former; for how was a journey to Jerusalem

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lem calculated to make a man rich? It was more likely to make him poor. Swertius ascribes it to the querulous and imperious humour of his wife, which made home insupportable to him: and this reason, it must be confessed, has abundantly more sense in it, than the last; but yet does not feem fo probable as that, which Joannes Imperialis affigns. It is, that the uneafiness arising from the cabals of envy and the hatred of the Galenists, whose master and doctrines he censured without any address or management, without allowing any thing to inveterate prejudices, fo difgusted him with his prefent fituation, by perhaps hurting him with his prince, that in order to withdraw from court with the best grace he could, he formed this extraordinary resolution. But whatever was the motive, out he fet with De Rimini, general of the Venetian army, whom he accompanied to Cyprus; from whence he passed to Jerusalem. He was returning, at the invitation of the fenate of Venice, to fill the physic chair at Padua. become vacant in 1563 by the death of Fallopius; but being shipwrecked and thrown upon the island of Zante, he perished miserably, dying of hunger and hardship, the 15th of October 1564. His body was afterwards found, and buried in the church of St. Mary in that island.

He was the author of feveral works in his own-way; the chief of which is that De Humani Corporis Fabrica, already mentioned. He has ever been confidered as the restorer of anatomy, in which he was indeed profoundly skilled. anus relates a fingular proof, he gave of his exact knowledge of the human body, while he was at Paris; where, with his eyes bound, he undertook to mention any the least bone that should be put into his hands, defying them to impose upon him, and did actually perform what he undertook. Being at Basil in 1542, he presented the university there with an human skeleton, which he had prepared himself: it is still in the physical auditory there, with a long inscription over it.

VICTOR (Sextus Aurelius) a Roman historian, who flourished under the emperors Constantius and Julian; as we learn from many passages in his own writings, and also from Ammianus Marcellinus. This historian relates, Hist. L.xxi. that Conftantius made him conful, and honoured him with a brazen

brazen statue, on account of his excellent qualifications; although, as he owns of himself, he was born in an obscure village, and of poor and illiterate parents: rure ortus, tenuique & indocto patre. It is commonly believed, that he was an African: it is certain, that he dwells much upon the praises of that country, which he calls the glory of the earth : decus terrarum. Two books of his are extant in the historical way : one de viris illustribus urbis Roma, the other de Cafaribus; to which is prefixed Libellus de origine gentis Romanæ, which however Vossius supposes the work of some later writer, while Fabricius thinks it may as reasonably be ascribed to Victor, as the others. The whole makes an abridged history of Rome, from its foundation down to the reign of Julian inclusively. At the end of Aurelius Victor is usually subjoined, De Vita & Moribus Imperatorum Romanorum: excerpta ex libris Sexti Aurelii Victoris, a Cafare Augusto usque ad Theodosium Imperatorem. This is by a later writer. The best editions of Victor are, that of Leyden 1670, in 8vo, cum notis Schotti, Vineti, Lipsii, Cafauboni, Gruteri, &c. that of Paris 1681, in 4to, cum notis & interpretatione Annæ Tan. Fabri filiæ in usum Delphini; another by Pitiscus. Traject. ad Rhenum, 1696, in 8vo; and another by Junckerus, Coburgi, 1703, in 8vo.

Voff. de Hist. Latin. —Fabric. Bibl. Latin.

> VICTORIUS (PETER) a very respectable person in the republic of letters, was born of a noble family at Florence, in the year 1499. He was educated in a manner fuitable to his rank; and, notwithstanding the poor helps in that age of ignorance, made himself a perfect master of the Greek and Latin tongues. He was also deeply versed in logic, moral philosophy, theology, and had some skill in mathematics and aftronomy. His life was spent in correcting and explaining the Greek and Latin writers of antiquity; and Cicero in particular owes more to him alone, than to all the other critics and commentators put together. This at least is the judgment of Grævius, whose words are very remarkable : Ilii uni plus Cicero debet, quam reliquis omnibus, qui in eo perpoliendo tempus studiumque posuerunt; horum enim plerisque cultum quidem refert acceptum, sed Victorio salutem. There are few authors of antiquity, but what are indebted - more

Præfat. ad Ciceron, Epist. ad Familiares.

more or less to the critical acumen and learning of Victorius: but his edition of Cicero was his capital work. On the merit of this, Cosmo duke of Tuscany gave him a professor's chair at Florence, which he filled with great reputation and abilities. He fent him also, in the year 1550, to congratulate pope Julius III on his election to the pontificate; when the pope was fo charmed with the address and eloquence of Victorius, that he not only conferred upon him titles of honour, but prefented him also with a rich collar of gold. In the year 1557, this learned man was nominated a member of the senate at Florence, with extraordinary marks of distinction: yet continued as usual to restore the text of ancient authors, as well as to compose works of his own. He had feveral invitations from foreign princes, accompanied with large promifes, if he would honour them with his residence; but his love for his own country kept him at home. He died in the year 1585, aged eighty fix.

VIDA (MARCUS HIERONYMUS) an illustrious Latin poet of modern Italy, was born at Cremona in the year 1470, of an ancient and noble family, but not in great circumflances. He was liberally educated notwithflanding; and De Vita & having laid the foundation of his studies in languages and Vida, prephilosophy at Cremona and Mantua, he was fent to Padua; fixed to his where, and afterwards at Bologna, he applied himself to poetry and divinity. It does not appear, what time he spent at etica, published by each of these places; but he was very young, when he entered into the congregation of regular canons of St. Mark at Mantua: which he quitted however foon after, and went to Rome, where he was received among those of St. John La-Here the reputation of his fine parts and uncommon learning, and especially of his talents and skill in poetry, foon reached the ears of Leo X: which pontiff, out of that fingular regard which he always shewed to men any way accomplified, immediately drew him from the obscurity of the cloyfter, by calling him to court, and shewing him many marks of favor and friendship; particularly, by naming him, as he did foon after, for the priory of St. Silvester at Tivoli, It was in this pleasant retreat, that he began his poem, intitled Christias; which he projected and undertook, at the order

three books De Arte Po-Thomas Triftram, fellow of Pembroke College, at Oxford, 1723, 2d edit. in 12mo.

Dialogus de Claris Oratoribus, printed with Tacitus. order of the pope. He was carrying it on with as much happy enjoyment of himself, as Virgil had in his retreat, and like him was neither unbonored by his prince, nor unregarded by the world; when the death of both his parents. for they died almost together, interrupted it: and the death of his friend and patron Leo X, which happened foon after in December 1521, made him lay it entirely afide; for as to Leo's successor in the Holy See, Hadrian VI, he had no notion of poetry and the fine arts, but being a mere churchman, confidered them as unclerical, and therefore to be discouraged. rather than promoted. Clement VII, however, who fucceeded Hadrian in little more than a year, was not of this cast, but more like Leo. He commanded Vida to go on with the noble work he had began; and not only graciously received the poem when it was finished, but rewarded the poet with a bishopric. Vida was made bishop of Alba in February 1532; and after continuing two years with Clement at Rome, went and resided upon his See: where he performed all the offices of a good bishop and a good man for thirty years. And though he was very mild, gentle, and full of goodness, yet it appears that he was far from wanting spirit; for when the Gauls befieged the city of Alba, he used all possible means that it might not be given up, as well by strenuously exhorting the people, as by feeding them at his own coft, when provisions grew scaree. It appears from the regifters of the cathedral church of Cremona, that he was elected to that bishopric; but pope Paul III, who procured that election, dying before it took place, it afterwards became void. He died September the 27th, 1566, aged ninety fix years; and was buried in his own cathedral; yet the inhabitants of Cremona erected a noble monument and handfome inscription in theirs foon after, for the fake of doing honour to him and themselves.

Niceron, Memoires, &c. t. xxix.

Vida's poetical works were collected by himself, and printed at Cremona 1550, in two volumes 8vo. The first contains, Hymni de rebus divinis, and Christiados libri sex: the second, De Arte Poetica libri tres; De Bombyce libri duo; Scacchia. Ludus; Bucolica; Eclogæ; & Carmina diversi generis. Besides the poems, comprehended in these two volumes, others are ascribed to him: as, Italorum Pugilum

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cum totidem Gallis certamen; Carmen Pastorale in Obitum Julii II, Pontificis Maximi; Epicedion in Funere Oliverii Cardinalis Caraphæ: but these he disavowed in a postscript to the above edition of his poems. He was also the author of some pieces in prose: as, Dialogi de Republicæ Dignitate; Orationes tres Gremonensium adversus Papienses in Controversua Principatus; & Constitutiones Synodales Civitati Albæ & Decies præscriptæ.

Innumerable have been the eloges of all orders of the learned upon this poet and man of learning; but it will be fufficient to subjoin in the following lines the single testimony

of Mr. Popel out and mid down eves and his moon or mid

" But see! each muse, in Leo's golden days,

" Starts from her trance, and trims her wither'd bays.

"Rome's ancient genius o'er its ruins spread

"Shakes off the dust, and rears his reverend head.

"Then sculpture and her sister-arts revive;

"Stones leap to form, and rocks begin to live.

"With sweeter notes each rising temple rung;

" A Raphael painted, and a Vida fung.

"Immortal Vida! on whose honoured brow

"The poet's bays and critic's ivy grow:

"Cremona now shall ever boast thy name,

" As next in place to Mantua, next in fame.

marles, did all they exalt to promote Visions. Their en-

- Effay on Criticism, v. 697.

WILLIERS (GEORGE) duke of Buckingham, and memorable in English story for having been the favorite of two kings, was born the 20th of August 1592 at Brookesby in Leicestershire; and was the son of Sir George Villiers, by a second wife of the ancient family of Beaumont. At ten years of age, he was sent to a private school in that county, but never discovered any genius for letters; so that more regard was had in the course of his education to the accomplishments of a gentleman, than those of a scholar. About eighteen, he travelled into France, where he perfectly learned the French language, with all the exercises of the noblesse; such as sencing and dancing, in which last he particularly excelled. Soon after his return to England, which was at the

The Life and Death of George Villiers, Dake of Buckingham, by Sir Henry Wotton. Reliquiæ Wottonianæ, p.208. edit. 1685.

Detection of the Court and State of England, by Roger Coke, Efq; ad ann. 1615.

Hift. of Rebellion, Book I.

Sir Henry Wotton.

Sir Henry Wotton.

end of three years, his mother, who was a fagacious and enterprising woman, carried him to court; concluding probably, and not without good reason, that a young gentleman of his fine person and accomplishments could not fail of making his fortune under fuch a monarch as James I. The king, about the beginning of March 1614-15, went according to his custom to take his hunting pleasures at Newmarket; and the Cambridge scholars, who knew the king's humour, invited him to a play, called Ignoramus. At this play it was so contrived, that Villiers should appear with all the advantages, his mother could fet him off with; and the king no fooner cast his eyes upon him, than he became confounded with admiration: for, fays lord Clarendon, "though "he was a prince of more learning and knowledge than any other of that age, and really delighted more in books, and in the conversation of learned men; yet, of all wife men " living, he was the most delighted and taken with handsome of persons and fine cloaths." Thus he conceived such a liking to the person of Villiers, that he resolved to make him a master-piece; and to mould him, as it were, Platonically to his own idea.

The king begun to be weary of his favourite, the earl of Somerfet; and many of the courtiers were fufficiently angry and incensed against him, for being what they themselves defired to be. These therefore were pleased with the prospect of a new favourite; and, out of their zeal to throw out Somerset, did all they could to promote Villiers. Their endeavours, concurring with the inclinations of the king, made the promotion of Villiers go gloriously on: infomuch that. in a few days after his first appearance at court, he was made cup-bearer to the king. He acted very few weeks upon this stage, when he mounted higher; favors now coming thick upon bim, liker main showers, than sprinkling drops or dews : and thus, being knighted, without any other qualification, he was at the same time made gentleman of the bed-chamber, and knight of the order of the garter. In a short time, " very short, says lord Clarendon, for such a prodigious as-"cent," he was made a baron, a viscount, an earl, a marquis: he became lord high admiral of England, lord warden of the Cinque ports, master of the horse; and intirely disposed posed of the favors of the king, in conferring all the honors, and all the offices of the three kingdoms, without a rival. In this, he was guided more by appetite, than judgment; and so exalted almost all of his own numerous family and dependants, whose greatest merit was their alliance to him: which equally offended the ancient nobility and people of all conditions, who saw the flowers of the crown every day fading and withered, while the revenues thereof were sacrificed to the

enriching a private family.

About the end of the year 1620, the marquifs of Buckingham married the only daughter of the earl of Rutland. who was the richest heiress in the kingdom. Some have said, that he debauched her first, and that the earl of Rutland threatened him into the marriage: but this may reasonably be ranked with many other scandals and abusive imputations, which now began to spread very fast against him. In 1623, the marquiss persuaded Charles prince of Wales, to make a journey into Spain, and to fetch home his mistress the Infanta; by representing to him, how gallant and brave a thing it would be, and how foon it would put an end to those formalities, which, though all substantial matters were already agreed upon, might yet retard her voyage into England many months. The king was vehemently against this affair, and the event shewed that he had sufficient reason; but the follicitations of the prince and the impetuofity of the marquifs prevailed. The marquis attended the prince, and was made a duke in his absence; yet it is certain, tays lord Clarendon, that the king was never well pleafed with the duke, after this journey into Spain; which was infinitely against his will, and contrived wholly by the duke out of envy, that the earl of Bristol should have the sole management of so great an affair. Many were of opinion that king James, before his death, grew weary of this favourite, and that, if he had lived, he would have deprived him at least of his large and unlimited power; but there appeared no evidence, that the king did really lessen his affection towards him.

Charles succeeded to the throne in the beginning of 1625; and the duke continued in the same degree of savour at the least with the son, which he had enjoyed so many years under the sather. This was matter of great disappointment to

very many; who, knowing the great jealoufy and indignation, which the prince had heretofore conceived against the duke, for having been once very near striking him, expected that he would now remember that infolence, of which he often complained. But the very contrary to this fell out: the new king, from the death of the old, even to the death of the duke himself, discovered the most intire confidence in. and even friendship to him, that ever king had shewed to any subject; all preferments in church and state were given by him; all his kindred and friends promoted to the degree in honor, or riches, or offices, that he thought fit; and all his enemies and envyers discountenanced, as he appointed. But whatever interest and affection he might have in the prince, he had now none with the parliament and people. The parliament, which had fo rashly advanced the war with Spain, upon the breaking the match with the Infanta, and fo paffionately adhered to his person, was now no more: and the affection and confidence, which the major part had in and for the duke, were all changed now into prejudice and animofity against him. All the actions of his life were ripped up, and surveyed; and all malicious glosses were made upon all he had faid, and all he had done. Votes and remonfrances passed against him, as an enemy of the public; and his ill management was made the ground of the refusal to give the king a fupply. This kind of treatment was so ill suited to the duke's great spirit, that instead of breaking it, it wrought contrary effects; and he shewed the utmost indignation upon finding that they, who flattered him most before, mentioned him now with the greatest bitterness and acrimomony; and that the same men, who had called him our Saviour for bringing the prince fafe out of Spain, called him now the corrupter of the king, and betrayer of the liberties of the people, without imputing to him the least crime, committed fince the time of that exalted adulation. This indignation fo transported the duke, that he ventured to manifest a greater contempt of them, than he should have done; for he caused this and the next parliament to be quickly disfolved, and upon every diffolution had fuch, as had given any offence, imprisoned or disgraced. He caused new projects.

or the lather. This was marke of good differentieren

to be every day fet on foot for raising money; and, in short, he faid and did every thing with passion and violence.

In this fatal conjuncture, and while the war with Spain was yet kept up, a new war was precipitately declared against France: for which no reasonable cause could ever be affigned. It has been faid, that the king was hurried into this war, purely from a private motive of resentment in the duke . of Buckingham; who, having been in France to bring over the queen, had the confidence to make overtures of an amour to Anne of Austria, the confort of Lewis XIII; and that his high spirit was so fired with the repulse he met with on this extraordinary occasion, as to be appealed with nothing less than a war between the two nations. Whatever was the Rapin's cause, the fleet, which had been designed to have surprised Hist. of England, ad Cales, was no fooner returned without fuccess and with much ann. 1627. damage, than it was repaired, and the army reinforced for the invasion of France. Here the duke was general himself. and made that unfortunate descent upon the Isle of Rhee, in which the flower of the army was loft. Having returned to England, and repaired the fleet and the army, he was about to transport himself to the relief of Rochelle, which was then firaitly belieged by the cardinal Richelieu; and for the relief whereof the duke was the more obliged, because at the Isle of Rhee he had received great supplies of victuals and some men from that town, the want of both which they laboured under at this time. He was at Portsmouth for this purpose. when he was affaffinated by Felton on the 23d of August 1628, in the fourth year of the king, and the thirty-fixth of his age. The particulars of this affaffination are very well known, being related at large by lord Clarendon, to whom we refer the reader: we will here subjoin another account, as being also circumstantial and curious, given by Sir Simonds D'Ewes, in a manuscript life of himself. "August the 23d, Gen. Dict. 66 being Saturday, the duke having eaten his breakfast be- in the Aptween eight and nine o'clock in the morning, in one Mr. VILLIERS, Mason's house in Portsmouth, he was then hasting away Not. A. to the king, who lay at Reswicke about five miles distant, 66 to have fome speedy conference with him. Being come to " the further part of the entry, leading out of the parlor into the hall of the house, he had there some conference Vol. XI. " with

with Sir Thomas Frier, a colonel; and stooping down in " taking his leave of him, John Felton, Gentleman, having watched his opportunity, thrust a long knife with a white halft, he had fecretly about him, with great strength and "violence into his breast under his left pap, cutting the diaof phragma and lungs, and piercing the very heart itself. The ce duke having received the stroke, and instantly clapping his eright hand on his fword-hilt, cried out God's wounds, the so willain hath killed me. Some report his last words otherwife, little differing for substance from these; and it might have been wished, that his end had not been so sudden. or nor his last words mixed with so impious an expression. He was attended by many noblemen and leaders, vet none could fee or prevent the stroke. His duchess and the counst tels of Anglesey (the wife of Christopher Villiers, earl of Anglesey, his younger brother) being in an upper room, ss and hearing a noise in the hall, into which they had car-" ried the duke, ran presently into a gallery, that looked codown into it; and there beholding the duke's blood " gush out abundantly from his breast, nose and mouth. (with which his speech, after those his first words, had been " immediately flopped) they brake into pitiful outcries, and raised great lamentation. He pulled out the knife himself: and being carried by his fervants unto the table, that flood in the fame hall, having struggled with death near upon a a quarter of an hour, at length he gave up the ghost about ten o'clock, and lay a long time after he was dead upon " the table."

Clarendon Hift, B. I. As to the character of this great man, he was " of a no"ble nature and generous disposition, and of such other en"downents, as made him very capable of being a great
"favourite with a great king. He understood the arts of a
"court, and all the learning that is professed there, exactly
"well. By long practice in business, under a matter that
"discoursed excellently, and surely knew all things won"derfully, and took much delight in indoctrinating his young
"unexperienced favourite, who (he knew) would always
be looked upon as the workmanship of his own hands, he
had obtained a quick conception and apprehension of business, and had the habit of speaking very gracefully and
"pertinently.

of pertinently. He was of a most flowing courtely and affa-" bility to all men, who made any address to him: and so " defirous to oblige them, that he did not enough confider the value of the obligation, or the merit of the person he " chose to oblige: from which much of his misfortune re-" fulted. He was of a courage not to be daunted, which " was manifested in all his actions, and in his contests with of particular persons of the greatest reputation; and especially " in his whole demeanour at the Isle of Rhee, both at the " landing, and upon the retreat : in both which no man was " more fearless, or more ready to expose himself to the higheft dangers. His kindness and affection to his friends was 6 fo vehement, that they were as fo many marriages for better and worse, and so many leagues offensive and defenfive; as if he thought himself obliged to love all his friends, and to make war upon all they were angry with. if det the cause be what it would. And it cannot be denied. that he was an enemy in the same excess; and prosecuted " those he looked upon as his enemies with the utmost rigor " and animolity, and was not eafily induced to a reconcilias tion. His fingle misfortune was, which was indeed prose ductive of many greater, that he never made a noble and s a worthy friendship with a man so near his equal, that he would frankly advise him for his honour and true inse terest against the current, or rather the torrent, of his of passions :- and it may reasonably be believed, that if he 44 had been bleffed with one faithful friend, who had been se qualified with wildom and integrity, he would have committed as few faults, and done as transcendent worthy acstions, as any man who shined in such a sphere in that age in Europe. For he was of an excellent disposition, and of a mind very capable of advice and counsel: he was in " his nature just and candid, liberal, generous, and bounti-" ful; nor was it ever known, that the temptation of money se swayed him to do an unjust or unkind thing. - If he had " an immoderate ambition, with which he was charged,-it of doth not appear that it was in his nature, or that he brought it with him to the court, but rather found it there. He " needed no ambition, who was so seated in the hearts of "two such masters." This is the character which the earl kingbeni. of

of Clarendon has thought fit to give the duke; and if other historians have not drawn him in colours quite fo favorable.

yet they have not varied from him in the main lines.

The flory of Sir George Villiers, the duke's father, appearing to an officer in the king's wardrobe at Windfor castle, and predicting the duke's death, is so very well known, that it does not feem necessary to enter into any detail about it. If the reader thinks it worthy of any credit, and is curious to examine farther into it, he may find it told at large in the first book of Clarendon's History of the Rebellion.

VILLIERS (GEORGE) duke of Buckingham, and a very distinguished personage in the reign of Charles II, was the fon of George Villiers, duke of Buckingham; and little more than an infant, when his father was murdered. He was born at Wallingford-House in Westminster, the 30th of January 1627; and christened the 14th of February by Dr. Laud, then bishop of Bath and Wells. After he had been carefully trained under several tutors, he was sent to Cambridge for a time; and then travelled into foreign countries. Upon his return, which was after the breaking out of the civil wars, he was conducted to Oxford to the king who was there; and entered of Christ church. When the king's cause declined, he attended prince Charles, with whom he went afterwards to Scotland, and was present at the battle of Worcester in 1651; where, being hard put to it to shift for himself, he escaped and got beyond sea, and was soon made knight of the garter. Afterwards he stole over to England, made his court to lady Mary the daughter and heirefs of lord Fairfax, and married her the 19th of November 1657; by which fingle fetch of policy, he obtained all or most of his estate, which before was lost to him. By the way, must not this noble duke have had extraordinary management and address, and have been a man of a most verfatile genius, who could equally charm the puritanic Fairfax and the dissolute king Charles? for he was at this very time, and continued many years after, the most of all men in favor with this monarch. After the restoration, he was computed to be possessed of 20,000l. per annum; which, with the royal favour, entitled him to the first posts and offices of the kingdom.

Weod's Athen. Ox. vol. II. edit. 1721.

kingdom. He became one of the gentlemen of the bedchamber, one of the privy council, lord lieutenant of Yorkshire, and at length master of the horse. Yet he had no wisdom, no prudence, no steadiness, and could in short have been of use in no court, but such a one as Charles the second's; where wit, and humour, and buffoonery, and immorality, and irreligion, made up the great bufiness of the king and ministry. Thus the main employ of Buckingham was to ridicule and mimick, at which he had an excellent talent; and it is well known, that he used equally to ridicule the witty Charles and his grave chancellor Clarendon, whose folemnity doubtless must have been a fine subject for him. At length however he grew mischievous, as well as witty: and as much as he had obtained the king's favour, by promoting every thing to gratity that monarch's passions, he afterwards loft it, and fell into difgrace. In 1666, he maintained secret correspondence by letters and other transactions, which had a tendency to ftir up fedition, and breed diffurbances in the nation; and this being discovered and laid before the king and privy council, he withdrew from court, and absconded. On the 8th of March the same year, his majesty issued out a proclamation for apprehending him; but he was no where to be found by those, who wanted him. However, after lying concealed above a year, he at length yielded himself up to the king; and making most humble fubmission, was received into favour the 13th of September 1667, and restored to his place in the council and the bedchamber. In 1670, he is supposed to have been privy to Blood's attempt on the life of the duke of Ormond: the attempt was to have conveyed that duke to Tyburn, and there to have hanged him; for which purpose he was taken out of his coach in St. James's street on the 6th of December, and carried some part of the way by Blood and his fon, but then rescued. In June 1671, he was installed chancellor of Cambridge; and the same year was fent ambassador to the king of France, who being much pleased with his person, and more with his errand, entertained him very nobly for feveral days together; and in conclusion gave him a sword and belt, fet with pearls and diamonds, to the value of forty thousand pistoles. He was afterwards ent to that king at Utrecht in DOT 3 June

Tune 1672, together with lord Arlington, and lord Halifax. He was one of the CABAL at Whitehall; and in the beginning of the fession of Parliament in 1672-3, endeavoured to cast the odium of the Dutch war from himself upon lord Arlington, another of the CABAL. In 1674, he refigned the chancellorship of the university of Cambridge; and about this time became a great favourer of the nonconformifts. In 1676, he, with the lords Salisbury, Shaftesbury, and Wharton, were committed to the Tower, for a contempt in refusing to retract what they had faid the day before; namely, when the duke, immediately after the king had ended his speech to both houses, endeavoured to shew from law and reason, that the long prorogation was nulled, and that the parliament was confequently diffolved. Upon the breaking out of the Popish plot, he was very zealous for the profecution of the persons accused, and shewed great opposition to the measures of the court. He died the 16th of April 1687, after having spent almost his whole estate: Mr. Wood tells us, that he died at his house in Yorkshire; but Mr. Pope represents him, as having died at an inn in very mean circumstances. He was interred in Henry the VIIth's chapel at Westminster, near his father.

He is the author of feveral little pieces in verse and prose; and also of some dramatic works, the most memorable of which by far is, "The Rehearfal." This comedy was written in the years 1663 and 1664, ready for appearing upon the stage, when the plague breaking out in 1665, put a stop to every thing; and it was laid by for feveral years, and did not appear till 1671. During this interval many plays came forth, writ in heroic rhime; and on the death of Sir William Davenant in 1669, Mr. Dryden, a new laureat, appeared on the stage, much admired and highly applauded. This moved the duke to make confiderable alterations in his play; and to change the name of his hero from Bilboa, by whom was meant Sir Robert Howard, to Bayes, for the better exposing of Dryden. It was received with vast applause, and obtained a prodigious character, which it has supported ever fince; for it is now frequently acted at our theatres, and raises probably as loud a laugh, as it did at its first appearance. It has ever been reckoned a most perfect piece in its kind:

kind; and a consummate judge makes it a very standard in the way of ridicule. "We may observe, fays he, that in our own nation, the most successful criticism or method of rafteristics, " refutation is that, which borders most on the manner of vol. 1. " the earliest Greek comedy. The highly rated burlesque " poem, written on the subject of our religious controversies Hudibras. " in the last age, is a sufficient token of this kind. And " that justly admired piece of comic wit, given us some time The Re-" after by an author of the highest quality, has furnished our " best wits in all their controversies, even in religion and " politics, as well as in the affairs of wit and learning, with "the most effectual and entertaining method of exposing " folly, pedantry, false reason, and ill writing." Dryden, in revenge for this ridicule and unmerciful exposing, as bishop Burnet calls it, fatyrifed the duke under the name of Zimri, in his poem called Abfalom and Achitophel; and the pourtrait is admirable, being allowed, fays Wood, by all who knew or ever heard of the duke, to have been drawn exactly from the life, This is it :

- Some of their chiefs were princes of the land;
- "In the first rank of these did Zimri stand.
- " A man fo various, that he feem'd to be and on "
- 6 Not one, but all mankind's epitome:
- Stiff in opinions, alway in the wrong,
- Was every thing by flarts, and nothing long:
- But in the course of one revolving moon,
- Was chymist, fidler, statesman, and bustoon:
- "Then all for women, painting, rhiming, drinking,
- " Besides ten thousand freaks that died in thinking.
- Bleft madman, who could every hour employ
- "With fomething new to wish, or to enjoy!
- "Railing and praifing were his usual themes;
- "And both (to shew his judgment) in extremes:
- "So over violent, or over civil,
- "That every man with him was God or Devil.
- "In fquandring wealth was his peculiar art:
- Nothing went unrewarded, but desert.
- "Beggar'd by fools, whom still he found too late;
- . He had his jest, but they had his estate.

- He laugh'd himself from court; then sought relief
- By forming parties, but could ne'er be chief:
- For, spite of him, the weight of business fell
- On Abfalom and wife Achitophel.
- Thus, wicked but in will, of means bereft,
- "He left not faction, but of that was left.

Hift. of his own Time, vol. I.

But as it would be injustice to take his character only from a poet and fatyrist, who was at the same time biassed by motives of revenge; we will subjoin it, as it is copiously drawn by bishop Burnet. The duke of Buckingham, tays that historian, " was a man of a noble presence. He had a " great liveliness of wit, and a peculiar faculty of turning all "things into ridicule with bold figures and natural descrip-"tions. He had no fort of literature: only he was drawn " into chymistry: and for some years he thought, he was es very near finding the philosopher's stone; which had the effect that attends on all fuch men as he was, when they " are drawn in to lay out for it. He had no principles of " religion, virtue, or friendship. Pleasure, frolick, or ex-" travagant diversion was all that he laid to heart. He was " true to nothing, for he was not true to himself. He had " no fleadiness nor conduct: he could keep no secret, nor " execute any defign without spoiling it. He could never if fix his thoughts, nor govern his estate, though then the " greatest in England. He was bred about the king; and " for many years he had a great ascendant over him: but he " spake of him to all persons with that contempt, that at last "he drew a lafting difgrace upon himself: and he at length " ruined both body and mind, fortune and reputation equally. The madness of vice appeared in his person in very emi-" nent instances; fince at last he became contemptible and " poor, fickly, and funk in his parts, as well as in all o-"ther respects; so that his conversation was as much avoid-"ed, as ever it had been courted. 'He found the king, " when he came from his travels in the year 1645, newly " come to Paris, ient over by his father when his affairs " declined: and finding the king enough inclined to receive " ill impressions, he, who was then got into all the impie-" ties and vices of the age, fet himself to corrupt the king,

N. B. Mr. Wood's account varies a little from this.

"in which he was too successful, being seconded in that wicked design by the lord Percy. And to compleat the

matter, Hobbes was brought to him, under the pretence of instructing him in mathematics: and he laid before him

" his schemes, both with relation to religion and politics,

" which made deep and lasting impressions on the king's

" mind. So that the main blame of the king's ill principles and bad morals was owing to the duke of Buckingham."

Besides The Rehearsal, the duke was the author of some other dramatic pieces: as, The Chances, a comedy altered from Fletcher; The Restauration, or Right will take place, a tragi-comedy; The Battle of Sedgmoor, a farce; The Militant Couple, or the Husband may thank himself, a fragment. He was the author of some profe-pieces, among which were An Essay upon Reason and Religion, in a letter to Nevile Pain, Efg; On Human Reason, addressed to Martin Clifford. Efg: An Account of a Conference between the Duke and Father Fitzgerald, whom King fames fent to convert his Grace in his fickness; and, A short Discourse upon the Reasonableness of men's having a religion or worship of God. This last was printed in 1685, and passed through three editions. The duke wrote also several small poems, complimentary and fatyrical. One is intitled, The lost mistress, a complaint against the Countess of - Shrewsbury, as is supposed; whose lord he killed in a duel on her account, and who is faid to have held the duke's horfe, difguifed like a page, during the combat. The loves of this tender pair are touched by Mr. Pope, among the following lines:

- "Behold, what bleffings wealth to life can lend!
 - " And see, what comfort it affords our end.
 - "In the worst inn's worst room, with mat half-hung,
- "The floors of plaister, and the walls of dung,
- "On once a flock-bed, but repair'd with ftraw,
- "With tape-tied curtains, never meant to draw,
- " The George and garter dangling from that bed,
- "Where tawdry yellow strove with dirty red,
- "Great Villiers lies—alas! how chang'd from him,
- "That life of pleasure, and that foul of whim!

on to a week and tank same blues often on tadt " Gallant

- "Gallant and gay, in Cliveden's proud alcove,
 - "The bower of wanton Shrewfbury and love;
 - " Or just as gay at council, in a ring
 - " Of mimick'd statesmen, and their merry king.
 - " No wit to flatter, left of all his store!
 - " No fool to laugh at, which he valued more.
 - "There, victor of his health, of fortune, friends,
 - " And fame; this lord of useless thousands ends.

Epist. to Allen Lord Bathurst, v. 297.

The greatest part of the above-mentioned works, with several of his grace's speeches, were printed in a bookseller's miscellany, containing various poems and speeches of eminent persons, with the title of, The Works of his Grace George Villiers, late Duke of Buckingham. Lond. 1715, in two volumes, 8vo.

VINCI (LEONARDO DA) an illustrious Italian painter, and universal genius, was descended from a noble family in Tuscany, and born in a castle called Vinci near Florence, in 1445. He was placed under Andrea Verrochio, a celebrated painter of that city; but soon surpassed him and all his predecessors so much, that he is owned to have been the master of the third or golden age of modern painting. His surpassing Verrochio first appeared in a piece, which that painter had made of St. John, baptizing our Saviour. Vinci, by his order, assisted him in that piece, and painted an angel, holding up some of the vestments; which proved so much the finest figure in it, that it visibly discredited all the rest: and this hurt Verrochio to that degree, that he resolved never to use his pencil any more.

Leonardo, quitting Verrocchio, set up for himself; and did many paintings, which are still to be seen at Florence. He became in all respects a most accomplished person. Never was painter more knowing in the theory of his art, than he. He was well skilled in anatomy, a master in optics and geometry, and applied himself thoroughly to the study of nature and her operations: for he maintained the knowledge of nature to be the ground-work of painting; and supposed very reasonably, that no man could imitate what he was not acquainted

quainted with. But his studies were far from terminating here: as his genius was universal, for surely no man's was ever more so, he applied himself to arts, to literature, to accomplishments of the body; and he excelled in every thing he applied to. He was a good architect, an able carver, and extremely well versed in the mechanics: he had a fine voice, and understood music, and both played and sung as well as any man of his time. He was a well formed person, and a master of all genteel exercises. He understood the management of a horse, and took delight in appearing well mounted: and he was very dextrous in the use of arms. His behavior was polite, and his conversation so infinitely taking, that no man ever enjoyed it without pleasure, or left it without re-

gret.

Florence,

His reputation foon fpread itself all over Italy, where he became known for the first man of his age in all polite arts. Lewis Sforza, duke of Milan, called him to his court, and prevailed with him to be a director of the academy for architecture, he had just established: where Leonardo soon banished all the old Gothic fashions, and reduced every thing to the happy simplicity and purity of the Greeks and Romans. About this time, duke Lewis formed a defign of supplying the city of Milan with water by a new canal: the execution of which project was deputed to Leonardo. In order to accomplish this vast design, he spent much time in the study of philosophy and mathematics; applying with double ardor to those parts, which might give him light into the work he had undertaken. To these he joined antiquity and history; and observed, as he went along, how the Ptolemies had conducted the waters of the Nile through the several parts of Egypt; and how Trajan had opened a commerce with Nicomedia, by rendering navigable the lakes and rivers, lying between that city and the sea. At length, he brought this great work to pais; and happily atchieved what some thought next to impossible, by rendering hills and valleys navigable with fecurity. The canal goes by the name of Mortefana, being above 200 miles in length; and paffes through the Valteline and the valley of Chiavenna, conducting the waters of the river Adda to the very walls of Milan.

After

After Leonardo had been laboring fome years, for the fervice of Milan, in quality of architect and engineer, he was called, by the duke's order, to adorn and beautify it by his paintings: and he painted, among other things, his celebrated piece of our Saviour's Last Supper. Francis I was fo charmed with this, that, finding it impracticable to have it removed into France, he ordered a copy to be taken, which is still to be feen at St. Germains; while the original, being painted in oil, and upon a wall not fufficiently fecured from moisture, has been defaced long ago. The wars of Italy began now to interrupt him; and his friend and patron, duke Lewis, being defeated and carried prisoner to France. the academy was destroyed, the professors turned adrift, and the arts effectually banished out of Milan. In 1499, the year before duke Lewis's defeat, Leonardo being at Milan was defired, by the principals of the place, to contrive fome new device for the entertainment of Lewis XII of France, who was just then ready to make his entrance into that city. Leonardo confented, and accordingly made a very curious automaton: it was the figure of a lion, whose infide was fo well furnished with machinery, that it marched out to meet the king; made a fland when it came before him; reared up on its hinder legs; and, opening its breaft, presented a scutcheon, with flower de luces quartered upon it.

The disorders of Lombardy, and the misfortunes of his patrons the Sforzi, obliging Leonardo to quit Milan, he retired to Florence; where he florished under the patronage of the Medici. In 1503, the Florentines resolving to have their council-chamber painted, Leonardo by a public decree was elected to the office; and got Michael Angelo to affift him in painting one fide of it, while he himself painted the other. Michael Angelo was then but a young man, yet had acquired a great reputation, and was not afraid to vie with Leonardo. Jealoufy, as is usual, arose between them; and each had their partifans, who helped to imbitter them against each other, so that at last they became open enemies. About this time, Raphael was led by Leonardo's reputation to Florence; the first view of whose works astonished him, and wrought in him a reformation, to which all the glory he afterwards acquired has been ascribed by some. Leonardo kept close to

Florence,

Florence, till 1513; and then went to Rome, which it is faid he had never yet feen. Leo X, then Pope, who had a love for painting and the fine arts, received him graciously, and resolved to employ him: upon which, Leonardo set himself to the distilling of oils, and the preparing of varnish. to cover his paintings with. Leo, informed of this, faid fmartly enough, that " nothing could be expected from a " man, who thought of finishing his works, before he had "begun them:" and this unlucky bon mot of Leo, together with other little mortifications related by Vafari, who, however, on account of his great partiality to Michael Angelo, is not altogether to be credited, made him so weary of Rome, that, having an invitation from Francis I, he removed into France. He was above seventy years of age, when he undertook this journey: and it is probable, that the fatigues of it, together with the change of climate, contributed to the distemper, of which he died. He languished several months at Fontainebleau, during which time the king went frequently to fee him: and one day, as he was raifing himfelf up in bed to thank the king for the honor done him, he was at that instant seized with a fainting fit; and, Francis stooping to support him, he expired in the arms of that monarch. He died in 1520.

Nature perhaps never was more lavish, than in the composition of this great man; for the gave him even all, that the had to give. We have spoken above of his many and various accomplishments. As to his art, he was extremely diligent in the performance of his works: it was the opinion of Rubens, that his chief excellence lay in giving every thing its proper character; he was wonderfully diffident of himfelf, and so curious, that he left several pieces unfinished; believing, that his hand could never reach that idea of perfection, which he had conceived in his mind. Some of his paintings are to be feen in England and other countries, but the greatest part of them are in Florence and France. He composed a great number of discourses upon several curious subjects, among which were, " A Treatife of the Nature, 66 Equilibrium, and Motion of Water; A Treatife of Ana-"tomy; The Anatomy of a Horse; A Treatise of Perspec-" tive; A Treatise of Light and Shadows; and, A Treatise

of Painting." None of these have found their way into day-light, but the "Treatise of the Art of Painting:" a noble edition of which was published by R. du Fresne at Paris in 1651, with figures by Nicolas Poussin. It was also published in English in 1721, 8vo, with a life of the author prefixed; from which we have extracted chiefly this account of him.

Virgilii Vita a Donato. Eadem a Ruzo.-Fabric. Bibl. Latin .-Bayle'sDict. in voce.-Warton's Life of Virgil, prefixed to Virgil's works published with a translation and notes, at London 1753, in four volumes, 8ve.

15. ...

VIRGIL, in Latin Publius Virgilius Maro, the most excellent of all the ancient Roman poets, was born the 15th of October, in the year of Rome 684, in the confulfhip of Rompey and Craffus, at a village called Andes, now Petula. not far from Mantua. His father was undoubtedly of low birth and mean circumstances, but by his industry so much recommended himself to his master, that he gave him his daughter, named Maia, in marriage, as a reward of his fidelity. Our poet, discovering early marks of a very fine genius, was fent at twelve years old to study at Cremona, where he continued till his seventeenth year. He was then removed to Milan, and from thence to Naples, being the residence of feveral teachers of philosophy and polite learning; and applied himself heartily to the study of the best Greek and Roman writers. But physic and mathematics were his favorite sciences, which he cultivated with much care; and to this early tincture of geometrical learning were owing probably, that regularity of thought, propriety of expression, and exactness in conducting all subjects, for which he is so remarkable. He learned the Epicurean philosophy under the celebrated Syro, of whom Cicero speaks twice with the greatest encomiums both of his learning and virtue: his acquaintance with Varus, his first patron, commenced by his being fellow-student with him under this philosopher. After Virgil had compleated his studies at Naples, Donatus affirms, that he made a journey to Rome; and relates some marvellous circumstances concerning his being made known to Augustus, which, like many other particulars in his account of this poet, breathe very much the air of fable. The truth is, we have no certain knowledge of the time and occasion of Virgil's going to Rome, how his connexions with the wits and men of Town T A the correspondence related to succept A quality

quality began, nor how he was introduced to the court of

Augustus.

We cannot imagine, that such an exalted genius, as Virgil was bleffed with, could lie long unactive and unexerted-Accordingly it is related that, in the warmth of early youth, he framed a noble defign, of writing an heroic poem "On "the Wars of Rome;" but, after some attempts, was difcouraged from proceeding by the roughness and asperity of the old Roman names, which not only disgusted his delicate ear, but, as Horace expresses it, quæ versu dicere non eft. He turned himself therefore to pastoral; and, captivated himself with the beauty and sweetness of Theocritus, was ambitious to introduce this new species of poetry among the Romans. His first performance in this way is supposed to have been written U. C. 709, the year before the death of Julius Cæsar, when the poet was in his 25th year: it is intitled Alexis. Possibly Palamon was his second: it is a close imitation of the fourth and fifth Idylls of Theocritus. Mr. Warton places Silenus next: which is faid to have been publicly recited on the stage by Cytheris, a celebrated comedian. Cicero, having heard this ecloque, cried out in an extasy of admiration, that the author of it was magnæ spes altera Romæ; esteeming himself, say the commentators, to be the first. But the words may be understood in a very different fense, and more honorable to Cicero. The subject of this eclogue, we should remember, was an account of the Epicurean philosophy both natural and moral, which had been but lately beautifully illustrated by Lucretius: an author. whom Cicero was fo eminently fond of, as to revife and publish his work. Upon hearing therefore the beautiful verses of Virgil upon the same subject, Cicero exclaimed to this purpose, " Behold another great genius rising up among us, " who will prove a fecond Lucretius." Mr. Warton is the author of this very ingenious and natural interpretation. Virgil's fifth ecloque is composed in allusion to the death and deification of Cæfar. The battle of Philippi in 712 having put an end to the Roman liberty, the veteran foldiers began to murmur for their pay; and Augustus, to reward them, distributed among them the lands of Mantua and Cremona. Virgil was involved in this common calamity, and applied

to Varus and Pollio, who warmly recommended him to Augustus, and procured for him his patrimony again. Full of gratitude to Augustus, he composed the Tityrus, in which he introduces two shepherds: one of them, complaining of the distraction of the times, and of the havock the foldiers made among the Mantuan farmers; the other, rejoicing for the recovery of his estate, and promising to honor the person who restored it to him as a God. But our poet's joy was not of long continuance; for we are told, that when he returned to take possession of his farm, he was violently asfaulted by the intruder, and would certainly have been killed by him, if he had not escaped by swimming hastily over the Mincio. Upon this unexpected disappointment, melancholy and dejected, he returned to Rome to renew his petition; and, during his journey, feems to have composed his ninth ecloque. The celebrated ecloque, intitled Pollio, was composed in 714, upon the following occasion. The conful Pollio on the part of Antony, and Mæcenas on the part of Cæfar, had made up the differences between them; by agreeing, that Octavia, half fifter to Cæfar, should be given in marriage to Antony. This agreement caused an universal joy; and Virgil, in this ecloque, testified his. Octavia was with child by her late husband Marcellus at the time of this marriage: and, whereas the Sybilline oracles had foretold, that a child was to be born about this time, who should rule the world, and establish perpetual peace, the poet ingenioufly supposes the child in Octavia's womb to be the glorious infant, under whose reign mankind was to be happy, the golden age to return from heaven, and fraud and violence to be no more. In this celebrated poem, the author with great delicacy at the same time pays his court to both the chiefs, to his patron Pollio, to Octavia, and to the unborn infant. It is dedicated to Pollio by name, who was at that time conful; and therefore we are fure of the date of this ecloque, as it is known that he enjoyed that high office in 714. In 715, Pollio was fent against the Parthini, a people of Illyricum; and during this expedition, Virgil addressed to him a beautiful eclogue, called Pharmaceutria. His tenth and laft ecloque is addressed to Gallus. These were our poet's first productions; and we have been the more circumstantial in our

See GAL.

Dedication

our account of some of them, as many particulars of his life

are intimately connected with them.

Being in his 34th year, he retired to Naples; and laid the plan of his inimitable Georgics, which he undertook at the entreaties of Mæcenas, to whom he dedicated them: not to rival and excel Hesiod, as he had lately done Theocritus. but on a noble political motive, and to promote the welfare of his country. Great was the defolation occasioned by the civil wars: Italy was almost depopulated: the lands were uncultivated and unflocked: a famine and infurrection enfued: and Augustus himself hardly escaped being stoned by the people, who attributed this calamity to ambition. His. wife and able minister therefore resolved, if possible, to revive the decayed spirit of husbandry, to introduce a taste for agriculture, even among the great; and could not think of a better method to effect this, than to recommend it by the infinuating charms of poetry. Virgil fully answered the expectations of his polite patron; for the Georgies contain all those masterly beauties, that might be expected from an exalted genius, whose judgment and imagination were in full maturity and vigor, and who had leifure to give the last polish and perfection to his incomparable workmanship. They are divided into four books; and the subjects of them are partilarly specified in the four first lines of the first book. Corn and plowing are the subject of the first book, vines of the fecond, cattle of the third, and bees of the fourth. I and of

He is supposed to have been in his 45th year, when he began to write the Eneid; the defign of which is thus explained by an able mafter in classical literature. Augustus being freed from his rival Antony, the government of the Roman empire was to be wholly in him; and though he chose to be called their father, he was, in every thing but the name, their king. But the monarchical form of government must naturally displease the Romans; and therefore Virgil, like a good courtier, feems to have laid the plan of his poem to reconcile them to it. He takes advantage of their religious turn, and of some old prophecies that must have been very flattering to the Roman people, as promising them the empire of the whole world. He weaves this in with the most probable account of their origin; that of their being descended from Vol. XI. the

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Spence's Polymetis, Dialogue iii.

Saturnal. .I idid

the Trojans. He shews, that Æneas was called into their country by the express order of the gods, that there was an uninterrupted succession of kings from him to Romulus, that Julius Cæsar was of this royal race, and that Augustus was his sole heir. The result of all which was, that the promifes, made to the Roman people in and through this race, terminating in Augustus, the Romans, if they would obey the gods, and be masters of the world, were to yield obedience to the new establishment under that prince. The poem therefore may very well be considered, as a political work: Mr. Pope used to say, " it was evidently as much a party-" piece, as Absalom and Achitophel:" and if so, Virgil was not so highly encouraged by Augustus and Mæcenas for no-The truth is, he wrote in defence of the new usurpation of the flate; and all that can be offered in his vindication, which however feems enough, is, that the Roman government could no longer be kept from falling into a fingle hand, and that the usurper he wrote for was as good a one as they could have. But whatever may be faid of his motives for writing it, the poem has in all ages been highly applauded. Augustus was eager to peruse it, before it was finished; and entreated him by letters to communicate it. Macrobius has preserved to us part of one of Virgil's answers to the Emperor, in which the poet excuses himself; who however at length complied, and read himself the fixth book to the Emperor, when Octavia, who had just lost her son Marcellus, the darling of Rome, and adopted fon of Auguflus, made one of the audience. Virgil had artfully inferted that beautiful lamentation for the death of young Marcellus, beginning with - O nate, ingentem luctum ne quære tuorum - but suppressed his name, till he came to the line-Tu Marcellus eris: upon hearing which Octavia could bear no more, but fainted away, overcome with furprise and forrow. When the recovered, the made the poet a present of ten festerces for every line, which amounted in the whole

Saturnal. Lib. 1.

Warton's

Dedication

to Sir George Lyttelton.

The Eneid being brought to a conclusion, but not to the perfection our author intended to give it, he resolved to travel into Greece to correct and polish it at leisure. It was probably on this occasion, that Horace addressed that affec-

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to above 2000 l.

tionate

tionate ode to him, Sic te Divæ potens Cypri, &c. Augustus, returning victorious from the East, met with Virgil at Athens, who thought himself obliged to attend the Emperor to Italy: but the poet was fuddenly feized with a fatal diftemper, which, being increased by the agitation of the vessel, put an end to his life, as foon as he landed at Brundusium. He died the 22d of September in his 52d year. He had ordered in his will, that the Eneid should be burnt as an unfi- Plinis Hist. nished poem; but Augustus forbad it, and had it delivered c. 30. to Varius and Tucca, with the firiclest charge to make no additions, but only to publish it correctly. He died with fuch fleadiness and tranquillity, as to be able to dictate his own epitaph in the following words,

Mantua me genuit, Calabri rapuere, tenet nunc Parthenope : cecini Pascua, Rura, Duces.

His bones were carried to Naples, according to his earnest request; and a monument was erected at a small distance from the city. He was of a swarthy complexion, tall, of a fickly constitution, afflicted with frequent head-achs and spittings of blood, very temperate, sober, and chaste, whatever may have been furmifed to the contrary. That he wrote in his youth some lascivious verses, is not to be doubted, fince the younger Pliny, who had done the fame, justifies himself by his example: and in his Bucolics, he relates Epist. 3. very criminal passions, but it does not follow from thence, Lib. 5. that he was tainted with them. On the contrary, it is delivered down to us as a certain truth, that the inhabitants of Naples gave him the name of Parthenias, on account of the purity of his words and manners. He was so very bashful, that he frequently ran into the shops, to prevent being gazed at in the ftreets; yet so honoured by the Roman people, that, once coming into the theatre, the whole audience role up out of respect to him. He was of a thoughtful and me- Dialogus de lancholy temper, spoke little, loved retirement and contem- Oratoribus, plation. His fortune was not only easy, but affluent: he Tacitus, had a delightful villa in Sicily, and a fine house and wellfurnished library near Mæcenas's gardens on the Esquiline Hill at Rome. He revised his verses with prodigious seve-

Sueton. in Calig. Cap. xxxiv. Lampridius, in Alex. Severo, c. xxxi.

Plin. Epist. 7. Lib. iii.

Miscellanea,

rity, and used to compare himself to a she-bear, which licks her cubs into shape. He was so benevolent and inoffensive. that most of his contemporary poets, though they envied each other, agreed in loving and esteeming him: which, favs Mr. Bayle, commands my admiration of him more, than all he wrote. Among Caligula's follies, we may undoubtedly reckon his contempt and hatred of Virgil; who, he had the confidence to fay, had neither wit nor learning, and whose writings and effigy he endeavored to remove out of all libraries. The Emperor Alexander Severus judged quite otherwise: he called him the Plato of the poets, and placed his picture with that of Cicero in the temple, in which he had placed Achilles and other great men. So did Silius Italicus the poet, when he kept Virgil's birth-day, as Pliny relates, with greater folemnity than his own; and fo did our Sir William Temple, who did " not wonder that "the famous Dr. Harvey, when he was reading Virgil, 44 should sometimes throw him down upon the table, and " fay, He had a devil." With regard to the characteristical difference between Virgil and Homer, so much disputed, it may with truth be affirmed, that the former excelled all mankind in judgment, and the latter in invention. "Me-"thinks the two poets, fays Mr. Pope, refemble the heroes "they celebrate. Homer, boundless and irresistable as "Achilles, bears all before him, and shines more and " more, as the tumult increases: Virgil, calmly daring like "Æneas, appears undisturbed in the midst of the action, "disposes all about him, and conquers with tranquillity. "Or, when we look on their machines, Homer feems like "his own Jupiter in his terrors, shaking Olympus, scatter-"ing the lightnings, and firing the heavens: Virgil, like "the fame power in his benevolence, counselling with the "gods, laying plans for empires, and regularly ordering his " whole creation."

The genuine and undisputed works of this poet are ten Eclogues, or Bucolics, four books of Georgics, and the Eneid in twelve books. The Culex, the Ceiris, and some smaller pieces, called Catalesta, are subjoined to some editions of his works; particularly to that of Masvicius, with the notes of Servius, at Lewarden 1717, in two volumes 4to: which

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is perhaps the best edition of Virgil, although that of Burman at Amsterdam 1746, in four volumes 4to, bears an higher price. There are besides these several good ones; as the Elzevir in 1636, 12mo; De la Cerda's in 1642, folio; that in Usum Delphini a Ruæo 1675, 4to; and the variorum edition at Leyden 1680, in three volumes 8vo. The versions of, and commentaries upon, his works are innumerable. Those into our own language by Ogilby, Dryden, and Trapp, are well known: but Mr. Warton's edition in Latin and English, referred to above, is preferable to any of these, not on account of the translation only, but because the Latin text is correctly printed with it. The Bucolics and Georgics have also been published by Dr. John Martyn, F. R. S. Professor of Botany in Cambridge, with an English version in prose, and with useful and curious notes.

VITRUVIUS (MARCUS VITRUVIUS POLLIO) a great and famous Architect of antiquity; of whom however nothing is known, but what is to be collected from his ten books de Architectura, still extant. From the preface to the fixth book, we learn, that he was carefully educated by his parents, and instructed in the whole circle of arts and fciences; which he speaks of with great gratitude, laying it down as certain, that no man can be a compleat Architect, without some knowledge and skill in every one of them. In the preface to the first he informs us, that he was known to Julius Cæsar: afterwards recommended by Octavia to her brother Augustus Cæsar; and that he was so savored and provided for by this Emperor, as to be out of all fear of poverty as long as he lived: ut ad exitum vitæ non haberet mopiæ timorem. It is supposed, that he was born either at Rome or Verona; but it is not known which. His books of Architecture are addressed to Augustus Cæsar, and not only shew consummate skill in that particular science, but also very uncommon genius and natural abilities. The stile, in which they are written, is not equal to that of the Augustan age, but savors of something harsh and plebeian, as the Critics have observed. Cardan, in his 16th book de subtilitate, ranks Vitruvius with eleven others, whom he sup-U 3 pofes

poses to have excelled all men in the force of genius and invention; and would not have scrupled to have given him the first place, if it could be imagined, that he had delivered nothing but his own discoveries. His twelve, for the reader may be curious to know their names, are Archimedes, Aristoteles, Euclides, Scotus, Joannes Suisset surnamed the Calculator, Apollonius Pergæus, Archytas of Tarentum, Mahomet Ibn Moses the inventor of Algebra, Alchindus, Heber of Spain, Galen, and Vitruvius.

The Architecture of Vitruvius has been frequently printed; but the best edition is that with the following title: M. Vitruvii Pollionis de Architectura libri decem. Cum notis, castigationibus, & observationibus Gulielmi Philandri integris; Danielis Barbari excerptis; & Claudii Salmasii passim infertis. Præmittuntur elementa Architecturæ, collecta ab illustri viro Henrico Wottono Equite Anglo. Accedunt Lexicon Vitruvianum Bernardini Baldi Urbinatis Guaftella Abbatis; & ejusdem Scamilli Impares Vitruviani. De Pictura libri tres absolutissimi Leonis Baptistæ de Albertis. De Sculptura excerpta maxime animadvertenda ex Dialogo Pomponii Gaurici Neapolitani. Ludovici Demontiofii commentarius de Sculptura & Piaura. Cum variis indicibus copiosissimis. Omnia in unum collecta, digefta, & illustrata, a Joanne de Laet Antwerpiano. Amstelodami, apud Ludovicum Elzevirium, anno. MDCXLIX.

PER-RAULT, Claude. Claude Perrault, the famous French Architect, at the command of the Minister Colbert, made an excellent French translation of this work of Vitruvius, and added notes and figures. The first edition was published at Paris in 1673; the second, reviewed, corrected, and augmented, at the same place in 1684: both in solio.

Du Pin,
Bibl. Ecclef. Ant.
16. Cent.
Weo's
Athen. Ox.
V. 1.
Miceron,
Memoires,
&c. Tom.

VIVES (JOANNES LUDOVICUS) a very ingenious and learned man, was born at Valentia or Valenza in Spain, in March 1492. He learned Grammar and claffical learning in his own country; and went to Paris to study Logic and Philosophy. But Paris was the very worst place, he could at that time have gone to; for there the students were wholly bent upon the method of the Schoolmen, which consisted in learning a great number of barbarous and unmeaning terms,

and

and in disputing upon them for ever. With these sophistical and vain bablings he was prefently difgusted; and going from Paris to Louvain, he there in 1519 published a book against them, intitled Contra Pseudo-Dialecticos. At Louvain he applied himself intirely to the Belles Lettres, and became very confummate therein. His reputation was fuch, that he was chosen to be Preceptor to William de Croy, afterwards Archbishop of Toledo, and Cardinal, who died in 1521. In July 1517, he was made, though then at Louvain, one of the first fellows of Corpus Christi College in Oxford by the founder thereof: his fame being spread over England, as well on account of his great parts and learning, as for the peculiar respect and favor with which Queen Catherine of Spain honored him. In 1522, he dedicated his Commentary upon St. Augustine de Civitate Dei to Henry VIII; which was so acceptable to that Prince, that Cardinal Wolfey by his order invited him over to England. He came in 1523. and was employed to teach the Princess Mary polite literature and the Latin tongue: it was for her use, that he wrote De Ratione studii puerilis, which he addressed to his patroness Queen Catherine in 1523: as he did the same year De institutione fæminæ Christianæ, written by her command. During his stay in England, he resided a good deal at Oxford; where he was admitted Doctor of Law, and read lectures in that and the belles lettres. King Henry conceived fuch an esteem for him, that he accompanied his Queen to Oxford, in order to be present at the lectures, which he read to the Princess Mary, who resided there: nevertheless, when Vives afterwards presumed to speak and write against the divorce of Catherine, Henry changed his countenance towards him, and even confined him fix months in prison. Having obtained his liberty, he returned to the Netherlands, and resided at Bruges; where he married, and taught the Belles Lettres, as long as he lived. The year of his death is disputed; but all seem agreed, that he died somewhere between forty and fifty years of age.

Vives was one of the most learned men of his age; and some have affected to make him and Budæus and Erasmus, the Triumvirs as it were in the then Republic of Letters. They ascribed to each those peculiar qualities, in which they

supposed him to exceed the other; as, wit to Budæus, eloquence to Erasmus, judgment to Vives, and learning to them all. But Du Pin does not approve this division and adjustment of things: Erasmus, he says, was doubtless a man of finer wit, more extensive learning, and of a more folid judgment, than Vives; Budæus had more skill in the languages and in profane learning, than either of them; and Vives excelled in Grammar, in Rhetoric, and in Logic. But however Du Pin may feem to degrade Vives upon the comparison with Erasmus and Budæus, yet he has not been backward in doing justice to his real merit. "Vives, fays 66 he, was not only excellent in polite letters, a judicious critic, and an eminent philosopher; but he applied him-" felf also to divinity, and was successful in it. If the " Critics admire his books de causis corruptarum artium, and " de tradendis disciplinis, on account of the profane learning that appears in them, and the folidity of his judgment in those matters; the Divines ought no less to esteem his " books de Veritate Fidei Christiana, and his Commentary " upon St. Augustine de Civitate Dei, in which he shews. " that he understood his religion throughly."

His writings were printed, in two volumes folio, at Bafil 1555: his Commentary upon St. Austin is not included, but has been published separately, though never well. It is perhaps at present the most useful of his works: there is a great deal of facred and profane learning in it; and Scaliger certainly judged too severely of it, but it was his way, when he faid, that "it might well enough pass for an excellent work at the time it was written, but that now it is of no " value at all."

Scaligerana Secunda.

Bayle's Dic-

tionary.

read in an

the Royal

Sciences,

April 11,

3704.

VIVIANI (VINCENTIO) a great Mathematician of Italy, was born of a noble family at Florence, in the year 1621, and was instructed by the illustrious Galileo. The first work which he undertook was his Divination upon Ari-Fontenelle's Elogium on steus, who was contemporary with Euclid, and author of M. Viviani, five books of Problems de locis solidis; the bare propositions of which were collected by Poppus, but the books are in-Affembly of Academy of tirely lost. He broke this work off before it was finished, in order to apply himself to another of the same kind; and that

that was, to restore the fifth book of Apollonius's conic sections. While he was engaged in this, the famous Borelli found in the library of the Great Duke of Tuscany, an Arabic manuscript with a Latin inscription, which imported, that it contained the eight books of Apollonius's conic fections: the eighth however of which was found to be wanting in it. He carried this manuscript to Rome, in order to translate it with the affishance of a famous professor of the oriental languages. Viviani, very unwilling to lofe the fruits of his labours, procured a certificate that he did not understand the Arabic language, and knew nothing of that manuscript; and would not even suffer Borelli to send him an account of any thing relating to it. At last he finished his book, and published it in 1650, folio, with this title. De Maximis & Minimis Geometrica Divinatio in quintum Conicorum Apollonii Pergæi. He found, that he had more than divined; for, that he was superior to Apollonius himfelf. He was obliged to interrupt his studies for the service of his Prince in an affair of great importance: it was, to prevent the inundations of the Tiber, in which Caffini and he were employed some time; but nothing was intirely executed. He was rewarded with a pension by the king of France; and he resolved upon this to finish his divination upon Aristeus, with a view to dedicate it to that monarch. He was honoured by Ferdinand II, Great Duke of Tuscanv, with the title of first mathematician to his highness: a title the more glorious, as Galileo had born it. He refolved three problems in geometry; which had been proposed to all the mathematicians of Europe; and dedicated that work to the memory of Mr. Chapelain, under the title of Enodatio Problematum, &c. He proposed himself the problem of the fquarable arch, which Mr. Leibnitz and the Marquis de l'Hospital gave the solution of by the Calculus Differentialis. In the year 1699, he was chosen to fill in the Royal Academy of Sciences a place among the eight foreign affociates. This new favor reanimated his zeal; and he published three books of his divination upon Aristeus at Florence in 1701, which he dedicated to the king of France. It is a folio of 128 pages, intitled, De locis folidis fecunda Divinatio Geometrica in quinque libros injuria temporum amissos Aristai Senioris.

fenioris Geometra. This was a second edition enlarged; the

first was printed at Florence in 1673.

He died in September 1703, aged eighty one years. He laid out the fortune, which he had raised by the bounties of his Prince, in building a magnificent house at Florence; in which he placed a bust of Galileo, with several inscriptions in honour of that great man. His opinions, with regard to religion, were very erroneous and strange: for, as he owned to Mr. Monconys, he believed the necessity of all things, the nullity of evil, and the participation of the universal soul. But it is remarkable, that such fort of faith as this has prevailed among the better sort of the modern Italians, since the revival of Platonism there in the fifth century.

Monconys, Voiage, &c. Part II. p. 130. ad An. 1646. Lyons 1665.

> VOITURE (VINCENT) a most polite and elegant French writer, was the fon of a wine-merchant; and born at Amiens in the year 1598. His fine parts and delicate tafte for the belles lettres made him very illustrious in an age, which barbarism and ignorance yet hung over; and easily introduced him to the great and polite world. He was the first in France, distinguished for what is called a bel esprit; and, though this is all the merit of his writings, yet this merit was then great, not only because it was very uncommon, but especially useful, in contributing to banish an uncultivated and Gothic tafte, which then prevailed among the Literati of all orders. His great reputation opened his way to court, and procured him pensions and honourable employs, He was fent to Spain about some affairs, from whence out of curiofity he passed over to Africa: he was mightily caressed at Madrid, where he composed verses in such pure and natural Spanish, that every body ascribed them to Lopez de Vega. He made two journeys to Rome, where in 1638 he was admitted a member of the academy of Humorists; as he had been of the French academy in 1634. He was the person employed, to carry the news of the birth of Lewis XIV, to Florence; and had a place in the houshold of that Monarch. He had feveral confiderable penfions from the court; but the love of play kept him from being rich. He died in the year 1648. He wrote verses in French, Spanish, and Italian; and there are some very fine lines written by him, but they are but

but few. His Letters make the bulk of his works; and have been often printed in two volumes, 12mo. They are elegant, polite and easy; but, like the genius of the writer. without nerves or strength. Boileau praises Voiture excesfively; and doubtless, considered as a polisher and refiner in a barbarous age, was a writer to be valued; yet every one. who does not make the whole merit of a writer to confift in fine turns and harmonious periods, will readily subscribe to the following criticism of Mons. Voltaire: "Voiture gave siecle de " fome idea, fays he, of the superficial graces of that epifto- Louis XIV. " lary stile, which is by no means the best, because it aims 46 at nothing higher than pleafantry and amusement. His two volumes of Letters are the mere pastime of a wanton " imagination, in which we meet not with one that is in-66 structive, not one that flows from the heart; that paints the manners of the times, or the characters of men: they " are rather an abuse, than an exercise of wit."

VOSSIUS (JOHN GERARDUS) a very learned and excellent man, was born in Germany, at a town in the neighbourhood of Heidelberg, in the fpring of the year 1577. Niceron's His father, not he, as some have afferted, was a native of memoirs, Ruremond; but upon embracing the reformed religion, left &c. Tom. that place, and went into the Palatinate, where he studied divinity, and became a Minister in 1573. He removed to Leyden the year after this fon was born, and was admitted a member of the university there. He made some removes after that, and fettled at length in Dort; where he buried his first wife, married a second, and died about three months after. Gerard John Vossius was only in his eighth year, when he loft his father; and the circumstances he was left in were not fufficient to do justice in an education to such excellent natural parts as his: however, he supplied all defects by his affiduity and unwearied application. He began his studies at Dort, and had Erycius Puteanus for his school-fellow; with whom he ever after lived in the closeft intimacy and friendship. He learned Latin, Greek, and Philosophy here. In September 1505, he went to Leyden; where he pursued these studies, joining Mathematics to them, and was made Master of Arts and Doctor in Philosophy in March 1598. Then

he applied himself to Divinity and the Hebrew tongue; and, his father having left him a library well furnished with books of ecclesiastical history and theology, he was led betimes to be deeply versed in these branches of knowledge. The curators of the academy were upon the point of chusing him Professor of Physic, when he was invited to be director of the college at Dort: which would have been thought a place of too much gravity and importance for so young a man, if there had not been something very respectable in his character.

He married a Minister's daughter of Dort in February 1602, who died the fame month 1607, having brought him three children. He married a fecond wife fix months after, by whom he had five fons and two daughters. This fertility in Vossius, which was at the same time attended with a wonderful fertility in his pen, made Grotius fay with some pleafantry, that he did not know, whether Vossius had a better knack at getting children, or writing books: scriberetne accuratius, an gigneret felicius? These children were educated with the utmost care, so that his house was called the habitation of Apollo and the Muses. He had the misfortune to furvive them all, except Isaac Vossius; and one of his daughters, a very accomplished person, came to an untimely end: for having an inclination to flide, according to the custom of the country, upon the canals near Leyden, the ice broke under her, and she was drowned.

In 1614, an attempt was made to draw him to Steinfurt, to be Divinity-Professor there; but the university of Leyden having named him at the same time to be Director of the theological college, which the States of Holland had just founded in that town, he thought it better to accept this latter employ. Four years after, he was made Professor of Eloquence and Chronology in the academy: which was a place more agreeable to his taste. Though he took all imaginable care to keep himself clear from the disputes about grace and predestination, which then ran high among the Ministers of that country; yet his precautions did not avail, for he was entangled in spite of them. He had rendered himself suspected and obnoxious to the Gomarists, who had prevailed in the synod of Dort held in 1612, because he had openly

openly favoured the toleration of the Remonstrants; and because in his history of the Pelagian controversy printed in 1618, he had affirmed, that the fentiments of St. Augustin upon grace and predeffination were not the most ancient. and that those of the Remonstrants were different from those of the Semi-Pelagians. He did not separate himself from the communion of the Anti-Remonstrants; yet they knowing full well, that he neither approved their doctrines nor their conduct, had him turned out at the fynod of Tergou held in 1620. The year after, another fynod was held at Rotterdam; where it was ordered, that he should be received again, provided he would promise neither to do nor say any thing against the synod of Dort, and would also retract the errors advanced in his hiftory of Pelagianism. They had hard work to bring him to do either of these; but putting a stop to his teaching pupils, and occasioning him thereby a greater loss than his fituation and circumstances could bear, they drew him in 1624 to make some promises of this kind.

But whatever difgrace his Pelagian history might fix upon him, and whatever detriment it might be to him, in Holland; it procured him both honour and profit from England, where it was by fome exceedingly well received. Laud, Archbishop of Canterbury, esteemed it infinitely; and obtained leave of King Charles I for Vossius to hold a Prebend in the church of Canterbury, while he refided at Leyden: which Prebend did more than indemnify him for the damages he had sustained there. He came over to be in- Wood's stalled, took a Doctor of Law's degree at Oxford, and then returned. This was in 1629. The town of Amsterdam, edit. 1721. having formed a project in 1630 of erecting an university, cast their eyes upon Vossius, whom they proposed to be as it were the foundation-stone of its reputation and credit. town of Leyden complained loudly of this defign, as injurious to their own university; which, they said, had had the preference affigned to it above all the other towns of Holland, because Leyden had sustained in 1574 a long siege against the Spaniards: and they were still more averse to it, because they had no inclination to part with Vossius. town of Amfterdam however carried their purpose into execution; and Vossius went thither in 1633, to be Professor

of History. He died there in 1640, aged 72 years; after having wrote and published as many works, as when they came to be collected and printed at Amsterdam in 1695, and the five following years, amounted to fix volumes in folio. His principal things are, Etymo.ogicon Lingua Latina : De Origine & Progressu Idololatria : De Historicis Gracis : De Historicis Latinis : De Arte Grammatica : De vitiis sermonis & glossematis Latino-Barbaris: Institutiones Oratoriæ: Institutiones Poetica : Ars Historica : De quatuor artibus popularibus, Grammatice, Gymnastice, Musice, & Graphice : De Philalogia: De Universa Matheseos natura & constitutione : De Philosophia : De Philosophorum sectis : De veterum Poetarum temporibus. Yet, voluminous as the works of Nouv. de la Vossius are, they are not, as a certain author has judiciously observed, " to be ranked among those, which are read for " a certain time, and then configned to dirt and vermin in " the corner of a library: but they will be esteemed and er read, as long as there shall be men of taste and learning " to read them."

Republique des Lettres. Mai, 1702.

> The character of Voffius will be illustrated, by a comparison between him and his son, at the end of the following article.

Niceron's memoirs, &c. Tom,

VOSSIUS (ISAAC) a man of great parts and learning, was the fon of Gerardus John Voffius; and born of his fecond wife at Leyden, in the year 1618. The particulars of his life will be comprized in a short compass: he had no master but his father, in any thing he was taught; and his whole life was fpent in studying. His merit having recommended him to the notice of Christina of Sweden, that queen submitted to correspond with him by letters, and employed him in some literary commissions. He even made feveral journeys into Sweden by her order, and had the honour of teaching her majesty the Greek language: but being there in 1652 with M. Huet and Bochart, she refused to fee him, because she had heard that he intended to write against Salmasius, for whom she had a most particular regard. In 1663, he received a handsome present of money from Lewis XIV of France, and at the same time the following obliging letter from Monf. Colbert. " Sir, Though

the King be not your fovereign, he is willing nevertheless to be your benefactor; and has commanded me to fend " you the bill of exchange hereunto annexed, as a mark of " his efteem, and as a pledge of his protection. Every one "knows, that you worthily follow the example of the fa-" mous Voffius your father; and that having received from " him a name, which hath rendered him illustrious by his " writings, you will preserve the glory of it by yours. These "things being known to his Majesty, it is with pleasure that

" he makes this gratification of your merit," &c.

After the death of his father, he was offered the History-Professorship there; but refused it, preferring a studious retirement to any honours. In the year 1670, he came over to England, and was that year created Doctor of Laws at Oxford; " after he had been, fays Mr. Wood, with great Fafti, v. II. "humanity and friendship entertained by some of the chief P. 183. " heads of colleges, as his father had been before in 1620." In 1673, King Charles II made him Canon of Windsor. affigning him lodgings in the castle; where he died the 10th of February 1688. He left behind him the best private library, as it was then supposed, in the world; which, to the shame and reproach of England, was suffered to be purchased and carried away by the university of Leyden.

Monf. des Maizeaux, in his Life of St. Evremont, has re- 4th edit. corded feveral particulars relating to the life and character in French, of Isaac Vossius, which it is proper to mention here. St. 214. Evremont, he tells us, used to spend the summers with the court at Windsor; and there often saw Vossius: who, as St Evremont described him, understood almost all the languages in Europe, without being able to speak one of them well; who knew to the very bottom the genius and customs of antiquity, yet was an utter stranger to the manners of his own times. He expressed himself in conversation, as a man would have done in a commentary upon Juvenal or Petronius. He published books to prove, that the septuagint version was divinely inspired; yet discovered in private conversation, that he believed no revelation at all: and his manner of dying, which was far from being exemplary, shewed that he did not. And yet, to see the frailty of the human understanding, he was in other respects the weakest

and most credulous man alive, and ready to swallow without chewing any extraordinary and wonderful thing, though ever fo fabulous and impossible. This is the idea which St. Evremont, who knew him well, has given of him. If any more proofs of his unbelief are wanting, Des Maizeaux has given us them, in a note upon the foregoing account of St. Evremont. He relates, that Dr. Hascard, Dean of Windsor, with one of the Canons, visited Vossius upon his death-bed, and pressed him to receive the sacrament; but could not prevail, though they begged of him at last, that si if he would not do it for the love of God, he would at ee least do it for the honour of the Chapter." Somebody having asked him one day concerning the profession of a man of letters, whom he had formerly feen at his house, he bluntly replied, " Eft facrificulus in pago, & rufticos decipit:" which may as well continue untranslated. Des Maizeaux relates another fact concerning Vossius, which he had received from good hands; namely, that when Dr. Hascard pressed him to take the sacrament, he replied, " I wish you "would instruct me how to oblige the farmers to pay me what they owe me: this is what I would have you do for " me at prefent." Such fort of replies are faid to have been common with him; and that, once when a brother of his mother was fick, and a Minister was for giving him the communion, he opposed it, faying, "this is a pretty custom er enough for finners; but my uncle, far from being a finner, is a man without vices."

Renaudot, in his differtations added to Anciennes Relations des Indes & de la Chine, relates, that Vossius, having had frequent conferences with the father Martini, during that jesuit's residence in Holland for the printing his Atlas Chinois,

made no scruple of believing all, which he told him concerning the wonderful things in China; and that he did not stop where Martini stopped, but proceeded farther, even to infer as a certain fact the antiquity of the Chinese accounts above that of the books of Moses. Charles II, who knew his na-

As to his credulity and propenfity to believe in the most implicit manner any thing singular and extraordinary, Mons.

ture and character well, used to call him the strangest man in the world; for "there is nothing," the King would say, "which

Page 395.

which he refuses to believe, except the Bible;" and it is probable, that the noble author of the Characteristics had him in his eye, while he was writing the following paragraph. "It must certainly be something else than incredu-" lity, which fashions the taste and judgment of many gentlemen, whom we hear censured as Atheists, for attempting ry's Charac-"to philosophife after a newer manner than any known of terifics, 46 late. I have ever thought this fort of men to be in general vol. I. " more credulous, though after another manner, than the "mere vulgar. Besides what I have observed in conversa-"tion with the men of this character, I can produce many " anathematized authors, who, if they want a true Israelitish " faith, can make amends by a Chinese or Indian one. If "they are fhort in Syria, or the Palestine; they have their 66 full measure in America, or Japan. Histories of Incas or "Iroquois, written by friars and missionaries, pyrates and er renegados, sea-captains and trusty travellers, pass for au-"thentic records, and are canonical, with the virtuolos of "this fort. Though Christian miracles may not so well sa-" tisfy them, they dwell with the highest contentment on the " prodigies of Moorish and Pagan countries." This perfectly corresponds with the nature and character of Isaac Vossius, whoever lord Shaftesbury might mean to describe.

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His works are neither fo numerous, nor fo ufeful, as his father's: indeed he wrote very little, that is of any use at all. His first publication was, Periplus Scylacis Caryandenfis, & anonymi Periplus Ponti Euxini, Græce & Latine, cum notis. Amst. 1639, 4to. This was only in his twenty-first year, yet James Gronovius judged his notes worth inferting in the new augmented edition, which he gave of these authors at Leyden 1697, under the title of Geographia Antiqua, in 4to. The year after, 1640, he published Justin, with notes, at Leyden, in 12mo. This was also a work of his youth. Ignatii Epistola, & Barnaba Epistola, Grace & Latine, cum notis, Amst. 1646, in 4to. He was the first, who published the genuine epistles of Ignatius; and he did it from a Greek manuscript in the library of Florence, which was found to agree exactly with the ancient Latin version, which archbishop Usher had published two years before. His notes have been inserted in Mr. Le Clerc's edition of the Patres Apostolici. Vol. XI.

See HOR-NIUS, in the Appendix.

tolici. Pomponius Mela de situ orbis, cum observationibus, Hagæ Com. 1658, 4to. Salmasius is much abused in these Dissertatio de vera ætate Mundi, &c. Hagæ Com. 1659, 4to. This differtation, in which it is attempted to establish the chronology of the Septuagint upon the ruin of that of the Hebrew text, was attacked by many authors, and particularly by Hornius; to whom Vossius replied in. Castigationes ad Scriptum Hornii de ætate Mundi, Hagæ Com. 1659, 4to. Hornius defended what he had written, the same year; and Vossius, the same year, replied to him again in, Austarium Castigationum, &c. 4to. Hornius was not however to be filenced, but published another piece, still in the same year; and then father Pezron took up and maintained the opinion of Vossius in his finely written book intitled, L'Antiquité de temps retablie. In 1661, Vossius published, De Septuaginta Interpretibus, eorumque tralatione & chronologia Differtationes; and in 1663, Appendix ad hunc librum, seu Responsiones ad objecta variorum Theologorum: both in 4to. His next publications were upon philosophical Subjects, as de luce, de moiu marium & ventorum, de Nili & aliorum fluminum origine; which are of little confequence. De Poematum cantu & viribus Rythmis, Oxon, 1673, in There are some very curious things in this piece. De Sybillinis aliifque, quæ Christi natalem præcessere, Oraculis. Oxon, 1679: reprinted in Variarum Observationum Liber. Catullus, & in eum Isaaci Vossii Observationes, Lond. 1684. 4to. There is a great deal of erudition, as well as a great deal of obscenity, in these notes of Vossius. The greatest part of a treatife by Adrian Beverland de proftibulis veterum, the printing of which had been prohibited, was inferted in them: which being known, the press was stopped from proceeding any farther, and the edition, though begun and carried on in Holland, was brought over to England to be finished; as may appear from the different characters of the end, the title, and the preface. In 1685, he published a thin quarto volume at London, intitled, Variarum Observationum Liber, in which are contained the following differtations: De Antiquæ Romæ & oliarum quarundam urbium magnitudine; De Artibus & Scientiis Sinarum; De Origine & Progressu pulveris bellici apud Europæos; De triremium & liburnicarum

burnicarum constructione; De emendatione Longitudinum; De patefacienda per Septentrionem ad Japonenses & Indos navigatione; De apparentibus in Luna circulis; Diurna Telluris conversione omnia gravia ad medium tendere: to which are subjoined, De Sybillinis Oraculis, Responsio ad Objecta nuperæ Critica Sacra, and ad iteratas P. Simonii objectiones altera Responsio. Vossius's propensity to the marvellous, and his prejudices for antiquity, appear from the first page of this book of various observations: where he tells us, that ancient Rome was twenty times as big, as Paris and London put together are at present; and affigns it fourteen millions of inhabitants: which however is nothing in comparison of the fingle town of Hanchou in China, whose inhabitants, he affures us, amount to twenty millions, besides the suburbs. We may fay of this Variarum Observationum Liber, as we may of Isaac Vossius's works in general, that they all shew ingenuity and learning, and that there are in them fome fingular and striking observations; but that yet very little knowledge is to be drawn from, and very little use to be made of them. Observationum ad Pomponium Melam Appendix: accedit ad tertias P. Simonii objectiones Responsio, &c. Lond. 1686, 4to. James Gronovius, having used Vossius ill in his edition of Mela at Leyden, 1685, in 8vo, is in this appendix paid in kind. Humfrey Hody is also answered, in a short piece contained in this publication; who had advanced fomething against Vossius's notions of the Septuagint version, in his Dissertatio contra Historiam Aristeæ de 70. Interpretibus, printed at Oxford 1685.

The reader is probably now ready to conclude, that great parts and great learning are allotted to some men for very little purposes; since out of the numerous productions of Isaac Vossius there is scarcely one of any use to mankind, or which even was so at the time of its publication. Whether it was owing to vanity, and the desire of seeming more sagacious than others, which usually puts men upon conceiving paradoxes, or to any strange and singular cast of mind, we know not: but here is the character, which a very ingenious and learned critic of our own nation has given of him, and which is supposed to have been pretty justly drawn.

VIDERIA

Erant

Thirlbii Dedicatio ad edit. Juftini Martyris, Lond. 1722.

Erant in Vostio, fays he, multæ literæ, ingenium excellens, judicium etiam, si non maximum, at tantum quantum ei satis superque fuit ; qui, nisi omnia me fallunt, quid in quavis re verum effet leviter curavit perspicere. Satis habuit nova, devia, mirabilia, in Critica, in Philosophia, in Theologia, quarere & excogitare : vera anne falsa essent, id vero aliis exquirendum reliquit, qui fua ifthuc interesse existimarent. Which may be englished thus: Vossius was a man of great learning, had excellent parts, and judgment also, if not the greatest, vet what was more than sufficient: but a man, who, unless I am extremely deceived, never troubled his head about what was the truth in any question whatsoever. If Criticifm, or Philosophy, or Theology were the subject, it " was quite enough for him to cast about for and invent things new, out-of-the-way, wonderful: but whether these strange and newly-discovered things were true or false. was a point which he left to be examined by those, who " might think it worth their while."

The journalists of Trevoux have contrasted the different

between them; and as this contrast very well illustrates the character of each, it will make a proper conclusion to our account of these two great men. "Nothing, say they, can be more opposite than the characters of this father and " fon; nothing more different, than the make of their un-

" derstandings. In the father judgment prevails, in the for "imagination: the father labors flowly, the fon goes on with

natures of Gerard and Isaac Vossius, by drawing a parallel

es ease; the father distrusts the best founded conjectures, the 44 fon loves nothing but conjectures, and those bold and da-

c ring: the father forms his opinions upon what he reads.

"the fon conceives an opinion, and then reads: the father er endeavors to penetrate the fense of the authors he cites,

and pays a proper deference to their authority, as to ma-

" fters; the fon imposes his own fense on these authors, and

" regards them as flaves, who ought to give testimony as he

would have them: the father's aim was to instruct, the " fon's to parade and make a noise: truth was the father's

"darling object, novelty the fon's: in the father we admire

" vast erudition, orderly arranged and clearly expressed; in " the ion a dazzling turn of stile, fingular thoughts, and a

vivacity,

Pour Janvier, 1213. P. 183.

"vivacity, which even pleases in a bad/cause: the father " has written good books, the fon has written curious books. "Their hearts also were as unlike and different, as their "heads. The father was a man of probity, and regular in " his manners; was unhappily born a Calvinift, yet had the " fervice of his religion always in his view, discovered many of its errors, and approached as nearly to the true faith, " as mere Reason could enable him. The son was a liber-" tine both in principle and practice, made religion the ob-" ject of his infults, and only fludied to find out the weak " fides of it: his obscene and shameful notes upon Catullus, or printed at the close of his life, shew also plainly enough, " what kind of man he was."

Besides Isaac Vossius, there were other brothers, who, though they died before their father, yet left some monuments of literature and abilities behind them. Denys or Dionysius Vossius, born at Dort, became learned in the Latin, Greek, Hebrew, Syriac, Chaldee, Arabic, French, Italian, and Spanish languages; and there is of his, among other small things. Maimonides de Idololatria cum Latina versione & notis, printed at the end of his father's work de origine & progressu Idololatria; and some notes upon Cæsar's Commentaries, to be found in the edition of Gravius at Amsterdam in 1697. Francis Vossius published a Latin poem in 1640, upon a naval victory gained by the celebrated Van Trump. Gerard Voffius wrote notes upon Paterculus, printed by Elzevir in 1639, 12mo. Matthew Vossius published at Amsterdam, 1635, Annalium Hollandiæ Zelandiæque libri quinque, in 4to.

There was also Gerard Vossius, a very learned man, whom fome have confounded with John Gerard Vossius; but he was Niceron, a different person, and does not appear to have been related to the family of Gerard. He was an ecclefiaftic of the church of Rome, employed in some considerable offices under the popes, and died at Liege, where he was born, the 25th of March 1609. He published a Latin commentary upon Cicero in Somnium Scipionis, at Rome, 1575; and all the works of Gregory Thaumaturgus, Ephrem Syrus, and some pieces of John Chrysostom and Theodoret, with Latin ver-

fions and notes.

Tom. xiii.

VOUET (SIMON) a French painter, very celebrated in his day, was born at Paris in the year 1582; and bred up under his father, who was a painter also. He knew so much of his art, and was in fuch repute, at twenty years of age, that Monf, de Sancy, who was going ambassador to Constantinople, took him with him as his painter. There he drew the picture of the grand fignior; and, though it was impossible to do it otherwise than by the strength of memory only. and from a view of him at the ambassador's audience, yet it was extremely like. From thence he went to Venice; and afterwards fettling himself in Rome, became so illustrious in his profession, that besides the favours which he received from pope Urban VIII, and the cardinal his nephew, he was chosen prince of the Roman academy of St. Luke. He staid fourteen years in Italy; and then, in 1627, Lewis XIII, who in confideration of his capacity had allowed him a penfion all the while he was abroad, fent for him home to work in his palaces. He practifed both in portraits and histories: and furnished some of the apartments of the Louvre, the palaces of Luxemburg and St. Germains, the galleries of cardinal Richelieu, and other public places, with his works. His greatest perfection lay in his agreeable colouring, and his brifk and lively pencil; otherwise he was but very indifferently qualified. He had no genius for grand compositions, was unhappy in his invention, unacquainted with the rules of perspective, and understood but little of the union of colours, or the doctrine of lights and shadows. Nevertheless, France is indebted to him, for destroying the insipid and barbarous manner that then reigned, and for beginning to introduce a good gout. The novelty of Vouet's manner, and the kind reception he gave all who came to him, made the French painters, his contemporaries, fall into it; and brought him disciples from all parts. Most of the succeeding painters, who were famous in their profession, were bred up under him; as Le Brun, Perrier, Mignard, Le Sueur, Dorigny, Du Fresnoy, and several others, whom he employed as affistants: for it would be wonderful to reflect, what a prodigious number of pictures he drew, if it was not remembered, that he had a great many disciples, whom he trained to his manner, and who

who well knew how to execute his defigns. He had the honour also, as must not be forgot, to instruct the king him-

felf in the art of defigning.

He died, rather worn out with labour than years, in 1641, aged 59. Dorigny, who was his fon-in-law, as well as his pupil, engraved the greatest part of his works. He had a brother, whose name was Aubin Vouet, who painted after his manner, and was a tolerable performer.

URCEUS (ANTHONY CODRUS) a most learned and unfortunate Italian, was born at Ravenna, according to Pierius Valerianus; but Gesner, quoting Bartholomew of Bo- Pierius Valogna, declares, that he was born in 1446 at Herberia, a literatorum fmall town about feven miles from Modena. He deserves to be mentioned, not fo much on account of any monuments of literature which he has left, as to shew, for he is a striking instance of it, what miseries men bring upon themselves by fetting their affections unreasonably on trifles. This learned man lived at Forli, and had an apartment in the palace. His room was fo very dark, that he was forced to use a candle in the day-time; and one day going abroad without putting it out, his library was fet on fire, and some papers which he had prepared for the press were burned. The instant he was informed of this ill news, he was affected even to madness. He ran furiously to the palace; and stopping at the door of his apartment, he cried aloud, " Christ Jesus! what mighty " crime have I committed? whom of your followers have I Spizelius in ever injured, that you thus rage with inexpiable hatred a- Felice Lite-" gainst me?" Then turning himself to an image of the Virgin Mary near at hand, "Virgin, fays he, hear what I " have to fay: for I speak in earnest, and with a composed " spirit. If I shall happen to address you in my dying mo-" ments, I humbly intreat you not to hear me, nor receive " me into Heaven; for I am determined to spend all eter-" nity in Hell." Those, who heard these blasphemous expressions, endeavoured to comfort him, but all to no purpose; for, the society of mankind being no longer supportable to him, he left the city, and retired like a favage to the deep folitude of a wood. Some fay, he was murdered there by ruffians; others, that he died at Bologna in 1500, after X A much

lerianus, de infelicitate,

Gefner. in

rato, p. 12.

much contrition and penitence. His works, printed at Basil in 1540, consist of speeches, letters and poems; to which is prefixed an account of his life, by Bartholomew Blanchinus of Bologna. From Bayle.

URSUS (NICHOLAS RAIMARUS) a very extraordinary person, and distinguished in the science of astronomy, was born at Henstedt in Dithmarsen, which is part of the dukedom of Holstein, about the middle of the fixteenth century. He was a fwineherd in his younger years, and did not begin to read till he was eighteen; and then he employed all the hours, he could spare from his hogs, in learning to read and write. He afterwards applied himself to the study of the learned languages; and having a strong genius, he made a very fwift progress in Latin and Greek. He also learned the French tongue, the mathematics, aftronomy and philosophy; and most of them, without the affistance of a master. Having left his native country, he gained a livelihood by teaching; which he did in Denmark in 1584, and on the frontiers of Pomerania and Poland in 1585. It was in this last place, that he invented a new system of astronomy, very little different from that of Tycho Brahe. He communicated it in 1586 to the landgrave of Hesse, which gave rise to a terrible dispute between him and Tycho Brahe. Tycho charged him with being a plagiary: who, as he related, happening to come with his mafter into his study, faw there on a piece of paper the figure of his fystem; and afterwards infolently boasted, that himself was the inventor of it. Ursus, upon this accufation, wrote furiously against Tycho; called the honour of his invention into question, ascribing the system which he pretended his own to Apollonius Pergæus; and in short abused him in fo brutal a manner, that he was going to be profecuted for it. He was afterwards invited by his imperial majefty, to teach the mathematics in Prague: from which city, to avoid the presence of Tycho Brahe, he withdrew silently in 1589, and died foon after. He wrote feveral works, which discover the marks of his hasty studies; his erudition being indigested, and his style incorrect, as is almost always to be observed in the of matter, or " late-learned." From Bayle.

Gassendus, in vitâ Tychonis Brahe.

USHER.

USHER (JAMES) archbishop of Armagh in Ireland, and a most illustrious prelate, as well for his piety and other virtues, as for his great abilities and profound erudition, was descended from a very ancient family, and born at Dublin the 4th of January 1580. His father was one of the fix clerks in chancery; his mother the daughter of James Sta- of Dr. James nihurst, thrice speaker of the house of commons, recorder of the city of Dublin, and one of the masters in chancery. This Bernard, gentleman is memorable for having first moved queen Elizabeth, to found and endow a college and university at Dublin; 12mo. in which he was vigorously seconded by Henry Usher, archbishop of Armagh, who was James Usher's uncle, and a Usher, prevery wife and learned prelate. James discovered great parts and a strong passion for books from his infancy; and this re- Rich. Parr, markable circumstance attended the beginning of his literary D.D. Lond. pursuits, that he was taught to read by two aunts, who had folio. been blind from their cradle. At eight years of age, he was fent to a school, which was opened by Mr. James Fullerton and Mr. James Hamilton, two young Scots gentlemen; who were placed at Dublin by king James I, then only king of Scotland, to keep a correspondence with the Protestant nobility and gentry there, in order to secure an interest in that kingdom, when queen Elizabeth should die. The queen being suspicious, and not fond of king James, it was thought expedient for them to assume some disguise: and so they took up the employment of school-masters, which were very much wanted in Ireland at that time. Mr. Fullerton was afterwards knighted, and of the bed-chamber to king James; and Mr. Hamilton was created viscount Clandebois.

Having continued five years under these excellent masters, for he ever afterwards spoke of them with honour; and having made a progress far beyond his years, he was admitted into the college of Dublin, which was finished that very year, 1593. He was one of the three first students, who were admitted; and his name stands to this day in the fine line of the roll. Here he learned logic and the philosophy of Aristotle under Mr. Hamilton, one of his masters, who was now made professor of the university: and though, as we are told, his love of poetry and cards retarded his studies for fome

The Life and Death Ufher, by Nicholas D. D. Lond. 1656, in The Life of Dr. James fixed to his Letters, by

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fome time, yet he foon recovered himself from these habits. and applied to books again with great vigour. He is faid to have been wonderfully affected with that passage in Cicero, Nescire quid antea quam natus sis acciderit, id est semper esse puerum, that is, " to know nothing of what happened before " you were born, is to be always a boy:" and Sleidan's book de quatuor imperiis inspired him with a strong passion for the fludy of history, in which he afterwards became fuperlatively excellent. At fourteen years of age he began to make extracts from all the historical books he could meet with, in order to fix the facts more firmly in his memory; and between fifteen and fixteen, he had made fuch a proficiency in chronology, that he had drawn up in Latin an exact chronicle of the Bible, as far as the book of Kings, not much differing from his annals, which have fince been published.

Parr's Life,

Some time after, but before he was bachelor of arts, he had read Stapleton's Fortress of Faith; and finding that author confident in afferting antiquity for the tenets of popery. and in taxing our church with novelty in what it diffented from theirs, he was greatly at a loss within himself, where the truth lay. He took it for an undeniable truth, as his historian says, that the ancient doctrines must needs be the right, as the nearer the fountain the purer the streams; and that errors fprang up as the ages fucceeded, according to that known faying of Tertullian, Verum quodcunque primum, adulterum quodcunque posterius. Bishop Jewel had adopted the fame principle before him; and a blind deference to the authority of the fathers, which prevailed in their days and long after, kept these great men from perceiving, that the question concerning doctrines is not how ancient, but how true those doctrines are: and that antiquity was very improperly made the standard and test of their truth, since the first fathers, and Tertullian who is quoted upon this occasion more than any of them, are in reality found to be as full of errors as the last. This however did not enter into Usher's head; who, far from suspecting that the fathers could give any countenance to popery, did rather believe that Stapleton had mifquoted them, at least had wrested and tortured them to his own sense. This made him then take up a firm resolution, that

that in due time (if God gave him life) he would himself read all the fathers, and trust none but his own eyes in searching out their sense: which great work he afterwards began at twenty years of age, and finished at thirty eight; strictly confining himself to read such a proportion every day, from which he suffered no occasions to divert him.

The earl of Essex being now come over lord-lieutenant of Ireland, and chancellor of the university of Dublin, there was a folemn act for his entertainment; and Usher, being then bachelor of arts, was appointed to keep it, which he did with great applause. But while he was busily employed in these studies and great designs, to fit himself for the ministry. his father's inclinations lay unluckily towards the common law. He had all along defigned his fon for this study, and was about to fend him over to the English inns of courts, in order that he might there cultivate it the better; but dying in 1508, left him at liberty to pursue his own inclinations. which led him strongly to divinity. The paternal inheritance, that was now fallen into his hands, did not give the least interruption to his purpose; for, finding it somewhat incumbered with law-fuits and fifters portions, and fearing those might prove an hinderance to his studies, which were the one thing only that he cared for, he gave it up to his brother and fifters; only referving fo much of it, as might enable him to buy some books, and afford him a competent maintenance in the college.

And now being fettled to his liking, and freed from worldly connexions and cares, he devoted himself intirely to the purfuit of all literature human and divine; and did so much increase in all sorts of knowledge, that his same went abroad, and he soon became an example of piety, modesty and learning. There was at that time a daring and learned jesuit, one Henry Fitz-Symonds, then a prisoner in Dublin castle, who sent out a challenge, defying the ablest champion that should come against him, to dispute with him about the points in controversy between the Roman and the Protestant churches. Usher, though but in his 19th year, accepted the challenge; and accordingly they met. The Jesuit despised him at first, as but a boy; yet after a conference or two, was so very sensible of the quickness of his wit, the

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ffrength of his arguments, and his skill in disputation, as to decline any farther contest with him. This appears from the following letter of Usher, which Dr. Parr has inserted in his life; and which ferves also to confute those, who have supposed that there was not any actual dispute between them. 46 I was not purposed, Mr. Fitz-Symonds, to write unto you, " before you had first written to me, concerning some chief opints of your religion, as at our last meeting you pro-" mised; but seeing you have deferred the same, for reasons best known to yourself, I thought it not amis to inquire " further of your mind, concerning the continuation of the conference began betwixt us. And to this I am the rather " moved, because I am credibly informed of certain reports, "which I could hardly be persuaded should proceed from 46 him, who in my presence pretended so great love and af-" fection unto me. If I am a boy, as it hath pleased you e very contemptuously to name me, I give thanks to the "Lord, that my carriage towards you hath been such, as "could minister unto you no just occasion to despise my youth. "Your spear belike is in your own conceit a weaver's beam, " and your abilities fuch, that you defire to encounter with the stoutest champion in the host of Israel; and therefore, " like the Philistine, you contemn me as being a boy. Yet " this I would fain have you know, that I neither came then, " nor now do come unto you, in any confidence of any " learning that is in me; in which respect notwithstanding "I thank God, I am what I am: but I come in the name of the Lord of hofts, whose companies you have reproach-44 ed, being certainly persuaded, that even out of the mouths " of babes and fucklings he was able to shew forth his own of praises. For the further manifestation thereof, I do again er earnestly request you, that, fetting aside all vain compari-66 fons of persons, we may go plainly forward, in examining "the matters that rest in controversy between us; otherwise "I hope you will not be displeased, if, as for your part you " have begun, fo I also for my own part may be bold, for " the clearing of myself and the truth which I profess, freely " to make known what hath already passed concerning this " matter. Thus intreating you in a few lines to make known " unto me your purpose in this behalf, I end; praying the " Lord,

"Lord, that both this and all other enterprises that we take in hand may be so ordered, as may most make for the advancement of his own glory, and the kingdom of his son
less Christ.

"Tuus ad Aras usque,

"JAMES USHER."

In 1600, he was received master of arts; and in 1601, though under canonical age, yet on account of his extraordinary attainments, was ordained both deacon and priest by his uncle Henry Usher, then archbishop of Armagh. Not long after, he was appointed to preach confrantly before the fate at Christ church in Dublin on Sundays in the afternoon; when he made it his bufiness to canvass the chief points in dispute between the Papists and the Protestants. He vehemently opposed a toleration, which the former were then foliciting, and some were consenting to; of which he gave his opinion from these words of Ezekiel, " And thou shalt bear " the iniquity of the house of Judah forty days; I have ap-" pointed thee each day for a year:" iv. 6. They are part of Ezekiel's vision concerning the destruction of Jerusalem and of the Jewish nation, which he applied thus to the state of Ireland: " From this year I reckon forty years; and then " those, whom you now embrace, shall be your ruin, and you " shall bear their iniquity." Which, being then uttered in a fermon, fays Dr. Parr, feemed only the random thought of a young man, who was no friend to popery; but afterwards, at the end of forty years, namely in 1641, when the Irish rebellion broke out, and many thousand Protestants were murdered, it paffed for fomething more than a random thought, and was confidered by many as even prophetical.

In 1603, he was fent over to England with Dr. Luke Challoner, in order to purchase books for the library at Dublin; and found Sir Thomas Bodley at London, employed in the same manner for his newly erected library at Oxford. Three years after, he took another voyage to England, to furnish himself with books and manuscripts, which he wanted for his inquiries into English history. In 1607, he took the degree of bachelor of divinity, and soon after was made chancellor of St. Patrick's Dublin, by Dr. Lostus the arch-

bishop;

bishop; and in this place Mr. Camden found him anno 1607, when he was publishing the last edition of his Britannia: in which, speaking of Dublin, he concludes thus, " Most of which I acknowledge to owe to the diligence and labour of James Usher, chancellor of the church of St. Patrick, who in various learning and judgment far exceeds his vears." The same year, 1607, he was chosen divinityprofessor in the university of Dublin; which office he sustained thirteen years, reading lecture's weekly throughout the year. In 1609, he made a third voyage to England, and became acquainted with the most eminent and learned men there; with Camden, Selden, Sir Robert Cotton, Lydiate, Dr. Davenant, &c. after which he constantly came over into England once in three years, spending one month at Oxford, another at Cambridge, and the rest of his time at London, chiefly in the Cottonian library. In 1610, he was unanimoufly elected provost of Dublin college; but refused to accept that post, being apprehensive of its hindering him in those great designs, he had then in hand for the promotion of learning and true religion. In 1612, he took his doctor of divinity's degree; and the

next year, being at London, published his first work, which was intitled, De Ecclesiarum Christianarum Successione & Statu, in 4to. One of the commonest, yet certainly one of the filliest, objections, urged by the Papists against the Protestants is, that " the Protestants had no religion before Luther?" Jewel bishop of Salisbury therefore endeavored to shew, that the principles of Protestants are agreeable to those of the fathers of the fix first centuries. Usher's design was to finish what Jewel had begun, by shewing, that from the fixth century to the reformation, namely, for 900 years, Christ has always had a visible church of true Christians, who had not been tainted with the errors and corruptions of the Roman church; and that these islands owe not their Christianity to Rome. This was a terrible way of defending Protestantism, as being a way in which it never can be defended fo, as to bring the controversy to any clear and decisive issue; and all proceeding from an extravagant opinion of the fathers and their authority, and from a mistaken notion of the term church. How much better have Daille and Chillingworth

apprehended

Apologia pro Ecclefia Anglicana. 75

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apprehended the true nature of this controversy, who paying no more deference to the fathers than what is properly their due, and conceiving no other notions of a church than the sacred writings suggest, have set up the Bible as the only standard, and rejected all doctrines which will not abide that test? Usher's work in the mean time had great merit, and was justly had in esteem by the learned of all orders; being solemnly presented by archbishop Abbot to king James, as the eminent first fruits of the college of Dublin. Our author however had not an opportunity to do all that he proposed, his continuation coming down only to the year 1240. The edition of 1687 is the best, having many additions and enlargements: and to this edition also is added his "Antiquities of the British Churches."

This fame year, 1612, upon his return to Ireland, he married Phoebe, only daughter of Dr. Luke Challoner; who died this year April the 12th, and in his last will recommended our author to his daughter for an hulband, if the was inclined to marry. In 1615, there was held a parliament at Dublin, and so a convocation of the clergy, in which were composed certain articles relating to the doctrine and discipline of the church. These articles were drawn up by Usher, and figned by archbishop Jones, then lord chancellor of Ireland, and speaker of the house of bishops in convocation, by order from king James I, in his majesty's name. Some persons took occasion from hence to represent Dr. Usher as a puritan, and to render him odious to the king on that account; but the doctor, coming over to England in 1619, fatisfied his majesty so well upon that point, that in 1620 he promoted him to the bishopric of Meath. In November 1622, he made a speech in the castle-chamber at Dublin upon the cenfuring of certain officers, concerning the lawfulness of taking, and the danger of refufing the oath of fupremacy; which pleased king James so well, that he wrote him a letter of thanks for it. In the latter end of 1623, he made another voyage to England, in order to collect materials for a work concerning the antiquities of the churches of England, Scotland, and Ireland, which the king himfelf had employed him to write: and foon after his return to Ireland, was engaged nic to be trained in common in the real of or

in answering the challenge of Malone, an Irish jesuit of the college of Louvain.

He was again in England, when king James, just before he died, advanced him to the archbishopric of Armagh; but as he was preparing to return to Ireland, he was feized with a quartan ague, which detained him nine months. In the administration of his archbishopric, he acted, as he had acted in every other station, in a most exemplary manner; and vigorously opposed the design of granting a more full toleration to the Irish Papists. An assembly of the whole nation, both Papists and Protestants, had been called by the then lord deputy Falkland, for the confideration of that point; when the bishops, by the lord primate's invitation, met first at his house, and both he and they subscribed a protestation against a toleration of popery. But these cases did not hinder him from profecuting his studies, from procuring a great number of manuscripts from the east and other parts, and from publishing from time to time many curious and useful works. In 1634, the parliament of Ireland being ready to meet, there arose a dispute between the archbishops of Armagh and Dublin concerning precedence; but Usher afferted his right with fuch clearness and evidence, that the point was determined in his favor.

In 1640, he came over to England, bringing his family, with an intention to return very foon to Ireland; but was prevented by the rebellion, which broke out there the 23d of October 1641. He was a man of too much note, and of too high a station, not to be deeply involved in and affected with the fucceeding troubles. He is charged by fome writers with having advised the king to consent to the bill against the earl of Strafford, but is cleared by others: and Dr. Parr tells us. that when the primate lay extremely ill, and expected death at St. Donate's castle in 1645, he asked his grace concerning it, who flatly denied it, and faid it was wrongfully laid to his charge; for, that he neither advised nor approved it. In the rebellion in Ireland, he was plundered of every thing except his library and some furniture in his house at Drogheda, from whence the library was conveyed to England: whereupon the king conferred on him the bishopric of Carlifle to be held in commendam: the revenues of which how-

ever were reduced to almost nothing, by the Scots and English armies quartering upon it. When all the lands belonging to the English bishoprics were seized by the parliament. they voted him a pension of 4001. per annum; which yet he never received above once or twice. It is faid, that he was invited into France by cardinal Richelieu, with a promife of the free exercise of his religion, and a considerable pension; and likewise by the states of Holland, who offered him the place of honorary professor at Leyden: but these facts are not certain. He removed to Oxford, not long before the king came thither: and, in 1643, was nominated one of the affembly of divines at Westminster. He refused to sit among them: and this, together with some of his fermons at Oxford, giving offence to the parliament, they ordered his library to be feized. It was feized accordingly, and would have been fold by them, had not Dr. Featly, who fat among those divines, while his heart was with the church and king. obtained it by means of Mr. Selden for his own use, and so fecured it to the right owner.

The king's affairs declining, and Oxford being threatened with a fiege, he left that city, and retired to Caerdiff in Wales to the house of Sir Timothy Tyrrel, who had married his only daughter, and who was then governor and general of the ordnance. He continued fix months here in tranquillity, profecuting his studies; and then went to the castle of St. Donate, whither he was invited by the lady dowager Stradling: but in his journey thither was extremely ill used by the people of the mountains, who took away his books and papers. At St. Donate's he found an excellent library: but a fit of fickness prevented him from making all the use of it he proposed. His fickness was of an extraordinary nature: it began at first with the strangury and a suppression of urine, with extremity of torture, which at last caused a violent bleeding at the nofe, for near forty hours, without any intermission; and when he was every moment expected to die, the blood stanched, and he gradually recovered. He went to London in 1646, upon an invitation from the counters of Peterborough, to make her house his home; and, in 1647, was chosen preacher of Lincoln's-Inn. Amidst all these changes and chances, and difficulties, and perils, and afflic-Vol. XI.

tions, his love of study and application to books enabled him to publish learned and useful works, relating chiefly to antiquities; the clearing up of which he made subservient to ecclesiastical purposes, and to the reconciling disassected persons

to the government and discipline of the church.

During the treaty in the Isle of Wight, he was fent for by the king, who confulted him about the government of the The execution of his majesty struck him with great church. The countess of Peterborough's house, where the primate then lived, being just over against Charing-Cross, feveral of her gentlemen and fervants went up to the leads of the house, whence they could plainly see what was acting before Whitehall. As foon as his majesty came upon the scaffold, some of the houshold told the primate of it; and asked him, whether he would see the king once more, before he was put to death. He was at first unwilling, but at last went up: where, as the ceremonial advanced, the primate grew more and more affected; and, when the executioners in vizards began to put up the king's hair, grew pale, and would have fainted, if he had not been immediately carried off. In 1650, he published the first part of his annals of the Old Testament, and the second in 1654. The two parts were printed together, under the title of, Annales Veteris & Novi Testamenti, at Paris 1673, and at Geneva 1722, in folio.

His great reputation having excited in Cromwell a curiofity to fee him, the primate upon the usurper's intimation of of it to him went, and was received with great civility: the usurper made him also many promises, but never performed them. This was about 1654; in which year the primate preached Mr. Selden's funeral fermon in the Temple-church. March the 20th 1655-6, he was taken ill, and died the day following, in the counters of Peterborough's house at Ryegate in Surry. Though he was near eighty years of age, his illness proved to be a pleurify; for, upon opening his body, a great deal of coagulated blood was found fettled in his left fide. Preparations were making to bury him privately; but Cromwell ordered him to be interred with great magnificence in Westminster-Abbey. The usurper meant to make himself popular by this act, knowing what a high reputation the deceased

ceased had among all orders of men; yet was politic enough to throw the expence of it upon his relations, who were ill able to bear it. His funeral fermon was preached by Nicholas Bernard, who had formerly been his chaplain, and was then preacher of Gray's-Inn: it was printed, and is for the most part an account of his life. Cromwell also enjoined his executors not to fell his library without his consent. It consisted of ten thousand volumes, printed and manuscript; and after his decease was even sought for by the king of Denmark, and cardinal Mazarine. Such of it, as escaped the hands of thieves and plunderers, was bestowed upon the college at Dublin; for which the primate always intended it.

Archbishop Usher was tall, well-shaped, and walked upright to the last. His hair was brown, his complexion fanguine, his countenance full of good-nature as well as gravity: yet Dr. Parr fays, the air of his face was hard to hit; and that, though many pictures were taken of him, yet he never faw but one like him, which was done by Sir Peter Lely. He was a man, who abounded in all graces, moral as well as spiritual; which, joined with the greatest abilities and learning, made him upon the whole a very compleat character. He published a great many works in Latin and in English; and some in both languages were published after his death. He left also many manuscripts. He had made large notes and observations upon the writings and characters of the fathers and ecclefiaftical authors, which he defigned as the foundation of a large and elaborate work, to be called Theologica Bibliotheca; and this was indeed, of all his works, that, which he had most fet his heart upon : yet the calamities of the times would not fuffer him to finish it. He left these papers, however, to Dr. Gerard Langbaine, provost of Queen's college, as the only man, on whose learning as well as friendship he could rely, to fill them up and cast them into such a form, as might render them fit for the press: but Langbaine, while pursuing this task in the public library, got so severe a cold, that he died in February 1657; and then the work came to nothing, though Dr. Fell afterwards made some attempts to get it finished. A copy of it is lodged in the Bodleyan library.

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Three hundred letters between Usher and his learned correspondents, with his life by Dr. Parr, who was his chaplain at the time of his death, were published at London in 1686, folio.

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Niceron, Tom. II. p. 114.

TAGENSEIL (JOHN CHRISTOPHER) an ingenious and very learned German, was the fon of a reputable and substantial tradesman, and born at Nuremberg the 26th of January 1633. At ten years of age, he was fent to a school at Stockholm; from whence he was taken at thirteen, and placed in the university of Altorf. The distinction, he raifed himself to there by his abilities and learning, recommended him to fome Nobility as a proper tutor to their children; and, after continuing five years at Altorf, he was taken into the family of the Count de Traun. He not only performed the office of an instructor to the sons of this Nobleman, but accompanied them in their travels to France, Spain, England, Holland, feveral parts of Germany, and Italy. He contracted an acquaintance with the learned wherever he went, and received honours from feveral univerfities: those of Turin and Padua admitted him into their body. In France, he experienced the liberality of Lewis XIV. and was received Doctor of Law at Orleans, in June 1665. Several places would have detained him, but the love of his native country prevailed; and, after a ramble of fix years, he arrived at Nuremberg in 1667. He was immediately made Professor of Law and History in the university of Altorf; but about eight years after, changed the Professorship of History for that of the Oriental tongues. In 1676, Adolphus John, Count Palatine of the Rhine, committed two fons to his care, and at the fame time honoured him with the title of Counsellor. The Princes of Germany held him in high efteem; and the Emperor himself admitted him to private conferences, in 1601, when he was at Vienna about business. In 1697, the town of Nuremberg gave him marks of their esteem, by adding to his titles that of Doctor

of Canon Law, and by committing to his care the university library. He was twice married: the first time in 1667, the fecond in 1701. He died the 9th of October, 1706; aged 72 years.

He wrote and published near twenty works, some in French, the others in Latin. The first came out at Nuremberg in 1667, the defign of which is to shew the spuriousness of the pretended fragment of Petronius. In another, printed in the first volume of Amanitates Literaria, he endeavors to prove the real existence of Pope Joan, which has been fo much questioned. His principal work is intitled, Tela Ignea Satanæ. Altorf. 1681, two volumes in 4to. This is a collection of pieces, written by the Jews against the Christian religion; with a Latin version, and long notes in the way of refutation, by Wagenselius.

WAGSTAFFE (THOMAS) an eminent Nonjuror and Writer, was of a Gentleman's family in Warwickshire, and born the 15th of February 1645. He was educated at the Charter-house school; and, in 1660, admitted Commoner of Dictionary. New Inn at Oxford. He took the degrees in Arts; and going into orders, became rector of Martins-thorp in the county of Rutland. After that, he lived in the family of Sir Richard Temple at Stow in Buckinghamshire; and, in 1684, was presented by the King to the Chancellorship of Litchfield, together with the Prebend of Alderwas in the same church. The same year, the Bishop of London gave him the Rectory of St. Margaret Pattens in London. Upon the Revolution in 1688, he was deprived of his preferments for not taking the new oaths; and afterwards practifed Physic many years, wearing his gown all the while. February the 23d, 1693, he was confecrated Bishop by Lloyd Bishop of Norwich, Turner Bishop of Ely, and White Bishop of Peterborough; which folemnity was performed at the Bishop of Peterborough's lodgings in the house of the Reverend Mr. Giffard at Southgate, Henry Earl of Clarendon being present: Mr. Wagstaffe was consecrated Suffragan of Ipswich, and Dr. Hickes at the same time Suffragan of Thetford. Mr. Wagstaffe died October the 17th 1712, after having given many proofs of good parts and learning: for he wrote and pub-

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lished many pieces, in defence of the constitution of the church and state according to the nonjuring system. He was also a most zealous advocate for the genuineness of the celebrated book, called Einen Basidian: which he defended in two or three pamphlets against all opposers, as the real work of the Royal Author, to whom it was ascribed.

Wood's Athen. Oxon. Vol. II. p. 1058. édit. 1721.

WAKE (Dr. WILLIAM) an eminent English Prelate, was the fon of William Wake in the county of Dorset, Gentleman, and born in the year 1657. In 1672, he was admitted a member of Christ-Church in Oxford; where taking the degrees in Arts, he afterwards went into orders, and was appointed Preacher to the Society of Grays Inn. In the reign of James II. he attended the Lord Viscount Preston Embaffador to France as his Chaplain; and upon his return to England, diffinguished himself in the dispute between the protestants and papists. He published these following pieces; I. " An exposition of the doctrine of the church of England " in the feveral articles proposed by Monsieur de Meaux, " late Bishop of Condom, in his exposition of the doctrine " of the catholic church. To which is prefixed a particular " account of Monsieur de Meaux's book." 1686, 4to. 2. " A defence of the fame, against de Meaux and his vin-" dicator." 1686. 4to. 3. " A fecond defence," &c. 1688. 4to. 4. " A discourse of the holy eucharist, in the two great " points of the real presence and the adoration of the host." 1687. 4to. 5. " A discourse concerning the nature of ido-" latry, in which a late author's true and only notion of "idolatry is confidered and confuted." 1688. 4to. was written against the Reasons for abrogating the Test, by Samuel Parker, Bishop of Oxford. 6. "Sure and honest " means for the conversion of all heretics," &c. 1688, 4to. This is a translation from the French, with a preface by our author. 7. " An historical treatise of transubstantiation; " wherein is made appear, that according to the principles of that church, this doctrine cannot be an article of faith." 1687. 4to. This was written by a member of the church of Rome, and published by our author. 8. "Two discourses " of purgatory and prayer for the dead." 1688, 4to. 9. " A " continuation of the present state of the controversy be-" tween

"tween the church of England and the church of Rome: " being a full account of the books published on both fides." 1688. 4to. In the preface our author tells us, that this is an exact collection, as far as he was able to make it, of the controversy on both fides, between our Divines and those of the church of Rome; " and in that, fays he, the victory of. 66 truth over error. Never certainly was any cause more in-" tirely baffled, than the Popish is at this time. Never was a controversy more fully handled, and that in such a man-" ner as to instruct even the meanest capacities, as this has " been in these last years: insomuch that there is scarce a " person among us so ignorant, that is not able to make a " fland against the rudest attacks of our adversaries. Now our very footmen esteem themselves, and I think have " fatisfied the world that they are not mistaken, an equal " match for Jesuits: for those, who would at least be thought "the most able men of their party, and dropt down from "heaven on purpose to oppose the growth of the Protestant " herefy."

In 1689, he took the degree of Doctor of Divinity; and was appointed deputy clerk of the closet, and chaplain in ordinary to King William and Queen Mary. The same year he was made Canon of Christ Church, in the room of Dr. Aldrich promoted to the Deanery thereof; Rector of St. James's Westminster, in 1694: Dean of Exeter in 1701; Bishop of Lincoln 1705: and Archbishop of Canterbury, in January 1715-16. He was a principal figure in that great scene of controversy, which opened itself with regard to the convocation, at the close of the last century; of which we shall only take notice, so far as he was concerned, something having been already faid upon it, under the article of AT-TERBURY. In the year 1697, there was published an anonymous pamphlet, intitled, "A letter to a convocation-" man concerning the rights, powers, and privileges of that "body:" to which an answer was published the same year by Dr. Wake, under this title, "The authority of Christian " Princes over their ecclefiastical synods afferted, with par-"ticular respect to the convocations of the Clergy of the " realm and church of England." 8vo: and this being attacked, the Doctor vindicated himself in, " An appeal to all Y 4

the true members of the church of England, in behalf of the King's ecclefiaftical supremacy, as by law established; by our Convocations approved; and by our most eminent "Bishops and Clergymen stated and defended, against both the Popish and Fanatical opposers of it." 1698, 8vo. In the year 1700, the celebrated Atterbury entered into this dispute with great vigor and resolution, and published an anfwer to Dr. Wake's book, intitled, "The rights, powers, 44 and privileges of an English convocation, stated and de-" fended," 8vo: reprinted in 1701, with additions. controverly now grew warm, and feveral writers of confiderable note engaged in it. Burnet, Bishop of Salisbury, and Kennet, afterwards Bishop of Peterborough, wrote animadversions upon Atterbury's work; and Kennet's piece against it was a particular reply to it, written under the countenance of Archbishop Tenison. Hody, Gibson, Hooper, were concerned in it: Hooper was on the fide of Atterbury, Hody and Gibson against him. But the most considerable and decifive answer to Atterbury, was Dr. Wake's large work, intitled: "The state of the Church and Clergy of England in "their councils, fynods, convocations, conventions, and cother public assemblies, historically deduced from the conversion of the Saxons to the present times." 1703, in folio. This was going to the bottom of the thing; the work was effeemed, not only a full and fufficient answer to Atterbury, but decifive with regard to the controverfy in general.

Besides what Bishop Wake wrote and published in these two memorable controversies, he was the author of several other things. A large volume in 8vo of his, "Sermons and discourses on several occasions," was published in the year 1690: besides sermons and charges, which came out afterwards. In 1693, he published an English version of, The genuine epistles of the apostolical fathers, St. Barnatibas, St. Ignatius, St. Clement, St. Polycarp, the shepherd of Hermas, and the martyrdoms of St. Ignatius and Polymarp; with a large preliminary discourse relating to the several treatises here put together: a second edition of which was published in 1710, 8vo, with such corrections and improvements, as to render it, he says, almost a new "work."

"work." In 1719, a letter supposed to be written by him In the preto a Professor of Zurich in Swifferland, containing very bitter invectives against Dr. Hoadly Bishop of Bangor, and others who favored his doctrines, occasioned two very severe pamphlets to be published against him: one intitled, "A " fhort vindication of the Lord Archbishop of Canterbury " from the imputation of being the author of a letter, lately " printed at Zurich concerning the state of religion in Eng-" land;" the other, " A letter to the Lord Archbishep of " Canterbury, proving that his Grace cannot be the author of the letter to an eminent presbyterian clergyman in " Swifferland, in which the present state of religion in Eng-" land is blackened and exposed, and the present mi-" niftry are mifrepresented and traduced." Mr. Thomas Gordon, the famed author of the Independent Whig, is supposed to have been the author of the last pamphlet. They were both answered in 1720 by another, intitled, "A vin-" dication of the orthodox clergy, in answer to two scurrilous libels, pretending to be a vindication of his lordship of Canterbury, but scandalously reflecting upon his Grace " and our most orthodox clergy."

He died at Lambeth the 24th of January 1736-7, and left feveral daughters. He was a man of uncommon abilities and learning: was an advocate for free inquiry and liberty, when he was young; but age and preferment feem to have changed him a little in that respect: at least he was far from being so zealous about them, after his advancement to the See of Canterbury.

WALLER (EDMUND) an English poet, was the son of Robert Waller, Esq; of Agmondesham in Buckinghamthire, by Anne the fifter of John Hamden, Efq; who diftinguished himself so much in the beginning of the civil wars. He was born the 3d of March 1605 at Coleshill, which, though in the parish of Agmondesham, stands in Hertford- to his shire; and, his father dying when he was very young, the poems. Lond care of his education fell to his mother. According to the Wood's Aaccount in his life, he was fent to Eaton school; but Mr. Wood tells us, that he was mostly trained in grammar Mr. Wood learning under Mr. Dobson, Minister of Great Wycombe fays, the

Life of Walthen. Oxon, Vol. II. 13th of in March 1606,

in Bucks. He was afterwards fent to King's College in Cambridge, where he could not continue long; for at fixteen or seventeen years of age, he was chosen into the last parliament of King James I, and ferved as burgess for Agmondesham. He began to exercise his poetical talent so early as the year 1623, as appears from a copy of verses in his works, "Upon the danger his Majesty (being Prince) " escaped in the road of St. Andero;" for there Prince Charles returning from Spain that year had like to have been cast away. It was not his wit, his fine parts, or his poetry, that occasioned him to be first publicly known; but it was his carrying the daughter and fole heirefs of a rich citizen against a rival, whose interest was espoused by the court. It is not known at what time he married his first lady; but he was a widower, before he was five and twenty, when he began to have a passion for Sacharissa, which was a sictitious name for the Lady Dorothy Sidney, daughter to the Earl of Leicester, and afterwards wife to the Earl of Sunderland.

He was now known at court, and careffed by all the people of quality, who had any relish for wit and polite literature; and was one of the famous club, of which the Lord Falkland, Mr. Chillingworth, and other eminent men were members. At one of their meetings, they heard a noise in the street; and were told, that a fon of Ben Johnson was arrested. They sent for him; and he proved to be Mr. George Morley, afterwards Bishop of Winchester. Mr. Waller liked him so well, that he paid the debt, which was about 100 l. on condition that he would live with him at Beconsfield. Mr. Morley did so, eight or ten years; and from him Mr. Waller used to own, that he learned a taste of the ancient writers, and acquired what he had of their genius: not however, but he had given specimens of his taste and skill in poetry, before this incident of Mr. Morley; fo that we are only to suppose, that Mr. Morley improved and refined it.

He was returned burgess for Agmondesham in the parliament, which met in April 1640. An intermission of parliaments having disgusted the nation, and raised jealousies against the designs of the court, which would be sure to discover themselves, whenever the King came to ask for a supply,

Mr. Waller was one of the first who condemned the preceeding measures. He shewed himself in opposition to the court, and made a speech in the house on this occasion, April the 22d 1640; it gives us some notions of his general principles in government, in which he afterwards proved very variable and inconstant. He opposed the court also in the long parliament, which met in November following; and was chosen to impeach Judge Crawley, which he did in a warm and eloquent speech July the 6th 1641. This speech was fo highly applauded, that twenty thousand of them were fold in one day. In the latter end of 1642, he was one of the commissioners appointed by the parliament, to present their propositions of peace to the King at Oxford. In 1643, he was deeply engaged in a defign to reduce the city of London and the tower, to the service of the King; of which Mr. Whitelocke has given the following account: " June Memorials 1643, fays he, began the arraignment of Waller, Tom- of English kyns, Challoner, and others, conspiring to surprise the city Affairs, p. " militia, and some members of parliament, and to let in 1732: "the King's forces to surprise the city, and dissolve the co parliament. Waller, a very ingenious man, was the of principal actor and contriver of this plot, which was in "defign, when he and the other commissioners were at Ox-" ford with the parliament's propositions; and that being "then known to the King, occasioned him to speak these words to Waller, when he kissed his hand, though you are the last, yet you are not the worst, nor the least in favour. When he was examined touching this plot, he was asked, "whether Selden, Pierpoint, Whitelocke, and others by " name, were acquainted with it. He answered, that they "were not; but that he did come one evening to Selden's " fludy, where Pierpoint and Whitelocke then were with 66 Selden, on purpose to impart it to them all; and speaking of fuch a thing in general terms, those Gentlemen did " fo inveigh against any such thing as treachery and base-" nefs, and that which might be the occasion of shedding " much blood, that he faid he durst not for the awe and re-" spect, which he had for Selden and the rest, communicate " any of the particulars to them, but was almost disheartened 44 himself to proceed in it. They were all upon their trials

Hift. of the Rebellion, Book VII. condemned: Tomkyns and Challoner only were hanged: "Waller had a reprieve from General Effex; and after a ee year's imprisonment paid a fine of 10000 l. and was par-"doned." The Earl of Clarendon has given a particular account of this plot, and also of Mr. Waller's behaviour, after it was discovered: who upon his being taken up, says he, "was fo confounded with fear and apprehension, that he confessed whatever he had said, heard, thought, or seen; se all that he knew of himself, and all that he suspected of others; without concealing any person of what degree or quality foever, or any discourse that he had ever upon any occasion entertained with them." He afterwards tells us, that Mr. Waller, "though confessedly the most guilty, after 66 he had with incredible diffimulation acted fuch remorfe of conscience, that his trial was put off out of christian comof passion, till he might recover his understanding; (and that was not, till the heat and fury of the profecutors was " reasonably abated with the sacrifices they had made) and, 66 by drawing visitants to himself of the most powerful Miof nifters of all factions, had, by his liberality and penitence, 66 by his receiving vulgar and vile fayings from them with 66 humility and reverence, as clearer convictions and infores mations than in his life he had ever had, and by diffri-66 buting great fums to them for their prayers and ghoftly counsel, so satisfied them, that they satisfied others; was 66 brought at his fuit to the house of Commons bar : where, 66 being a man very powerful in language, and who by what "he spoke and in the manner of speaking it exceedingly 66 captivated the good will and benevolence of his hearers," he delivered an oration, "to which in truth he does as much owe the keeping his head, as Catiline did the loss se of his to those of Tully." One would think the noble historian should have faid, " as Tully did the loss of his to se those against Antony:" for Catiline was slain in battle, whereas Tully's Philippics really cost him his head. This memorable speech of Mr. Waller, together with the two former, are printed at the end of his poems.

After he had faved himself from the consequences of this plot, yet so as by fire, he travelled into France, where he continued several years. He resided most part of his time

there at Roan, where some of his children by a second wife were born. In 1645, there was an edition of his poems. Upon his return to England, he fided with the men in power. particularly Oliver Cromwell, with whom he was very intimate. He often declared, that he found Cromwell to be very well read in the Greek and Roman story. He frequently took notice, that when Cromwell has been called to the door, in the midst of their discourses upon these subjects, he could overhear him repeating, "The Lord will reveal, The "Lord will help," and fuch kind of cant; for which he would apologize when he came back, faying, "Coufin "Waller, I must talk to these men after their own way;" and would then go on, where they left off. He wrote a panegyric upon Cromwell in 1654, as he did a poem upon his death in 1658. At the restoration he was treated with great civility by King Charles II. who always made him one of the party in his diversions at the Duke of Buckingham's and other places; and gave him a grant of the provoftship of Eaton College, though that grant proved of no effect. He fat in feveral parliaments after the restoration. He continued in the full vigour of his genius to the end of his life: and his natural vivacity made his company agreeable to the last. James II having ordered the Earl of Sunderland to bring Mr. Waller to him one afternoon, when he came, the King carried him into his closet, and there asked him, "how " he liked fuch a picture? Sir, fays Mr. Waller, my eyes " are dim, and I know not whose it is.' The King answered, "It is the Princess of Orange." And, says Mr. Waller, " fhe is like the greatest woman in the world. Whom do " you call so?" asked the King, "Queen Elizabeth," faid he. "I wonder, Mr. Waller," replied the King, "you " should think so; but I must confess she had a wife coun-" cil. And, Sir," faid Mr. Waller, " did your Majesty ever know a fool choose a wise one?"

He died of a dropfy, October the 1st 1687; and was interred in the church yard of Beconssield, where a monument is erected to his memory. He left several children, and bequeathed his estate to his second son Edmund; his eldest Benjamin being so far from inheriting his sather's wit, that he even wanted common sense. Edmund, in the beginning

Life of the Earl of Clarendon, p. 24. Oxford, 1759, folio.

ginning of his life, was member of parliament for Agmondetham; but afterwards turned quaker. He had other fons and daughters. As to Mr. Waller, his character is drawn at large by the masterly hand of the Earl of Clarendon; and, as it contains all that need be faid about him, nothing can be more proper than to insert it here. " Edmund Waller, fays the historian, " was born to a very fair estate, by the of parlimony or frugality of a wife father and mother; and " he thought it so commendable an advantage, that he re-" folved to improve it with his utmost care, upon which in is his nature he was too much intent; and, in order to that, "he was fo much referved and retired, that he was scarce ever heard of, till by his address and dexterity he had gotten a very rich wife in the city, against all the recommendation, and countenance, and authority of the court, " which was thoroughly engaged on the behalf of Mr. Crofts; es and which used to be successful in that age against any opposition. He had the good fortune to have an alliance and friendship with Dr. Morley, who had affisted and into firucted him in the reading many good books, to which this natural parts and promptitude inclined him, especially the poets; and at the age when other men used to give over writing verses, (for he was near thirty years of age, when he first engaged himself in that exercise, at least, that he was known to do fo) he surprised the town with two or three pieces of that kind; as if a tenth muse had 66 been newly born, to cherish drooping poetry. The doctor at that time brought him into that company, which was " most celebrated for good conversation; where he was received and esteemed with great applause and respect. He was a very pleasant discourser, in earnest and in jest; and therefore very grateful to all kind of company, where he was not the less esteemed for being very rich. He had been " even nursed in parliaments, where he sat when he was " very young; and fo when they were refumed again (after " a long intermission) he appeared in those assemblies with " great advantage; having a graceful way of speaking, and " by thinking much upon feveral arguments (which his tem-" per and complexion, that had much of melancholic, in-"clined him to) he feemed often to speak upon the sudden, ec when Syraine

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when the occasion had only administered the opportunity of faying what he had thoroughy confidered, which gave " a great luftre to all he faid; which yet was rather of de-" light than weight. There needs no more be faid to extol "the excellence and power of his wit, and pleasantness of " his conversation, than that it was of magnitude enough to cover a world of very great faults; that is, so to cover "them, that they were not taken notice of to his reproach; " viz. a narrowness in his nature to the lowest degree; an abjectness and want of courage to support him in any vir-" tuous undertaking; an infinuation and fervile flattery to "the height, the vainest and most imperious nature could be contented with; that it preserved and won his life from of those, who were most resolved to take it, and on an occa-" fion in which he ought to have been ambitious to have loft " it; and then preserved him again from the reproach and contempt, that was due to him, for fo preserving it, and " for vindicating it at fuch a price; that it had power to re-" concile him to those, whom he had most offended and pro-" voked; and continued to his old age with that rare felici-45 ty, that his company was acceptable, when his spirit was "odious; and he was at least pitied, where he was most de-" tefted."

But however unfavourably we are obliged to think of Mr. Waller's virtues and moral accomplishments, yet nothing can be higher than what is faid, and what indeed his own writing force us to believe, of his fine parts and wit, of his confummate skill in poetry and polite literature, and above all of his address in improving and refining the English tongue. The anonymous author of the preface to the fecond part of his poems, printed in the year 1690, has spoken pertinently to this part of his character: " Mr. Waller's is a name, fays he, that carries every thing in it, either great, or " graceful in poetry. He was indeed the parent of English verse, and the first who shewed us, our tongue had beauty . " and numbers in it. Our language owes more to him, than " the French does to cardinal Richelieu and the whole aca-"demy -The tongue came into his hands like a rough dia-" mond : he polish'd it first; and to that degree, that all ar-" tifts fince him have admired the workmanship, without " pretending

or pretending to mend it. Suckling and Carew, I must conse fels, wrote some few things smoothly enough; but, as all they did in this kind was not very confiderable, fo it was a se little later than the earliest pieces of Mr. Waller. He unso doubtedly stands first in the list of refiners; and, for " ought I know, last too: for I question whether, in Charles " the fecond's reign, English did not come to its full per-" fection; and whether it has not had its Augustan age, as well as the Latin. It feems to be already mixed with "foreign languages, as far as its purity will bear; and as s chymists say of their menstruums, to be quite sated with st the infusion. But posterity will best judge of this. In the mean time it is a furprifing reflection, that between what "Spencer wrote last, and Waller first, there should not be much above twenty years distance: and yet, the one's " language, like the money of that time, is as current now "as ever; whilft the other's words are like old coins, one unt go to an antiquary to understand their true meaning " and value. Such advances may a great genius make, "when it undertakes any thing in earnest!"

The best edition of Mr. Waller's works is that, published in 1730, 4to, containing his poems, speeches, and letters: with elegant and useful notes and observations by Mr. Elijah Fenton. Mr. Fenton's edition has fince been printed in 12mo,

of queen's college, there being no vacancy in his own. He

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or rather fmall 8vo.

WALLIS (JOHN) an eminent English mathematician, was the fon of a clergyman, and born at Ashford in Kent, November the 23d, 1616. His father dying when he was " ter to Dr. but fix years of age, he was educated in grammar learning, at Leygreen near Tenterden, by Mr. James Movat, a Scotfman; and in 1630, was removed to Felfted school in Essex, where besides the Greek and Latin, he was instructed in the "Langtoff's Hebrew tongue, and also in the rudiments of logic, music, and the French language. In December 1632, he was fent to Emmanuel college in Cambridge, where he had among Lond. 1725. others Mr. Whitchcote for his tutor; and took the degrees Dictionary. in arts, a bachelor's in 1637, a master's in 1640. About the same time he went into orders, and was chosen fellow

" Dr. Walec lis's Let-" Thomas " Smith," printed by Mr. Hearne, with « Chroni-" cle," vol. I.

kept his fellowship, till it was vacated by his marriage, but quitted the college to be chaplain to Sir Richard Darley, whose seat was at Buttercramb in Yorkshire. After he had lived in this samily about a year, he removed to that of the lady Vere, with whom he continued two years more. It was there, that he discovered the art of decyphering; and after the restoration he was abused, for having during the civil war decyphered the letters of king Charles, taken in his cabinet at Naseby: which report being revived upon the accession of king James II to the crown, he wrote a letter in his own vindication to his friend Dr. Fell, bishop of Oxford,

dated April the 8th, 1685.

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In 1643, he published, "Truth Tryed, or Animadver-" fions on the lord Brooke's treatife, called, The Nature of "Truth, &c." styling himself a minister in London, probably of St. Gabriel Fenchurch, the sequestration of which had been granted to him. In 1644, he was chosen one of the fcribes or secretaries to the assembly of divines at Westminster; and the same year took a wife. Academical studies being much interrupted by the civil wars in both the univerfities, the eminently learned among them reforted to London, and formed affemblies there. Wallis belonged to one of these, the members whereof met once a week to discourse of philosophical matters; and this society was the rise and beginning of that, which was afterwards incorporated by the name of the royal fociety. The Savilian professor of geometry at Oxford being ejected by the parliamentary vifitors in 1649, Wallis was appointed to succeed him in that place; and accordingly removed from London to Oxford, and having entered himself of Exeter college, was admitted master of arts there the same year. He opened his lectures on the last day of October with an inaugural speech in Latin, which was afterwards printed. In 1650, he published some "Ani-" madversions on a book of Mr. Baxter, intitled, Aphorisms of Justification and the Covenant;" and in 1653, a grammar of the English tongue for the use of foreigners in Latin, under this title: Grammatica Lingue Anglicane, cum tractatu de Loquela seu sonorum formatione, in 8vo. In the piece de Loquela, &c. he tells us, that " he has philosophically " confidered the formation of all founds used in articulate Vol. XI. " fpeech, Z

of fpeech, as well of our own, as of any other language that " he knew; by what organs, and in what position each found was formed; with the nice distinctions of each, which in of some letters of the same organ are very subtile : so that by " fuch organs, in fuch polition, the breath isluing from the lungs will form fuch founds, whether the person do or do of not hear himself speak." Pursuing these resections, he was led to think it possible, that a deaf person might be taught to fpeak by being directed fo to apply the organs of speech. as the found of each letter required, which children learn by imitation and frequent attempts, rather than by art. He made a trial or two with fuccess; and particularly of one Popham, which involved him in a controverly with Dr. Holder, of which some account has already been given. We shall only add, that while some have determined it in favor of Wallis, others have determined it against him; among which latter fort is Mr. Anthony Wood, at the fame time remarking Wallis to be a person, " who at any time can make black " white, and white black, for his own ends; and hath a " ready knack of forhiftical evalion, as he himself did know "full well," ber made among them cale," of the

See HOL-DER.

Fafti, vol.II. p. 139. edit. 1721.

> May the 31st, 1654, he took the degree of doctor of divinity. In 1655, Mr. Hobbes having printed his treatife de Corpore Philosophico, Dr. Wallis the same year wrote a confutation of it in Latin, under the title of, Elenchus Geometria Hobbiana, in 8vo; which so provoked Hobbes, that in 1656 he published it in English, with the addition of what he called, "Six Lessons to the Professors of Mathematics in "Oxford," 4to. Upon this, Dr. Wallis wrote an answer in English, intitled, "Due Correction for Mr. Hobbes; or School-Discipline for not saying his Lessons right," 1656, in 8vo: to which Mr. Hobbes replied in a pamphlet, with the title of, " ETITMAI, &c. or, Marks of the abfurd Geo-" metry, Rural Language, Scotish Church - Politics, and "Barbarisms, of John Wallis, &c." 1657, 4to. This was immediately rejoined to by Dr. Wallis in, Hobbiani Puncti Dispunctio, 1657; and here this controversy seems to have ended at this time: but four years after, 1661, Mr. Hobbes printed Examinatio & Emendatio Mathematicorum Hodiernorum in fex Dialogis; which occasioned Dr. Wallis to publish ,E233Q

the next year, Hobbius Heautontimorumenos, in 8vo, addressed to Mr. Boyle. In 1657, he collected and published his mathematical works in two parts, with the title of Mathelis Universalis, in 4to; and in 1658, Commercium Epistolicum de quæftionibus quibusdam Mathematicis nuper habitum, in 4to. This was a collection of letters, written by lord Brouncker. Sir Kenelm Digby, Fermat, Schooten, Wallis, and others. He was this year, upon the death of Dr. Gerard Langbaine. chosen custos archivorum of the university: yet not without some struggle. Dr. Zouch, a learned Civilian, who, as his friend Mr. Henry Stubbe represents the case, had been an asfessor in the vice chancellor's court thirty years and more, was a candidate, but without fuccess; which induced Mr. Stubbe, who, on his friend Mr. Hobbes's account, had before waged war against Wallis, to publish a pamphlet, intitled, " The Savilian Professor's Case Stated," 1658, 4to. Dr. Wallis replied to this; and Mr. Stubbe republished his case with enlargements, and a vindication against the exceptions of Dr. Wallis.

Upon the restoration, he met with great respect, the king thinking favourably of him on account of some services done. as the king knew, to his royal father and himself; and the lord chancellor Clarendon and Sir Edward Nicholas fecretary of state being his friends. He was therefore not only made king's chaplain, but confirmed also in his places of Savilian professor and keeper of the archives. In 1661, he was appointed one of the divines, who were empowered to review the book of Common Prayer; and afterwards complied with the terms of the act of uniformity, continuing a steady conformist to the church of England till his death. He was one of the first members of the royal society, and kept a conflant correspondence with it by letters and papers; many of which are published in the transactions of that society. He continued to publish many and useful works, in the mathematical way especially. In 1676, he gave an edition of, Archimedis Syracufani Arenarius & Dimenfio Circuli : and in 1682, he published from the manuscripts, Claudii Ptolemai Opus Harmonicum, in Greek, with a Latin version and notes; to which he afterwards added, Appendix de veterum Harmonica ad hodiernam comparata, &c. In 1685, he published Z 2

fome theological pieces; and about 1690, was engaged in a dispute with the Unitarians; and in 1692, in another dispute about the Sabbath. His pamphlets and books upon subjects of divinity are very numerous, but nothing near so important as his mathematical performances: however, in 1697, the curators of the press at Oxford thought it for the honour of the university, to collect all his works which had been printed separately, as well in English as in Latin, and to publish them together in the Latin tongue. They were accordingly published at Oxford, 1699, in three volumes, so-

lio; and dedicated to king William.

He died October the 28th, 1703, in his 88th year; and was buried in St. Mary's church at Oxford, where a monument is erected to his memory. He left behind him one fon, who had been born in 1650, and two daughters. We are told, that he was of a vigorous conflitution, and of a mind, which was strong, calm, serene, and not easily ruffled or discomposed; that though, while he lived, he was looked upon by the high flyers with a jealous eye, and suspected as if not thoroughly affected to the monarchy and church establishment, he was yet very much honoured and esteemed by others of a better temper and judgment, and of more knowledge and larger thoughts; and that by these, both at home and abroad, he was reckoned the glory and ornament of his country, and of the university in particular. He speaks of himself, in his letter to Mr. Smith, in a strain, which shews him to have been a very wife and prudent man, whatever his fecret opinions and attachments might be: " It hath been " my lot, fays he, to live in a time, wherein have been ma-" ny and great changes and alterations, It hath been my e endeavor all along to act by moderate principles, between the extremities on either hand, in a moderate compliance with the powers in being, in those places, where it hath been my lot to live, without the fierce and violent animose fities usual in such cases against all that did not act just as "I did, knowing that there were many worthy persons ence gaged on either fide; and willing whatfoever fide was upse permost to promote, as I was able, any good design for the true interest of religion, of learning, and the public so good, and ready so to do good offices, as there was op-" portunity; 5.40

" portunity; and if things could not be just as I could with, to make the best of what is; and hereby, through God's

" gracious providence, I have been able to live easy and use-

" ful, though not great."

WALSH (WILLIAM) an English critic and poet, was the fon of Jo'eph Walsh, of Abberley in Worcestershire, Esq; and born about the year 1660; for the precise time does not appear. According to Mr. Pope, his birth happened Pope's in 1659; but Mr. Wood places it four years later. He be- Works, came a gentleman commoner of Wadham college in Oxford vol. 7. p.53in 1678, but left the university without taking a degree. He retired to his native country for the present, and some Athen. Ox. time after went to London. In 1691, he published, with a p. 1106. preface written by his friend and advocate Mr. Dryden, "A edit. 1723. "Dialogue concerning Women, being a defence of the fex." in 8vo: and the year after, "Letters and Poems, amorous " and gallant," in 8vo. These were republished among the works of the Minor Poets, printed in 1749, with other performances of Mr. Walsh; among which is "An Essay on " Pastoral Poetry," with a short " Defence of Virgil" against some reflections of Mons. Fontenelle. That critic had cenfured Virgil for writing paftorals in too courtly a stile, which, he fays, is not proper for the Doric Muse: but Mr. Walsh has opposed to this, that the shepherds in Virgil's time were held in greater efteem, and were persons of a much superior figure to what they are now. Mr. Walsh's other pieces confift chiefly of elegies, epitaphs, odes and fongs. He was made gentleman of the horse in queen Anne's reign, and died in the year 1708. Mr. Dryden, in the postscript to his translation of Virgil, has afferted Mr. Walsh to have been the best critic then living; and Mr. Pope, to whom this critic was a director as well as friend, has written thus of him, in the Esfay on Criticism, verse 719:

"Yet some there were among the sounder few,

"Of those who less presum'd, and better knew;

"Who durft assert the juster ancient cause

" And here restor'd wit's fundamental laws.

WALTON.

- "Such late was Walsh, the muse's judge and friend,
- "Who justly knew to blame or to commend;
- "To failings mild, but zealous for desert;
- "The clearest head, and the sincerest heart.
- "This humble praise, lamented shade! receive,
- "This praise at least a grateful muse may give:
- "The muse, whose early voice you taught to sing,
- 66 Prescrib'd her heights, and prun'd her tender wing;
- " Her guide now loft ____

Wood's Fafti, Vol. II. p. 47. edit. 1721.

WALTON (BRIAN) a learned English bishop, and editor of the Polyglot Bible, was born at Cleaveland in the North Riding of Yorkshire, anno 1600. He was first of Magdalen, then of Peter House college, in Cambridge; where he took a master of arts degree in 1623. About that time, or before, he taught a school, and served as a curate, in Suffolk: from whence he removed to London, and lived for a little time under Mr. Stock, rector of Allhallows in Breadstreet. After his death, he became rector of St. Martin's Orgar in London, and of Sandon in Essex; to the latter of which he was admitted in 1635. The way to preferment lay pretty open then to a man of his qualities; for he had not only very uncommon learning, which was more regarded then, than it has been of late years; but he was also exceedingly zealous for the church and king. In 1630, he commenced doctor of divinity; at which time he was prebendary of St. Paul's, and chaplain to the king. He posfessed also another branch of knowledge, which made him very acceptable to the clergy: he was well versed in the laws of the land, especially those, which relate to the patrimony and liberties of the church. During the controverfy between the clergy and inhabitants of the city of London about the tythes of rent, he was very industrious and active in behalf of the former; and upon that occasion made so exact and learned a collection of customs, prescriptions, laws, orders, proclamations, and compositions, for many hundred years together, relating to that matter, (an abstract of which was afterwards published) that the judge declared, " there could 66 be no dealing with the London ministers, if Mr. Walton " pleaded for them."

Lloyd's Memoirs, p. 513. edit. 1668.

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Upon the breaking out of the civil war, he was fummoned by the house of commons as a delinquent; was sequestered from his living of St. Martin's Orgar, plundered, and forced to fly: but whether he went to Oxford directly, or to his other living of Sandon in Essex, does not appear. But at what time foever it happened, it is certain that he was most cruelly treated at that living likewise, being grievously harassed there; and once, when he was fought for by a party of horse, was forced to shelter himself in a broom-field. And the manner of his being sequestered from this living is very remarkable; for Sir Henry Mildmay and Mr. Ashe, members of parliament, first themselves drew up articles against him, though no way concerned in the parish, and then fent them to Sandon to be witneffed and subscribed. possessed of both his livings, he betook himself for refuge to Oxford: and he did very rightly, according to Mr. Lloyd, who affirms, that otherwise he would have been murdered. This flews, what it is easy to conceive from his principles and active spirit, how exceedingly obnoxious he was to the parliament.

August the 12th, 1645, he was incorporated doctor of diyinity in the university of Oxford. Here it was, that he formed the noble scheme of publishing the Polyglot Bible; and upon the decline of the king's cause, he retired to the house of Dr. William Fuller, his father-in-law, in London, where, though frequently disturbed by the prevailing powers, he lived to complete it. The Biblia Polyglotta was published at London, anno 1657, in fix volumes, folio; wherein the facred text was, by his fingular care and everlight, printed. not only in the Vulgar Latin, but also in the Hebrew, Syriac, Chaldee, Samaritan, Arabic, Æthiopic, Persic, and Greek languages; each having its peculiar Latin translation joined therewith, and an apparatus fitted to each for the better understanding of those tongues. In this great work, so far as related to the correcting of it at the press, and the collating of copies, he had the affiftance of feveral learned perfons; the chief of whom was Mr. Castle or Castell, afterwards doctor of divinity, mafter of Catherine hall, and professor of Arabic, in the university of Cambridge. In the preface to his Lexicon Heptaglotton, published in the year Z 4 1660.

1669, Mr. Castle tells us, that he had a more than ordinary hand in that work, as indeed it is certain that he had: and therefore had a right to greater acknowledgments, than are made by Dr. Walton in the preface to the Polyglot, who yet calls him virum, in quo eruditio jumma magnaque animi vis convenere. Among his other affiftants, were Mr. Samuel Clarke of Merton college, and Mr. Thomas Hyde of Queen's college, Oxford: he had also some help from Mr. Wheelock, Mr. Thorndike, Mr. Edward Pocock, Mr. Thomas Greaves, &c. Towards the printing the work, he had contributions of monies from many noble persons and gentlemen, which were put into the hands of Sir William Humble, treasurer for the said work. The Prolegomena and Appendix to it were attacked in 1659 by Dr. John Owen in, "Confiderations," &c. who was answered the same year by Dr. Walton in a piece, under the title of, " The Confide-" rator confidered: or, a brief view of certain confiderations " upon the Biblia Polyglotta, the Prolegomena, and Appen-" dix. Wherein, among other things, the certainty, inteec grity, and the divine authority of the original text, is dese fended against the consequences of Atheists, Papists, Anti-Scripturists, &c. inferred from the various readings and no-" velty of the Hebrew points, by the author of the faid Con-" fiderations. The Biblia Polyglotta and translations therein " exhibited, with the various readings, Prolegomena, and 46 Appendix, vindicated from his afperfions and calumnies: . and the questions about the punctation of the Hebrew text, the various readings, and the ancient Hebrew character, " briefly handled," in 8vo.

After the restoration, he had the honour to present the Polyglot Bible to king Charles II; who made him his chaplain in ordinary, and soon after promoted him to the bishop-ric of Chester. In September 1661, he went to take possession of his see; and was met upon the road, and received with such a concourse of gentry, clergy, militia both of the city and country, and with such acclamations of thousands of the people, as had never been known upon any such occasion. This was on the 10th of September, and on the 11th he was installed with much ceremony: "a day, says Mr. Wood, not to be forgotten by all the true sons of the church of England,

" England, though curfed then in private by the most rafse cally faction and crop-eared whelps of those parts, who so did their endeavors to make it a may-game and a piece of " foppery." This glory, however, which attended bishop Walton, though it feems to have been great, was yet shortlived; for, returning to London, he died at his house in Aldersgate-street, the 29th of November following, and on the 5th of December was interred in St. Paul's cathedral, where a monument with a Latin inscription was erected to his memory.

He had published at London in 1655, Introductio ad lectio-

nem linguarum Orientalium, in 8vo.

WANSLEB (JOHN MICHAEL) a learned German, was born the 1st of November 1635, at Erfort in Thuringia, where his father was minister of a Lutheran church. Niceron, tom. xxvi. After having studied philosophy and theology at Konigsberg, he put himself under Job Ludolf, in order to learn the Oriental tongues of that celebrated professor. Ludolf taught him the Ethiopic among others, and then fent him at his own expence into England, to print his Ethiopic Dictionary, which came out at London in 1661. Ludolf complained of Wansleb for inferting many false and ridiculous things, and afterwards gave a new edition of it himself. Dr. Edmund Castle was at that time employed upon his Lexicon Heptaglotton, and was mightily pleased to find in Wansleb a man, who could affift him in his laborious undertaking: he received him therefore into his house, and kept him three months. Wansleb was no sooner returned to Germany, than Ernest the pious, duke of Saxegotha, being informed of his qualifications, fent him to Ethiopia: the prince's defign was to establish a correspondence between the Protestant Europeans and Abyssines, with a view to promote true religion among the latter. Wansleb fet out in June 1663, and arrived at Cairo in January following. He employed the remainder of the year in visiting part of Egypt; but the patriarch of Alexandria, who has jurisdiction over the churches of Ethiopia, diffuaded him from proceeding to that kingdom, and fent his reasons to Ernest in an Arabic letter,

which is still extant in the library of the duke of Saxe-

gotha.

Wansleb left Alexandria in the beginning of 1665, and arrived at Leghorn; but durst not return to his own country, because duke Ernest was greatly displeased with his conduct. He went therefore to Rome, where he abjured Lutheranism, and entered into the order of St. Dominic in 1666. In 1670, he was fent to Paris; where, being introduced to Colbert, he was commissioned by that minister to return to the east, and to purchase manuscripts and medals for the king's library. He arrived at Cairo in 1672, continued in Egypt near two years, and in that time fent to France 234 manuscripts, Arabic, Turkish, and Persic. The Mahometans growing jealous of this commerce which Wansleb carried on, he removed from Egypt to Constantinople, and had promifed to go from thence in fearch of manuscripts to mount Athos: but excused himself on pretence, that Leo Allatius had fetched away the best for the use of the Vatican. He was preparing to fet out for Ethiopia, when he was recalled to France by Colbert; who, it feems, had just reason to be displeased with his conduct, as Ernest had been before him. He arrived at Paris in April 1676, and might have been advanced not only to the royal professorship of Oriental languages, but even to a bishopric, if his irregular life and manners had not flood in his way. He lived neglected for two or three years, and then died in June 1679.

His publications are, 1. Relazione dello stato presente dell' Egitto, 1671, 12mo. This is said to be an abridged account of Egypt, which had been sent by him in several letters to duke Ernest; and Ludolf has related, that the Jacobins, whom he employed to translate it into Italian, have deviated from the original in several places. 2. Nouvelle Relation en sorme de Journal d'un Voyage sait en Egypte en 1672 & 1673. 1676, 12mo. 3. Histoire de l'Eglise d'Alexandrie sondée par S. Marc, que nous appellons celles des Jacobites-Coptes d'Egypte, ecrite au Caire même en 1672 & 1673.

1677, 12mo.

WARD (SETH) an English prelate, famous chiefly for his skill in mathematicks and astronomy, was the son of an Attorney, and born at Buntingford in Hertfordshire. Mr. Wood's A-Wood fays he was baptized the 15th of April 1617; but then. Oxon. Dr. Pope places his birth in 1618. He was taught gram- Life of mar learning and arithmetic in the school at Buntingford; Ward, by and thence removed to Sidney college in Cambridge, into Pope, 1697. which he was admitted in the year 1632. Dr. Samuel Ward, in 12mo. the mafter of that college, was greatly taken with his ingenuity, and also with the sweetness of his nature; and shewed him particular favor, partly perhaps for his being of the fame furname, though there was no affinity at all between them. Here he applied himself with great vigour to his fludies, and particularly to mathematicks; took the degrees in arts, and was chosen fellow of his college. In the year 1640, Dr. Cousins the vice-chancellor pitched upon Mr. Ward to be prævaricator, which is called in Oxford Terræfilius; whose office was to make a witty speech, and to laugh at any thing or any body. Mr. Ward however exercifed this privilege fo freely, that the vice-chancellor actually fuspended him from his degree; though he reversed the cenfure the day following.

The civil war breaking out, Mr. Ward was involved not a little in the consequences of it. His good master and patron, Dr. Ward, was in 1643 imprisoned in St. John's college, which was then made a goal by the parliament forces; and Mr. Ward thinking, that gratitude obliged him to attend him, accordingly did fo; and continued with him to his death, which happened foon after. He was also himself ejected from his fellowship for refusing the covenant; against which he foon after joined with Mr. Peter Gunning, Mr. John Barwick, Mr. Isaac Barrow, afterwards bishop of St. Alaph, and others, in drawing up that noted treatife, which was afterwards printed. Being now obliged to leave Cambridge, he resided some time with Dr. Ward's relations in and about London, and at other times with the celebrated mathematician Mr. William Oughtred at Aldbury in Surry, with whom he had cultivated an acquaintance, and under whom he profecuted his mathematical studies. He was invited

invited likewise to several other places, but went to Ralph Freeman's at Aspenden in Hertsordshire, Esq; whose sons he instructed, and with whom he continued for the most part till 1649: and then he resided some months with the lord Wenman of Thame Park in Oxfordshire.

He had not been in this noble family long, before the visitation of the university of Oxford began; the effect of which was, that many learned and eminent persons were turned out, and among them Mr. Greaves, the Savilian professor of aftronomy, who had a little before distinguished himself by his work upon the Egyptian pyramids. Mr. Greaves labored to procure Mr. Ward for his successor, whose abilities in this way were univerfally known and acknowledged; and effected it. Then Mr. Ward entered himself of Wadham college, for the fake of Dr. Wilkins, who was the warden; and, October the 3d 1649, was incorporated mafter of arts. Soon after, he took the engagement, or oath to be faithful to the commonwealth of England, as it was then established without a king or house of lords: for though he had refused the covenant, while the king was supposed to be in any condition of fucceeding, yet now those hopes were at an end, and the government together with the king was overturned and destroyed, he thought, and certainly with reason, that no good purpose could be answered by obstinately holding out any longer against the powers that were. The first thing he did, after his fettlement in Oxford, was to bring the aftronomy-lectures, which had long been neglected and difused, into repute again; and for this purpose he read them very constantly, never missing one reading day, all the while he held the lecture.

About this time Dr. Brownrig, the ejected bishop of Exeter, came and lived retired at Sunning in Berkshire; where Mr. Ward, who was his chaplain, used often to wait upon him. In one of these visits, the bishop conferred on him the precentorship of the church of Exeter; and told him, that though it might then seem a gift and no gift, yet that upon the king's restoration, of which the bishop was confident, it would be of some emolument to him. He paid the bishop's secretary the full sees, as if he were immediately to take possession, though this happened in the very height

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of their despair; and Ward's acquaintance rallied him upon it, telling him, that they would not give him half a crown for his precentorship. But the professor knew what he did; he knew, that let things take what turn they would, he was now safe; and that, if the king ever returned, it would be a fine thing for him. It was so; it brought a good sum into his pocket; and, what is more, laid the soundation of his future riches and preferment.

In the year 1654, both the Savilian professors did their exercises, in order to proceed doctors in divinity; and when they were to be presented, Wallis claimed precedency. This occasioned a dispute; which being decided in favor of Ward, who was really the senior. Wallis went out grand compounder, and so obtained the precedency. In 1657, he was elected principal of Jesus college, by the direction of Dr. Mansell, who had been ejected from that headship many years before; but Cromwell put in one Francis Howel. In 1650, he was chosen president of l'rinity college; but was obliged, at the restoration, to resign that place. He was made amends however, by being presented in 1660 to the rectory of St. Lawrence Jewry: for though he was not diflinguished by his sufferings, during the exile of the royal family, yet he was known to be so averse to the measures of the late times, and to be within so well affected to the royal cause, as to be favorably looked on at the restoration. He was installed also, in 1660, in the precentorship of the church of Exeter. In 1661, he became fellow of the royal fociety, and dean of Exeter; and the year following was advanced to the bishopric of that church. Dr. Pope tells us, he was promoted to that fee, without knowing any thing of it, by the interest of the duke of Albermarle, fir Hugh Pollard, and other gentlemen, whom he had obliged during his residence at Exeter: and Mr. Wood observes, that he was advanced by the endeavors of a confiderable party of the gentry of Devonshire, who were of the house of commons; though he had poisoned the compliment before, by faying, that "he had shortly, after his settlement among them, wound himself into their favor by his smooth language " and behavior."

In 1667, he was translated to the see of Salisbury; and in 1671, was made chancellor of the order of the garter. He was the first protestant bishop, that ever was so; and he procured that honor to be annexed to the fee of Salifbury, after it had been held by laymen above a hundred and fifty years. His first care, after his advancement to Salisbury, was to repair and beautify his cathedral and palace; and then to suppress the nonconformists and their conventicles in his diocese. This so angered that party, that in the year 1660 they forged a petition against him, under the hands of fome chief clothiers; pretending, that they were perfecuted, and their trade ruined: but it was made appear at the council table, that this petition was a notorious libel, and that none of those, there mentioned to be perfecuted and tuined, were fo much as fummoned into the ecclefiaftical court. "But a little after, fays Dr. Pope, the weather-cock of the court-council turned to the contrary point; and one 66 Blood, a person notorious for stealing the crown out of the tower, and offering barbarous violence to the duke of "Ormond, being of a fudden become a great favourite at court, and the chief agent of the diffénters, brought the es bishop of Salisbury a verbal message from the king, not to molest them. Upon this, the bishop went to wait on his es majesty, and humbly represented to him, that there were only two troublesome nonconformists in his diocese, whom * he doubted not, with his majesty's permission, that he " should bring to their duty; and then named them. But es the King replied, these are the very men you must not meddle with; and the bishop obeyed, letting the profecution ae gainst them fall."

Bishop Ward was one of those unhappy persons, who have the missfortune to outlive their senses. He dated his indisposition of health from a sever in 1660, of which he was not well cured; and the morning he was consecrated bishop of Exeter in 1662, he was so ill, that he did not imagine he should outlive the solemnity. After he was bishop of Salisbury, he was seized with a dangerous scorbutical atrophy and looseness: but this was removed by riding exercise. Nevertheless, in course of time, melancholy and loss of memory gradually came upon him; which, joined with some dif-

Alben. Ox.

difference he had with Dr. Pierce, the dean of his church, who purfued him with great virulence and malice, did at length totally deprive him of all fense. Dr. Pope paid him a visit at Knightsbridge near London, where he was in his last illness: when the bishop asked him, how his brother did? Dr. Pope asked, who he meant? his lordship replied, bishop Wilkins: who had then been dead fourteen years. Dr. Pope adds, that he had often feen his nurse use this argument to get him out of the coach, when he had been airing, "My " lord, there is a very good fire in your chamber:" for his house and servants were all strangers to him. He lived to the revolution, but without knowing any thing of the matter; and died at Knightsbridge the 6th of January 1688-q.

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Mr. Oughtred, in the preface to his Clavis Mathematica, calls him " a prudent, pious and ingenuous person; admi-" rably skilled not only in mathematics, but also in all kinds of polite literature." Mr. Oughtred informs us, that he was the first in Cambridge, who had expounded his Clavis Mathematica; and that, at his importunate defire, he made additions to, and republished that work. Bishop Burnet stiles him " in many respects one of the greatest men of his age:" he speaks of him in this manner, in his letter to the bishop of Litchfield and Coventry; where while he vindicates his own History of the Reformation against Anthony Harmer, alias Henry Wharton, he occasionally vindicates some eminent persons from the false representations of Anthony Wood. Bishop Ward was one of those eminent persons, whom Mr. Wood had severely noted in the first edition of his Athenæ Oxonienses; and whom he afterwards thus speaks of, in his vindication of that work from the reproaches of bishop Burnet: in which he tells us, that "had the bishop known of Dr. Ward before the restoration, he would have been of another mind; but his knowledge of him, fays he, was Vindicanot, I presume, till after he was made a bishop; when, and to the time of his death, he was esteemed a good and then. Oxon. excellent man. The truth is, he was a man of parts, and a great royalist for a time; but when he saw that king "Charles I was beheaded, and monarchy never in a poffibility of returning again, then did he change his orthodox principles, submit to the men in power, and ear the

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bread of two royalists, that had been ejected successively. 46 And though his friends fay, that he never took the ens gagement, yet it appears that he did so in the register be-" longing to the committee for the reformation of the unies versity of Oxon, as I was many years fince informed by " the clerk belonging to that committee. What his life and conversation was, while he lived in Oxon, the poor « remnant of the royalists that then remained there would so have told you; who usually said, that had not Dr. Ward 46 degenerated from his principles of loyalty, he would not 46 have launched out into several immoralities, &c. for the doing of which he also lost the opinion, that the then " faints in the university had of him." What immoralities he might be guilty of in his younger days, cannot be known; but Mr. Wood has recorded fome very good things of his doing, when he grew older. He tells us, that "he was a 66 benefactor to the royal fociety, and gave a pendulum " clock to it, which went for a week together. Also about 46 1672, he gave a confiderable fum of money, towards 44 making the river at Salisbury navigable to Christ Church " in Hampshire; and, in 1679, he bestowed a thouland 64 pounds on Sidney college in Cambridge. In 1683, he " built an hospital or college at Salisbury, for ten poor " clergymen's widows; and, in 1684, an alms-house at the of place of his nativity, for four antient men and four anse tient women, who had lived handsomely, and been brought by misfortune to poverty." Very well, Mr. Wood: are on not these good works? why, yes: but what are good works, compared with orthodox principles? the degenerating from which is as fure to lead to immoralities, as the maintaining of them is to keep us chafte and virtuous.

Bishop Ward was the author of several Latin works upon fubjects of mathematics and aftronomy, which were reckoned excellent in their day; but are not now necessary to be mentioned, their use having been superseded by more perfect productions, built upon later discoveries, and the Newtonian philosophy. He published also, "A philosophical essay towards an eviction of the being and attributes of God, the immortality of the fouls of men, and the truth " and authority of scripture;" 1652: and Exercitatio epi-

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Rolica in Thomae Hobbii philosophiam, ad D. Joannem Wilkins. Oxon. 1656, in 8vo. All his other works were published in the three foregoing years, excepting about ten fermons, printed at different times. He kept a correspondence with Bullialdus and Hevelius.

WARE (Sir JAMES) a celebrated antiquarian and historian of Ireland, was the fon of Sir James Ware, fometime fecretary to two of the lord deputies of Ireland, and afterwards auditor general of that kingdom. He was born at Dublin the 26th of November 1604, and educated with the p. 42. edit. greatest care. At fixteen years of age, he was admitted a student in Trinity College Dublin: where he made a very uncommon proficiency, and took the degrees in arts. In 1629, or thereabouts, he was knighted; and in 1632, he became, upon the death of his father, auditor general of Ireland: notwithstanding which place of trouble, &c. as well as profit, and the incumbrances of marriage, he wrote and published several books. In 1639, he was made one of the privy council in Ireland; and when the rebellion broke out there, suffered much in his estate. In 1644, the marquis of Ormond, lord lieutenant of the kingdom, sent him with two lords to Charles I, who was then at Oxford, about affairs of importance: which being concluded to their minds, they returned; but in their return were taken on the feas by a parliament ship, and all committed prisoners to the tower of London, where they were detained eleven months. Afterwards Sir James returned to Dublin, continued there for fome time, and was one of the hostages for the delivery of that city to colonel Michael Jones, for the use of the parliament of England: but Jones, thinking it not convenient, on account of his great attachment to the king, that he should remain there, commanded him to depart. By virtue of his pass, he travelled into France; where he continued a year and half, mostly at Caen, sometimes at Paris. In 1651, he left that country, went into England; and fettling in London, composed several works. Upon the restoration of Charles II, he passed over to Ireland; and was restored to his places of auditor general and privy counsellor. He died at Dublin the 1st of December, 1666.

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His works, which are pretty numerous, relate chiefly to the history and antiquities of Ireland. Their titles are, Archiepiscoporum Cassiliensium & Tuamensium vita: Cænobia Cisterciensia Hibernia: De prasulibus Lagenia, sive provinciæ Dubliniensis : De scriptoribus Hibernia : De Hibernia & antiquitatibus ejus disquisitiones: De præsulibus Hiberniæ commentarius a prima gentis Hibernicæ ad fidem Christianam conversione ad nostra usque tempora: Notæ ad Bedæ epistolam apologeticam: Nota ad historiam abbatum Weremuthensium & Girwicensium, per Bedam compositam: Notæ ad Bedæ epistolam ad Egbertum: Notæ ad Egberti dialogum de institutione ecclesiastica: Nota ad rem historicam & antiquariam spectantes ad opuscula, S. Patricio, qui Hibernos ad fidem Christi convertit, adscripta: Rerum Hibernicarum Henrico VII. regnante annales: Rerum Hibernicarum Henrico VIII. Edvardo VI. & Maria regnantibus annales. He also published Campian's history of Ireland; the Chronicle of Hanner; that of Marleburrough; and the View of Ireland, by Edmund Spenfer the poet.

Sir James had a choice collection of antient manuscripts, relating chiefly to Irish affairs; a catalogue of which was printed at Dublin in 1648, 4to. All or most of these came into the hands of Henry earl of Clarendon, when he was lord lieutenant of Ireland in 1686; who brought them to England soon after, and deposited them with Dr. Thomas Tenison, then vicar of St. Martin's in the Fields, after-

wards archbishop of Canterbury.

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Bayle in D.Ct. and Baillet, Jugemens, &c. tom. I, WECHEL (CHRISTIAN) a famous printer in Paris, who began to print Greek authors in the year 1530, and flourished for more than twenty years. His editions were so extremely correct, that not above two faults were sometimes found in a solio volume: which was probably owing to his having had one of the best scholars and critics then in Germany for the corrector of his press; that is, Sylburgius. He was brought into trouble in the year 1534, for having fold a book of Erasmus, de esu interdicto carnium, which had been censured by the faculty of divinity: and, according to sather Garasse, he fell into poverty for his impiety, in printing an anonymous book, in which the author makes infants

Somme Theologique, p. 298. 0

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to complain of God's injustice, for damning them before haptism. However, from the flourishing circumstances of his fon, Mr. Bayle collects, that he was not reduced to poverty; and for the curse, it is impossible to know, how far the vengeance of God might purfue a man for printing fuch a work: perhaps, not so far in the opinion of some, as father Garaffe might imagine it would. The time of this printer's death is not known; but we are not able to trace him beyond the the contraction along the government of a basilist? year 1552.

Andrew Wechel, his fon, was likewife a very able printer. Being a Protestant, he left Paris, and went to Frankfort, about 1573; after the maffacre on St. Bartholomew's day the year before. He himself relates the great danger, to which he was exposed on the night of that massacre; and in what manner he was faved by Hubert Languet, who lived in his house. He expresses his gratitude for it, in the dedication of Albert Krantz's Vandalia, printed at Frankfort in 1575; at which place he continued to print many great and important works. He died the 1st of November 1581.

A catalogue of the books, which came from the preffes of Christian and Andrew Wechel, was printed at Frankfort 1500, in 8vo. They are supposed to have had the greatest part of Henry Stephens's types. to desirate the chew advant enough her is closed

WETSTEIN (JOHN JAMES) a very learned divine of Germany, was descended from an ancient and distinguished family; and born at Bafil the 5th of March 1693. He Sermo For was trained with great care, and at eleven years of age had obitum made such a progress in the Greek and Latin tongues, as to be thought fit for higher pursuits. At fourteen, he applied to divinity under the direction of his uncle John Rodolph Wetstein, a professor at Basil; and learned Hebrew and the Orientals from Buxtorf. At fixteen, he took the degree of doctor in philosophy, and four years after was admitted into the ministry: on which occasion he publicly defended a Thesis de variis Novi Testamenti lectionibus. He shewed, that the vast variety of readings in the New Testament are no argument against the genuineness and authenticity of the text. He had made these various readings the object of his attention; and, while he was studying the antient Greek au-A 2 2

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thors, as well facred as prophane, kept this point constantly in view. He was exceedingly pleafed with examining all the manuscripts he could come at; and his curiofity in this particular was the chief motive of his travelling into foreign countries. In 1714, he went to Geneva; and after some flay there, to Paris; from thence to England: in which last place he had many conferences with the learned Dr. Bentley, relating to the prime object of his journey. Passing through Holland, he arrived at Basil in July 1717, and applied himfelf to the business of the ministry for several years. Still he went on with his Critical Disquisitions and Animadversions upon the various readings of the New Testament; and kept a constant correspondence with Dr. Bentley, who was at the fame time busy in preparing an edition of it, yet did not propose to make use of any manuscripts, less than a thousand

years old, which are not easy to be met with.

In 1730, he published in 4to, Prolegomena ad Novi Testamenti Græci editionem accuratissimam, e vetustissimis Codd. Ms. denue procurandam. Before the publication of this Prolegomena, some divines, either from motives of envy, or through fear of having the present text unsettled, had procured a decree from the fenate of Basil, that Mr. Wetstein's 46 undertaking was both trifling and unnecessary, and also dangerous:" they added too, but it does not appear upon what foundation, that " his New Testament savoured of "Socinianism." They now proceeded farther, and by various arts and intrigues got him prohibited from officiating as a minister. Upon this, he went into Holland, being invited by the booksellers Wetsteins, who were his relations; and had not been long at Amsterdam, before the Remonstrants named him to succeed the famous Le Clerc, now superannuated and incapable, in the professorship of philosophy and history. But, though they were perfectly fatisfied of his innocence, yet they thought it necessary that he should clear himself in form, before they admitted him; and for this purpose he went to Basil, made a public apology, got the decree against him reversed, and returned to Amsterdam in May 1733. Here he went ardently on with his edition of the New Testament, sparing nothing to bring it to perfection; neither labor, nor expence, nor even journeys, for he cond came

came over a fecond time to England in 1746. At last he published it; the first volume in 1751, the second in 1752, folio. The text he left intirely as he found it: the various readings, of which he had collected more than any one before him, or all of them together, he placed under the text. Under these various readings he subjoined a critical commentary, containing observations which he had collected from an infinite number of Hebrew, Greek, and Latin writers. At the end of his New Testament, he published two epiftles of Clemens Romanus, with a Latin version and preface, in which he endeavors to establish their genuineness. These epistles were never published before, nor even known to the learned; but were discovered by him in a Syriac manuscript of the New Testament.

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This work established his reputation all over Europe; and he received marks of honor and distinction from several illustrious bodies of men. He was elected into the royal academy of Prussia, in June 1752; into the English society for propagating the gospel in foreign parts, in February 1752-3; and into the royal fociety of London, in April following. He died at Amsterdam of a mortification, the 24th of March 1754. Besides his edition of the New Testament, he published some things of a small kind; among the rest, a suneral oration upon Mr. Le Clerc. He is represented not only as having been an univerfal scholar, and of consummate skill in all languages, but as a man abounding in good and amiable qualities. He was never married.

WHARTON (HENRY) an English divine of most uncommon abilities, was born the 9th of November 1664. at Worstead in Norfolk; of which parish his father was vi- Life of Mr. car. He was educated under his father; and made fuch a Wharton, progress in the Greek and Latin tongues, that at his entrance his fermons, into the university he was thought an extraordinary young man. In February 1679-80, he was admitted into Caius college, Cambridge, of which his father had been fellow; where he profecuted his studies with the greatest vigour, and was instructed in the mathematics by Mr. (afterwards Sir) Maac Newton amongst a select company, to whom that great Aa 3

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man read lectures in his own private chamber. He took a bachelor of arts degree in 1683-4, and resided in the college till 1686; when observing no probability of a vacancy among the fellowships, he left it, and went to Dr. Cave, whom he affifted in compiling his Historia Literaria. He was recommended by Dr. Barker, then senior fellow of Caius college, and afterwards chaplain to archbishop Tillotson; and Dr. Cave acknowledges, that the appendix of the three last centuries is almost wholly owing to Mr. Wharton. In 1687. he was ordained deacon; and the same year proceeded mafter of arts by the help of a proxy: which favor was indulged him, on account of his then lying ill of the small pox at Iflington. In the memorable year 1688, he diffinguished himfelf as a publisher of some pieces, in defence of the Protestant religion; one of which was written by himself, and is intitled, "A Treatife of the Celibacy of the Clergy, wherein its rife and progress are historically considered," in 4to. The same year, though as yet no more than a deacon, he was honoured by archbishop Sancroft with a license to preach through the whole province of Canterbury: a favor, granted to none but him, during Sancroft's continuance in that fee, who was pleased to have him begin his preaching on Whitfunday, June the 3d, which he did with a discourse on John xiv. 25, 26, the first of his printed fermons. In September following, the archbishop admitted him into the number of his chaplains, and at the same time (as his custom was) gave him a living: but institution to it being deferred till he should be of full age, the vicarage of Minster in the Isle of Thanet fell void in the mean time, and afterwards the rectory of Chartham, to both which he was collated in 1680, being ordained priest by the archbishop on his own birth-day, November the oth, 1688.

He now began to shew himself to the world by publications of a larger kind; and, in 1690, put out in 4to, Jacobi Userii Armachani Historia Dogmatica inter Orthodoxos & Pontificios de Scripturis & Sacris Vernacusis: which work he had transcribed and digested from the original, at the desire of archbishop Sancrost, and added to it a considerable supplement of his own. In 1692, he published in 8vo, "A De-

" fence of Pluralities:" and the same year was printed, in two volumes folio, his Anglia Sacra, five Collectio Historiarum, partim antiquitus partim recenter scriptarum, de Archiepiscopis & Episcopis Anglia, a prima Fidei Christiana susceptione ad annum MDXL. He has been generally commended for having done great service to the ecclefiastical history of this kingdom by this work: yet bishop Burnet, in his Reflections on Atterbury's book of The Rights, Powers, and Priveleges of an English Convocation, tells us, that " he had in page 24. 46 his hands a whole treatife, which contained only the faults 1700, in " of ten leaves of one of the volumes of the Anglia Sacra. "They are indeed, adds he, fo many and fo gross, that ofse ten the faults are as many as the lines: fometimes they are " two for one." In 1693, he published in 4to, Bedæ Venerabilis Opera quædam Theologica, nunc primum edita; nec non Historica antea semel edita: and the same year, under the name of Anthony Harmer; " A Specimen of some errors and " defects in the History of the Reformation of the Church of " England, written by Gilbert Burnet, D. D." in 8vo. In the answer to this, addressed by way of letter to the bishop of Lichfield and Coventry, Dr. Burnet observes, that " he page 12, 46 had not feen any one thing relating to his history, which 400 " had pleased him so much as this specimen. It is plain, s fays he, that here is a writer, who has considered those "times and that matter with much application; and that he " is a mafter of this subject. He has the art of writing se skilfully; and how much soever he may be wanting in a "Christian temper and in the decency, that one, who owns 44 himself of our Communion, owed to the station I hold in it; yet in other respects he seems to be a very valuable man, so valuable, that I cannot without a very sensible regret fee fuch parts and fuch industry like to be foured and " spoiled with so ill a temper." And afterwards, in his Reflections upon Atterbury's book just mentioned, he speaks of the specimen in these words: " Some years ago, a rude at-" tack was made upon me under the disguised name of Anthony Harmer. His true name is well enough known, as " also who was his patron: -but I answered that specimen " with the firmness that became me, and I charged the wri-Aa4

et ter home to publish the rest of his Resections. He had intimated, that he gave them but the fample, and that he " had great store yet in reserve. I told him upon that, I would expect to fee him make that good, and bring out " all he had to fay; otherwise they must pass for slander and " detraction. He did not think fit to write any more upon that, though he was as much follicited to it by fome, as "he was provoked to it by myself." In 1695, he published in folio, "The History of the Troubles and Trials of Archse bishop Laud;" and the same year, in 8vo, Historia de Episcopis & Decanis Londinensibus, nec non de Episcopis & Decanis Affavensibus, a prima sedis utriusque fundatione ad annum MDXL. Besides these works, he lest several pieces behind him, both manuscript and others, about which he had taken great pains: and two volumes of his fermons have been printed in 8vo fince his death.

He was a man of great natural endowments, a quick apprehension, solid judgment, and faithful memory. As to his person, he was of a middle stature, of a brown complexion, and of a grave and comely countenance. His constitution was vigorous and healthful; but his immoderate application and labors, together with the too violent operation of a medicine which weakened his stomach, so far broke it, that all the skill and art of the most experienced physicians could do nothing for him. The fummer before he died, he went to Bath, and found some benefit by the waters there; but falling immoderately to his studies, on his return to Canterbury, he was presently reduced to extreme weakness, under which he languished for some time, and at last died the 5th of March 1694-5, in the 31st year of his age. He was greatly lamented, especially by the clergy; to whom his labors and publications had been very acceptable. As a testimony of their esteem for him, they attended in great numbers at his funeral, with many of the bishops; and among the rest archbishop Tenison, and Dr. Lloyd bishop of Lichfield, who both visited him in his last sickness. He was interred on the fouth-fide of Westminster-abbey, towards the west end; near which in the wall is fixed up a small monument to his memory, with this inscription,

H. S. E,

then on my the female, in an handling it note, he fays, for him H. S. E.

HENRICUS WHARTON, A.M.

I

Ecclesiæ Anglicanæ Presbyter, Rector Ecclesiæ de Chartham, Nec non Vicarius Ecclefiæ de Minster In Insula Thanato, in Diœcesi Cantuarensi: Reverendissimo ac fanctissimo Præsuli oral people recover of Wilhelmore, Moured daily of the

Archiepiscopo Cantuarensi A Sacris Domesticis. To attach party and a sacris Domesticis. Qui multa ad augendam & illustrandam - in the state of the Rem literariam, ... Drost O ... work to Multa pro Ecclefia Christi Plura moliebatur. shabe of nove iver

Obijt 3º Non. Mart. A. D. MDCXCIV, Ætatis suæ XXXI.

Refere this work. Mr. Wheat's buthleng a Paramatia Luft. WHEARE (DEGORY) Camdenian professor of history at Oxford, was born at Jacobstow in Cornwall 1573; and admitted of Broadgate-Hall in that university, at nineteen years of age. He took the degrees in arts, that of mafter Wood's being compleated in 1600; and two years after, was elected Oxon. fellow of Exeter college. Leaving that house in 1608, he Vol. II, travelled beyond the feas into feveral countries; and at his return found a patron in lord Chandois. Upon the death of this nobleman, he retired with his wife to Gloucester Hall in Oxford, where, by the care and friendship of the principal, he was accommodated with lodgings; and there contracted an intimacy with one Mr. Thomas Allen, by whose interest the celebrated Camden made him the first reader of that lecture, which he had founded in the university. Soon after, he was made principal of that hall; and this place, with his lecture, he held to the time of his death, which happened the 1st of August 1647. Mr. Wood tells us, that he was effeemed by fome a learned and genteel man, and by others a Calvinist. He adds, that he left also behind him a widow and children, who foon after became poor: and whewe only to engage vo smoothers have or bonisique but better

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ther or no the females lived honestly, is not, he says, for him to determine.

He published, De ratione & methodo legendi historias Differtatio, Oxon. 1625, in 8vo. This was an useful work, and has undergone several editions, with the addition of pieces upon the same subject, by other hands: but the best is that translated into English, with this title, "The Method and " Order of reading both Civil and Ecclefiastical Histories: " in which the most excellent Historians are reduced into " the order, in which they are successively to be read; and the judgments of learned men concerning each of them, " Subjoined. By Degory Wheare, Camden Reader of Hi-" ftory in Oxford. To which is added, An Appendix con-" cerning the Historians of particular nations, ancient and " modern. By Nicholas Horseman. With Mr. Dodwell's " invitation to gentlemen to acquaint themselves with antient " Hiftory. Made English and enlarged by Edmund Bohun, " Efq; Lond." 1698, in 8vo.

Besides this work, Mr. Wheare published, Parentatio Historica: sive, Commemoratio vitæ & mortis V. C. Guliel. Camdeni Clarentii, sacta Oxoniæ in Schola Historica, 12 Nov. 1626. Oxon. 1628. Dedicatio Imaginis Camdenianæ in Schola Historica, 12 Nov. 1626. Oxon. 1628.—Epistolarum Eucharisticarum Fasciculus. — Charisteria. These two last are printed with, Dedicatio Imaginis, &c.

WHEELER (Sir George) an English gentleman and divine, was the son of colonel Wheeler of Charing in Kent; and born in the year 1650 at Breda in Holland, his parents being then exiles there, for having espoused the cause of Charles I. In 1667, he became a commoner of Lincoln college in Oxford, under the tuition of the learned Dr. Hickes, the deprived dean of Worcester: but before he had a degree conferred upon him, went to travel; and in the company of Dr. James Spon of Lyons, took a voyage from Venice to Constantinople, through the Lesser Asia, and from Zant through several parts of Greece to Athens, and thence to Attica, Corinth, &c. They made great use of Pausanias, as they journeyed through the countries of Greece; and corrected and explained several traditions, by means of this author.

Wood's
Athen.
Oxon.
vol. II.
pag. 1004.
2d edit.—
Biographia
Britannica,
vol. VI.
3727.

Wood's

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thor. Some time after his return, he presented to the univerfity of Oxford feveral pieces of antiquity, which he had collected in his travels; upon which, in 1683, the degree of mafter of arts was conferred upon him, he being then a knight. He then took orders, and in December 1684, was installed into a prebend of the church of Durham. He was also made vicar of Basingstoke, and was afterwards presented to the rich rectory of Houghton le Spring by bishop Crew his patron. He was created doctor of divinity by diploma. May the 18th, 1702; and died the 18th of February 1723-4. In 1682, he published an account of his "journey " into Greece, in the company of Dr. Spon of Lyons, in " fix books," folio. He also published in 1689, " An acse count of the churches and places of affembly of the primitive christians from the churches of Tyre, Jerusalem, and "Constantinople, described by Eusebius; and ocular observations upon several very ancient edifices of churches yet extant in those parts: with a seasonable application." We have also a third piece of his, intitled, " The protestant moac nastery, or christian œconomicks:" which contains directions for the religious conduct of a family, and shews him to have been a remarkably pious and devout man.

He married a daughter of Sir Thomas Higgons of Grewell in Hampshire, who died in 1703, and left a very numerous issue. His two eldest sons died also before him, and without iffue; so that his third son, Granville, sometime of Christ college in Cambridge, and afterwards doctor of divinity, became his heir. This gentleman, who is still living, is rector of Leak in Nottinghamshire; and has distinguished himself, as a fellow of the royal fociety, by some papers printed in the philosophical transactions.

WHICHCOTE (BENJAMIN) an English divine of Preface to great name, was descended of an ancient and good family in ters, subthe county of Salop; and was the fixth fon of Christopher joined to Whichcote's Whichcote, Efq; at Whichcote Hall in the parish of Stoke, "Moral where he was born the 11th of March 1609 He was admit- " and Relia ted of Emmanuel college Cambridge in 1626, and took the "Aphedegrees in arts; a bachelor's in 1629, master's in 1633. The "rifms." same year, 1633, he was elected fellow of the college, and

Eight Let-Published by Sam.Salter, became D. D. in 1753, 8vo

Funeral Sermon on Dr. Whichcote.

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became a most excellent tutor; many of his pupils, as Wallis, Smith, Worthington, Cradock, &c. becoming afterwards men of great figure themselves. In 1636, he was ordained. both deacon and priest at Buckden by Williams bishop of Lincoln; and soon after set up an afternoon-lecture on Sundays in Trinity church at Cambridge, which, archbishop Tillotson says, he served near twenty years. He was also appointed one of the university preachers; and, in 1643, was presented by the master and fellows of his college to the living of North-Cadbury in Somersetshire. This vacated his fellowship; and upon this, it is presumed, he married, and went to his living: but was foon called back to Cambridge, being pitched upon to succeed the ejected provost of King's college, Dr. Samuel Collins; who had been in that post thirty years, and was also regius professor of divinity. This choice was perfectly agreeable to Dr. Collins himfelf, though not fo to Dr. Whichcote; who had fcruples about accepting, what was thus irregularly offered him: however, after fome demurring, he complied, and was admitted provoft March the 16th, 1644. He had taken his bachelor of divinity's degree in 1640; and he took his doctor's in 1649. He now refigned his Somerfetshire living, and was presented by his college to the rectory of Milton in Cambridgeshire, which was void by the death of Dr. Collins. It must be remembered, to Dr. Whichcote's honour, that during the life of Dr. Collins, one of the two shares out of the common dividend allotted to the provost was, not only with Dr. Whichcote's confent, but at his motion, paid punctually to him, as if he had still been provost. Dr. Whichcote held Milton, as long as he lived; though after the reftoration he thought proper to relign, and relume it by a fresh presentation from the college. He still continued to attend his lecture at Trinity church with the same view that he had at first set it up; which was, to preferve and propagate a spirit of sober piety ters, ida. or begint and rational religion in the university of Cambridge, in oppoin to the fanatic enthusiasm and senseless canting then in wiles bas " vogue: and the happy effect of his pains in this way appeared in the great talents and excellent performances of fo many eminent divines after the restoration; of whom most ".smile ?* Published by of those, and Tillotson among them, who had received Sum Seltery became in D. id their 27536 893

WHICHCOTE.

their education at Cambridge, were formed at least, if not actually brought up, by him. In 1658, he wrote a copy of verses upon the death of Oliver Cromwell, which we are to suppose done intirely out of form, and not out of any regard to the person of the protector. Nor had Dr. Whichcote ever concurred with the violent measures of those times, by figning the covenant, or by any injurious fayings or actions to the prejudice of any man. At the restoration, however, he was removed from his provoftship, by especial order from the king; but yet he was not difgraced or frowned upon. On the contrary, he went to London, and in 1662 was chosen minister of St. Anne's Black-Friars, where he continued till his church was burned down in the dreadful fire of 1666. Then he retired to Milton for a while; but was again called up, and presented by the crown to the vicarage of St. Lawrence Jewry, vacant by the promotion of Dr. Wilkins to the fee of Chester: where he continued in high reputation and esteem till his death. In 1683, he went down to Cambridge; where, upon taking a great cold, he fell into a distemper. which in a few days put an end to his life. He died at the house of his ancient and learned friend Dr. Cudworth, master of Christ's college, in May 1683; and was interred in the church of St. Lawrence Jewry, Dr. Tillotson then lecturer there preaching his funeral fermon, where his character is drawn to great advantage. Bishop Burnet speaks of him in Hift. of his the following terms: "He was a man of a rare temper; own times, " very mild and obliging. He had great credit with fome, " that had been eminent in the late times; but made all the " use he could of it to protect good men of all persuasions. "He was much for liberty of conscience; and being disgusted with the dry systematical way of those times, he studied to 66 raise those who conversed with him to a nobler set of so thoughts, and to consider religion as a feed of a deiform 46 nature (to use one of his own phrases). In order to this, 46 he fet young students much on reading the ancient philo-66 fophers, chiefly Plato, Tully, and Plotin; and on confi-46 dering the christian religion as a doctrine sent from God. 66 both to elevate and sweeten human nature, in which he " was a great example, as well as a wife and kind inftructor. Cudworth

vol. 1. page 186. fol. I.

WHICHCOTE.

"Cudworth carried this on with a great strength of genius, as well as a vast compass of learning."

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He is reckoned by Fuller, who printed his history of Cambridge in 1655, among the writers of Emmanuel college; but it does not appear, that he published any thing before the refloration, or in any part of his life. Select fermons of his were printed 1698, in one volume 8vo, with a preface by the earl of Shaftesbury, author of the Characteristics: three volumes more were published by Dr. Jeffery, archdeacon of Norwich, in the years 1701, 1702, and 1703: and a fourth volume was printed by Dr. Samuel Clarke in 1707. "Mo-" ral and religious aphorisms," collected from his manuscript papers, were also published by Dr. Jeffery in 1703; and republished in 1753 by Dr. Samuel Salter, with large additions, and eight letters, which passed between Dr. Whichcote and fome of his acquaintance upon interesting subjects. As the preface of lord Shaftesbury is a curiosity in its kind, yet not printed among his works; and as it is a fine illustration of our author's character, we have thought it not amiss to subjoin it to this short account of him. They, who are well read in the noble author's Characteristics, will want no proof beyond its own internal evidence, to be convinced that it is his: which however, though not known for certain, has never been much doubted.

THE PREFACE.

"Amongst those many things which are made public, it may be thought perhaps of fermons, that they are of any other the least wanted; and for the future least likely to be found wanting: since to that rich and inexhaustible store, with which the learned and orthodox divines of England have already surnished us, there is daily fresh addition from worthy and able hands. Neither have we cause to fear a cessation in this kind, or that so great a blessing is likely to fail us for the future; having such security, not only from the unwearied zeal of present divines, (of whom we may always hope a worthy succession) but from the just esteem which the public never sails to shew for such pious discourses: upon which account we find, that many of these are every day made public, and, as it were forced into the

world; notwithstanding the great modesty of their authors. whose humble thoughts and devoutly refigned affections e lead them not towards eminence, and advancement in the " world. It may feem strange therefore, that in such an " age as this, any one should be so officious, as to search " after, and publish the fermons of a man long fince dead; " who himself never meant to publish any, or thought so " highly of himfelf, as that he could benefit the world by " fuch a publication. It is certain, that we must not ever " imagine, nor can it enter into a mind truly christian, that " because we see not an apparent change for the better in the "lives of christian professors, that therefore all preaching is " ineffectual; or, that here in England the labours of the " most eminent divines, that perhaps the world ever afforded, " have been of no use at all: it might be faid with the same " reason, though very prophanely and wickedly, that because the christians are not reported to exceed the other " nations of the world in probity and good living, but are " faid to be rather inferior in this respect to the civilized peo-46 ple, whether Pagan or Mahometan lying round them, " therefore the christian religion is of no effect at all, nor any 46 ways operative upon the lives of its professors. But if we of confider this as becomes us, and not perverfely as many do, it will be found that we are even in this fense the most 46 highly indebted to Christianity, and should look upon it as 44 the greatest bleffing imaginable, not only for its spiritual " advantages, which are unspeakable, but for its temporal benefits and fecurities; inafmuch as that mankind being " fo inclinable to ill, we should have a religion so full of all " good precepts, and fo inforcing with respect to all the du-"ties of morality and justice. So that our amazement ought " rather to be, how men with fuch a religion should lead " fuch lives! and how malice, hatred, or division, should " have place in fuch focieties as these; which we might ex-" pect to see distinguished from all others, rather by a per-" feet harmony and agreement, than by the fiercest quarrels, " contentions, and animofities. And indeed, when we con-" fider the nature of preaching, how excellent an order and " establishment it is, how highly raised and magnified in the " christian world; when we consider numbers of holy men

se fet spart for this great work, having all advantages given them the better to fet forth those glorious truths of revelation, and to create a reverence of religion in the minds of men; when we confider the folemnity of a church-affem-" bly, and the awful presence and authority of the Christian orator: we may be apt to wonder, perhaps, why we fee of not greater and more happy effects hereof in the world. "However, we must of necessity conclude, That this institution being undoubtedly so powerful a support of our relies gion, if fuch affemblies as these were not upheld, if such authority as this did not fubfift, the confequence would be, that as in a little time there would be no more Christianity ec left in the world, fo neither any morality; fince, notwith-66 standing all the helps of preaching, and the affistance and " Support which virtue receives from hence, the lives of men are still fo far from being reform'd, and the world so little improved, in these latter ages. But, how reverently so-"ever we have cause to think concerning this institution, and the undoubted good effects of it upon mankind; and whatever high opinion and effeem we may justly have of their performance, in whose hands this power is placed, it " feems not wholly impossible, but that there may be some " defect in this great affair; and that the causes of ill suc-"cess may not lye altogether in the depravity, perversness, or stupidity of mankind, who are the hearers and readers of these doctrines. In some countries, and amongst some " forts of Christians, we have seen, that the whole of this " institution has not been appropriated to spirituals; but, "that a great part of those divine exhortations have had " fomething in common with the policies of the world, and 66 the affairs of government. And, of whatfoever benefit this " may have been to mankind, or to the peace of the Chri-" flian world, it must be own'd that preaching itself will be " fo much the less apt to make any happy revolution in man-" ners, as it has at any time been ferviceable to revolutions " in state, or to the support of any other interest, than that of Christ's kingdom. Nor do we find, fince the arts of " government and mysteries of religion have been thus suited " together, that either has been much advantag'd by the " union; it having never yet appeared, that divinity has " been

been greatly better'd by policy, or that policy has been

any where mended by divinity.

"Amongst those writers, who have been forward in mais king this unprosperous alliance, and building a political Christianity, there has been one of our nation, in the time wherein our author lived, who, whether he may " have been ferviceable any way to the civil government, or 66 Christian church, it may be concluded at least, that he has done but very ill service in the moral world: and however 46 other parts of philosophy may be obliged to him; ethicks will appear to have no great share in the obligation. " has indeed with great zeal and learning been oppos'd by all the eminent and worthy divines of the church of England: " and had the same industry been applied to the correction of his moral principles, as has been bestowed in refuting " fome other of his errors, it might perhaps have been of " more service to religion in the main. This is he, who " reckoning up the passions or affections by which men are held together in fociety, live in peace, or have any corto respondence one with another, forgot to mention kind-" ness, friendship, sociableness, love of company and converse, natural affections, or any thing of this kind: I fay forgot; because I can scarcely think so ill of any man, " as that he has not by experience found any of these affections in himself, and consequently that he believes none of them to be in others. But in the place of other affections, or good inclinations of whatever kind, this author has substituted only one master-passion fear; which has in effect devoured all the rest, and lest room only for that infinite passion towards power after power, natural (as he Leviathan; " affirms) to all men, and never ceasing but in death. So P. 47. " much less good-nature has he left with mankind, than what he allows the worst of beasts; having allotted to us, in the way of our nature, such mischievous passions as are " unknown to them; and not so much as allowed us any degree of their good ones, fuch as they are all known to " have, and are never wanting to exert towards their own "kind: by which excellency of nature, fo little reckoned " upon in the case of mankind, their common interest is "duly ferved, and their species propagated and maintained. VOL. XI.

66 Had not the poison of these immoral, and in reality se atheistical, principles been diffused more than 'tis easy to imagine, at that time especially when Dr. Whichcot ap-66 peared, we should perhaps, where morality was concerned, have heared less of terror and punishment, and more of " moral rectitude and good-nature. At least, it should not 66 have grown customary to explode good-nature, and detract from that good which is afcribed to natural temper, and is accounted natural affection, as having ground and 66 foundation in mere NATURE: on the contrary, it would "have been the business of those, who had managed the cause of religion, to have contended for these better dispo-66 sitions; and to have shewn, how deep a root and founda-"tion they had in human nature; and not, just contrarywife, to have built on the ruin of thefe: for, with some cope, this was then become a method to prove christianity. Revelation was to owe its establishment to the "depression and lowering of such principles as these in the so nature of man; and the weakness of these was made the strength of religion. As if good-nature and religion were enemies: a thing indeed fo unthought of amongst " the heathens, that PIETY (which was their best word to " fignify religion) had more than half its fense in natural " and good affection, and flood not only for the adoration " and worship of God, but for the natural affections of pa-" rents to their children, and of children to their parents; of men to their native country: and indeed of all men in "their several relations one to another. It must be con-" fessed, that it has been the reproach of some sects of c christians amongst us, that their religion appeared to be in " a manner opposite to good-nature, and founded in morose-46 ness, selfishness, and ill-will to mankind; things not easily " reconcileable with a christian spirit. But certainly it may " be faid of the church of England, if of any church in the " world, that this is not her spirit: but it is by characters 46 and features just contrary to these, that this church shews " herfelf above all others most worthily and nobly christian. 66 It is certain, that there is nothing more contended for by 46 those, who would not willingly admit a Deity; nor is " there any thing of greater use to them, in their way of " reason-

er reasoning, than to have it pass as current, that there are " in man no natural principles inclining him to fociety; or nothing that moves him to what is moral, just and honest, " except a prospect of some different good, some advantage of a different fort, from what attends the actions themce felves. Nor is it strange that they, who have brought themselves off from so much as believing the reality of any ingenuous action, performed by any of mankind, merely through good affection and a rectitude of temper, " should be backward to apprehend any goodness of that of fort, in a higher nature than that of man. But it is " ffrange to conceive, how men, who pretend a notion and 66 belief of a supreme power acting with the greatest goodoness, and without any inducement but that of love and 66 good-will, should think it unsuitable to a rational creature "derived from him, to act after his example, and to find of pleasure and contentment in works of goodness and bounty, without other prospect. But, what is yet more unaccountable is, that men who profess a religion, where love is chiefly enjoyned, where the heart is expresly called for, and the outward actions without that is difregarded, where charity or kindness is made all in all; that men of this perfuasion should combine to degrade the principle of 66 good nature, and refer all to reward: which, being made " the only motive in men's actions, must exclude all worthy " and generous disposition, all that love, charity, and af-" fection, which the scripture enjoins; and without which " no action is lovely, in the fight of God, or man; or in it felf, deserving of notice, or kind reward. But perhaps one reason of this misfortune has been, that some men, "who have meant fincerely well to religion and vertue, " have been afraid, left by advancing the principle of good-" nature, and laying too great a stress upon it, the apparent " need of facred revelation (a thing so highly important to " mankind) should be in some measure taken away. So that they were forced in a manner to wound VERTUE, and so give way to the imputation of being mercenary, and of acting in a flavish spirit, in ways of religion, rather than Expression " admit a fort of rival (in their fense) to the faith of di- of Dr. ce vine revelation : feeing that christianity (they thought) cot's. Bb 2

"would by this means be made less necessary to mankind;
if it should be allowed, that men could find any happiness
in virtue, but what is in reversion.

"Thus, one party of men, fearing the consequences which may be drawn from the acknowledgment of moral and social principles in human kind, to the proof of a deity's existence; and another party searing as much from thence, to the prejudice of revelation; each have in their turns made war (if I may say so) even on virtue itself: having exploded the principle of good-nature, all enjoyment or satisfaction in acts of kindness and love, all notions of happiness in temperate courses and moderate desires, and in short all virtue or foundation of virtue; unless that perhaps be called merit or virtue, which is lest remaining when all generosity, free inclination, publick-spiritedness, and every thing else besides private regard, is taken away.

If this may be faid to be our case under this dispute, and that true religion itself (which is love) be thus endanger'd, and morality fo ill treated, between two fuch different and se distant parties; if each of these, notwithstanding their vast disagreement, do yet in this matter so fatally agree to decry human nature, and deftroy the belief of any immediate good or happiness in virtue, as a thing any way suitable to our make and conflitution; there is then fo much "the more need of some great and known man to oppose this current; and here it is, that our author has appeared se fo fignally. What soever (fays he) some have faid, man's at nature is not fo untoward a thing, unless it be abused, but " that there is a fecret fympathy in buman nature, with " virtue and honesty; which gives a man an interest even in ce bad men .- God in infinite wisdom has so contrived, that if ce an intellectual being fink itself into sensuality, or any way defile or pollute itself; then, miseries and torments should " befall it in this fate -VIRTUE and VICE (fays he) are the foundations of peace and happiness, or forrow and " milery. - There is inherent punishment belonging to all " vice; and no power can divide or separate them. For, the "God should not in a positive way inflict punishment; or " any instrument of God punish a sinner; yet he would punish 66 himhimself; his misery and unhappiness would arise from him-" felf .- Thus speaks our excellent divine, and truly chri-"flian philosopher; whom, for his appearing thus in de-" fence of natural goodness, we may call the preacher of " good-nature. This is what he infifts on every-where; " and to make this evident, is in a manner the scope of all 46 his discourses. And in conclusion of all this, 'tis hoped that what has been here suggested, may be sufficient to

" justify the printing of these sermons.

" As for our author himself, what his life was; how great an example of that happy temper, and god-like disposition, which he laboured to inspire; how much he was, for the " excellency of his life and admirable temper, esteemed and 66 beloved of all; and even in the worst of times, when feuds and animolities on the account of religion were highest (during the time of the late great troubles) how "his character and behaviour drew to him the respect of all parties, fo as to make him be remarkably diffinguished; 66 how much in esteem he was with the greatest men; and 66 how many constant hearers he had of the best rank and greatest note, even of the most eminent divines themselves; 66 this is fufficiently known. And the testimony which the " late archbishop Tillotson has given of him, though it be in a funeral fermon, is known to be in nothing superior " to his defert.

"The fermons which are here printed, have been selected out of numbers of others less perfect; there being not any of our author's extant, but fuch as were written after him " at church: he having used no other than very short notes, "not very legible: though these have been of great use to "the publisher, in whose hands they have been.

"The unpolished stile and phrase of our author, who 66 drew more from a college than a court, and who was " more used to school-learning and the language of an uni-" verfity, than to the conversation of the fashionable world, " may possibly but ill recommend his fense to the generality " of readers. And fince none of these discourses were ever " designed for the world, in any other manner than as he " (once for all) pronounced them from the pulpit, they " must of necessity appear to have a roughness in them, Bb3 " which

which is not found in other fermons more accurately " penned by their authors. For, though the publisher has 66 fometimes supplied him out of himself, by transferring to a defective place, that which he found in some other dif-" course, where the same subject was treated; yet so great " a regard was had to the very text and letter of his author, so that he would not offer to alter the least word: and wherefoever he has added any thing to correct the most " apparent omission, or fault of the penman, he has taken " care to have it marked in different characters; that nothing might appear as our author's own, which was not " perfectly his. Though some others in the world have been very far from this caution: fince of late fome things to have been fet out in our author's name, which his best " friends disown to be his; and which any one, who studies 66 him in his genuine works, will eafily know to be unwor-" thy of him.

And now, when these disadvantages which have been "mentioned are confidered, fince they are no more than "what fensible people will easily make allowance for, 'tis es prefumed there may be in the world fome persons, who will notwithstanding think these sermons to be of worth, and may perhaps discover in them some peculiar beauties, " fuch as are not to be despised for want of that ornament "which might have accompanied them. I know that there are now growing up in the world too many, who are prese judiced against all pulpit-discourses; and who, in this prophane age, are led to think not only the institution of or preaching, but even the gospel itself, and our boly religion to be a fraud. But, notwithstanding all the prejudice of "this kind, 'tis to be hoped that even some of these persons, es if they have any candour left, may be induced to applaud so some things that they may meet with here: so as from hence, perhaps, to like christianity the better. This we may with affurance fay, that were there besides ours any se religion, ancient or modern, that had so divine a man as this to fhew, these very men would admire and reverence "him; and though a priest of that religion, and bound to " comply with established superstition, would praise his virto tue; and, perhaps, be the forwardest to extol his fentences " and

" and works, in opposition to our facred religion. But this is hard, that even heathen religion and paganism can be more " mildly treated, and cause less aversion than christianity. To " fuch men as these I can say nothing further. But if they who are thus fet against christianity, cannot be won over by any thing that they may find here; yet we may affure ourselves at least of this good effect from hence, that the " excellent spirit which is shewn here, and that vein of good-" ness and humanity which appears throughout these discourfes, will make fuch as are already christians, to prize " and value christianity the more: and the fairness, ingenuity and impartiality which they may learn from hence, will 66 be a fecurity to them against the contrary temper of those " other irreconcileable enemies to our holy faith."

WHISTON (WILLIAM) an English divine of very uncommon parts and more uncommon learning, but of a fingular and extraordinary character, was born the 9th of Memoirs of December 1667, at Norton near Twycrosse, in the county of Leicester; of which place his father Josiah Whiston, a learned and pious man, was rector. He was kept at home till he was seventeen years of age, and trained under his himself, father; and this on two accounts: first, because he was himself a valetudinarian, being greatly subject to the flatus bypocondriaci in various shapes all his life long; fecondly, that he might serve his father, who had lost his eye-fight, in the quality of an amanuenfis. In 1684, he was fent to Tamworth school, and two years after admitted of Clarehall in Cambridge; where he purfued his studies, and particularly the mathematics, eight hours in a day, till the year 1693. During this time, and while he was under-graduate, an accident happened to him, which may deserve to be related, for a caution and benefit to others in the like circumstances. He observed one summer, that his eyes did not see as usual, but dazzled after an awkward manner. which, imagining it arose from too much application, he remitted for a fortnight, and tried to recover his usual fight, by walking much in green fields; but found himself no better. At that time he met with an account of Mr. Boyle's having known a person, who, having new whited the wall

the Life and Writings of Mr. Wm. Whiston, written by p. 1. 1753. 8vo.

Memoirs. P. 20.

of his chamber on which the fun shone, and having accustomed himself to read in that glaring light, thereby lost his fight for some time; till upon hanging the place with green, he recovered it again: and this, he fays, was exacily his own case, in a less degree, both as to the cause and the remedy.

In 1693, he was become master of arts, and fellow of the college; and foon after fet up for a tutor: when, fuch was his reputation for learning and good manners, archbishop Tillotson sent him his nephew for a pupil. But his ill health did not permit him to go on in that way; and therefore, refigning his pupils to Mr. Laughton, he became chaplain, for he had taken orders, to Dr. More, then bishop of Norwich. During the time of his being chaplain to bishop More, which was from 1694 to 1698, he published his first work, intitled, "A new theory of the earth, from its ori-"ginal to the confummation of all things; wherein the creation of the world in fix days, the universal deluge, and the general conflagration, as laid down in the holy " scriptures, are shewn to be perfectly agreeable to reason " and philosophy." 1696, 8vo. Mr. Whiston relates, that this book was shewed in manuscript to Dr. Bentley, to Sir Christopher Wren, and especially to Sir Isaac Newton, on whose principles it depended; and though Mr. John Keil foon after wrote against it, and demonstrated that it could not stand the test of mathematics and found philosophy, yet it brought no small reputation to the author. Thus Mr. Locke, mentioning it in a letter to Mr. Molyneaux, dated Feb. 22. 1606, favs, "I have not heard any one of my acquaintance speak of it, but with great commendations, 55 as I think it deferves; and truly I think it is more to be " admired, that he has laid down an hypothesis, whereby he " has explained fo many wonderful and before inexplicable things in the great changes of this globe, than that some of them should not easily go down with some men; when " the whole was intirely new to all. He is one of those fort " of writers, that I always fancy should be most esteemed 16 and encouraged: I am always for the builders, who bring " fome addition to our knowledge, or at least some new " things to our thoughts." This work of Mr. Whiston has

Locke's Works,

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Memoirs, p. 38.

gone through fix editions; but no confiderable additions, as he informs us, have been made to it fince the third.

In the year 1698, bishop More gave him the living of Lowestost cum Kessingland, by the sea-side in Susfolk; upon which he quitted his place of chaplain, and was fucceeded by Mr. afterwards the justly celebrated Dr. Clarke, who was then about four and twenty years of age. He went to refide upon his living, and applied himself most earnestly and conscientiously to the care of souls. He kept a curate, yet preached twice a funday himself; and all the summerfeason at least, read a catechetic lecture at the chappel in the evening, chiefly for the instruction of the adult. He has recorded an instance or two, which shew how zealous he was for the promotion of piety and good manners, and which very well deserve to be mentioned here. The parish officers applied to him once for his hand to a licence, in order to fet up a new alehouse; to whom he answered, " if they would bring him a paper to fign, for the pulling an alehouse down, he would certainly sign it, but would " never fign one for fetting an alehouse up." An extraordinary affair happened once at Lowestoft, when his friend Mr. Clarke was with him upon a visit; which, he says, Historical they never forgot. They went together on board one of the Life of the small trading ships belonging to that town, and there Dr. Samuel observed two seamen jointly lifting up a vessel out of the p. 5. hold: when another who stood by asked one of them, who was looking down it, why he did not turn his face away? upon which he turned his face away, but continued to affift in lifting as before. The meaning of which they understood to be this; that he would be obliged to fwear, he faw nothing taken out of the hold, not that he took nothing out of it. "This, says Mr. Whiston, is a seaman's salvo for " fuch errant perjury; and this is the consequence of our 66 multiplying oaths on every trifling occasion."

In the beginning of this century, he was called to be Sir In 1701 Isaac Newton's deputy, and afterwards made his successor, in the Lucasian professorship of mathematics: when he refigned his living, and went to Cambridge. In 1702, he published, "A short view of the chronology of the Old Testament, and of the harmony of the four Evangelists."

Memoirs.

Memoirs of

In 1699 he married Buth antrobus mister Tamwork School, by whom he had seve children three of with Survived him. Who Il destad anythe married to Sam to asker of Lyndon in Ruttand Esq. 4 two Jone Ges. 4 9 ohn,

Memoirs, p. 115.

Historical Memoirs of Dr. Sam. Clarke, p. 10.

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Historical Memoirs, p. 9.

in 4to; and in March 1702-3, "Tacquet's Euclid, with " felect theorems of Archimedes, and practical corollaries," in Latin, for the use of young students in the university. This edition of Euclid was reprinted at Cambridge in 1710; and afterwards in English at London, under his own inspection. He tells us, that it was the accidental purchase of Tacquet's own Euclid at an auction, which occasioned his first application to mathematical studies. In 1706, he published an " Essay on the Revelation of St. John:" in 1707, Praiectiones Aftronomica, and Sir Isaac Newton's Arithmetica Universalis, by the author's permission. The fame year 1707, he preached eight fermons "Upon the accomplishment of scripture-prophesies," at the lecture founded by the honorable Mr. Boyle; which he printed the year after, with an appendix to the same purpose. About August 1708, he drew up an " Essay upon the apostolical conflitutions," and offered it to the vicechancellor, for his licence to be printed at Cambridge; but was refused it. He tells us, that he had now read over the two first centuries of the church; and found, that the Eusebian, or commonly called Arian doctrine was, for the main, the doctrine of those ages: and as he thought it a point of duty to communicate what he had thus discovered, so his heterodox notions upon the article of the Trinity were now pretty generally known.

In the year 1709, he published a volume of "Sermons and Essays on several subjects:" one of which is to prove, that our blessed Saviour had several brethren and sisters properly so called, that is, the children of his reputed father Joseph, and of his true mother the Virgin Mary. Dr. Clarke, he says, wrote to him to suppress this piece, not on account of its being salse, but that the common opinion might go undisturbed; but he adds, that "such sort of motives were of no weight with him, compared with the discovery and propagation of truth."

In the year 1710, he published Prælectiones Physicæ Mathematicæ, sive Philosophia Clarissimi Newtoni Mathematica illustrata; which, together with the Prælectiones Astronomicæ before mentioned, were asterwards translated and published in English: and it may be said, with no small honor to the

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memory of Mr. Whiston, that he was one of the first, if not the very first, who explained the Newtonian philosophy in a popular way, and fo that the generality of readers might comprehend it very tolerably. About this year, 1710, Menkenius, a very learned man in Germany, wrote to Dr. Hudson. the keeper of the bodleian library at Oxford, for an account of Mr. Whiston; whose writings then made, as he said, a great noise in Germany. He had some time embraced the not brue!

Arian heresy, and was forming projects to support and propagate it; and among other things had translated the aposto-for he differ lical constitutions into English, which favoured that doctrine, for Writes and which he afferted to be genuine. His friends began tot enly believe be alarmed for him : they represented to him the dangers he red wheh would bring upon himself and family, for he had been mar-the 1. Te it ried many years, by proceeding in this defign; but all they taccelt could fay availed nothing: and the confequence was, that, October the 30th, 1710, he was deprived of his professorship, and banished the university of Cambridge, after having been formally convened and interrogated for fome days before.

At the end of the same year, he published his " Historical preface," fetting forth the several steps and reasons of his departing from the commonly received notions of the trinity; and, in 1711, his four volumes of " Primitive Christianity revived," in 8vo. The first volume contains, "The epifiles of Ignatius, both larger and smaller, in Greek and English:" the fecond, "The apostolical constitutions, in Greek and English:" the third, " An essay on those apostolical conflitutions: the fourth, "An account of the primitive faith, concerning the trinity and incarnation." In March 1711, foon after the publication of his "historical preface," the convocation fell pretty vehemently upon him; of whose proceedings, as well as those of the university, against him, he published distinct accounts, in two appendixes to that preface, when it was reprinted with additions, and prefixed to his volumes of "Primitive Christianity revived." After his expulsion from Cambridge, he went to London; where he had conferences with Dr. Clarke, Mr. Benjamin Hoadley, afterwards bishop of Winchester, and other learned men; who endeavoured to moderate his zeal, which howHistorical

ever he would not suffer to be tainted or corrupted, as he imagined it would be, with the least mixture of prudence or worldly wisdom. He tells us of those eminent persons, that, Memoirs of with regard to his account of the primitive faith about the Dr. Clarke, trinity and incarnation, they were not much diffatisfied with it; and that, though they were far less convinced of the authority and genuineness of the apostolical constitutions, yet they were willing enough to receive them, as being much better and more authentic, than what were already in the church.

He hava maleMr. Whiston was now settled with his family in London; and though it does not appear, that he had any certain Cambridge- means of subsisting, yet he continued to write books, and to thire wehpropagate his Primitive Christianity, with as much chearfulbrught him cumstances. In March 1711-12, Prince Eugene of Savoy in hear 40 was in England; and because Mr. Whiston believed himself to have discovered, in his "Essay on the Revelation of St. 56 John," that some of the prophesies therein had been ful-Waccell the filled by that General's victory over the Turks in 1697, or theheatichiby the succeeding peace of Carlowitz in 1698, he printed a Vi. to Gentahort dedication, and fixing it to the cover of a copy of that Estay, presented it to the Prince. The Prince has been said to have replied, that " he did not know he had the honor of having been known to St. John;" however thought proper to take so much notice of Mr. Whiston's well-meant endeavors, as to fend him a present of fifteen guineas. The dedication runs thus: Illustriffimo Principi Eugenio Sabaudiensi, vaticiniorum Apocalypticorum unum, Turcarum vastationibus finiendis destinatum, dudum adimplenti; alterum etiam, de Gallorum imperio subvertendo, magna ex parte, uti spes est, mox adimpleturo; bunc libellum summa qua decet reverentia dat, dicat, confecrat,

Memoirs, P. 176.

8 id. Mart. 1711-12.

Gulielmus Whiston.

In the years 1715, 1716, 1717, a fociety for promoting Primitive Christianity met weekly at his house in Cross-street Hatton Garden, composed of about ten or twelve persons; to which fociety christians of all perfuasions were equally admitted. Sir Peter King, Dr. Hare, Dr. Hoadley, and Dr.

Dr. Clarke were particularly invited; but none of them; he Historical fays, ever came. In the year 1719, he published "A let- Dr. Ciarkes " ter of thanks to Robinson, bishop of London, for his late p. 67. " letter to his clergy against the use of new forms of doxo-"logy." The common forms having been changed by Mr. Whiston, and indeed by Dr. Clarke, was the occasion of Bishop Robinson's admonitory letter to his clergy: and this admonitory letter tempted Mr. Whiston to do a thing, he fays, which he never did before or fince; that is, to ex- Memoire, pose him in the way of banter or ridicule, and to cut him P. 247. with great sharpness. Upon the publication of this " Letter " of thanks" to the bishop of London, Dr. Sacheverell attempted to shut him out of St. Andrew's Holborne, which was then his parish church; and Mr. Whiston published an ma Wilson account of it. He relates, that a lawyer, who did not love Sacheverell, would willingly have profecuted him for the infult, and promifed to do it without any costs to him: but Mr. Whiston replied, " if I should give my consent, I should " shew myself to be as foolish and as passionate, as Dr. " Sacheverell himfelf."

In the same year, 1719, he published a letter to the earl of Nottingham, concerning the eternity of the Son of God, and his Holy Spirit; and in the second and following editions, a defence of it: for lord Nottingham had published "an "Answer" in 1721, for which he was highly complimented by addresses from both the Universities, and from the London clergy. In 1720, he was proposed by Sir Hans Sloane and Dr. Halley to the Royal Society as a member, for he was constantly publishing fomething or other in the way of philosophy; but was refused admittance by Sir Isaac Newton the prefident. He tells us, he had enjoyed a large portion of Sir Isaac's favor for twenty years together; but lost it at last by contradicting him when he was old. Sir Isaac, adds he, "was of the most fearful, cautious, and Memoirs. " fuspicious temper, that I ever knew; and had he been P. 251. " alive, when I wrote against his Chronology, and so through-" ly confuted it, that no body has ever fince ventured to " vindicate it, I should not have thought proper to publish " my confutation; because I knew his temper so well, that "I should have expected it would have killed him: as " Dr.

or Dr. Bentley, bishop Stillingsleet's chaplain, told me, that " he believed Mr. Locke's thorough confutation of the bi-66 shop's metaphyficks about the trinity hastened his end " alfo."

Il wasto In the year 1721, a large subscription was made for the support of his family: it amounted to 470 l. and was, he tells us, by far the greatest sum, that ever was put into his hands by his friends. It was upon contributions of this na--vev Memoirs,

ture, that he feems chiefly to have depended; for though he he had been drew profits from reading lectures upon philosophy, aftroat thin at nomy, and even divinity, and also from his publications -temphing which were numerous, yet these of themselves would have been very insufficient: nor, when joined with the benevolence and charity of those, who loved and esteemed him for Vied on gettings learning, integrity, and piety, did they prevent him from on well hadbeing frequently in great distress. He spent the remainder expended upof his long life in the way he was now in; that is, in talking and acting against Athanasianism and for primitive chriflianity, and in writing and publishing books from time to time. In 1722, he published, " An essay towards restoring to the true text of the Old Testament, and for vindicating the citations thence made in the New Testament;" in Herward 1724, "The literal accomplishment of scripture-prophecies," in answer to Mr. Collins's book upon the Grounds and Reafons of the Christian Religion; in 1726, " Of the thundering " legion, or of the miraculous deliverance of Marcus Anto-" ninus and his army on the prayers of the christians," occasioned by Mr. Moyle's works then lately published; in 1727, " A collection of authentic records belonging to the "Old and New Testament," translated into English; in 1730, "Memoirs of the life of Dr. Samuel Clarke;" in 1732, " A vindication of the testimony of Phlegon, or an account of the great darkness and earthquake at our Sa-« viour's paffion, described by Phlegon," in answer to a differtation of Dr. Sykes upon that eclipse and earthquake; in 1736, "Athanasian forgeries, impositions, and interpola-"tions;" the same year, "The primitive eucharist revived," against bishop Hoadley's plain account of the Lord's Supper; in 1737, "The aftronomical year, or an account of the many remarkable celestial Phoenomena of the great year " 1736,"

" 1736," particularly of the comet, which was foretold by Sir Isaac Newton, and came accordingly; the same year, "The genuine works of Flavius Josephus, the Jewish histo-" rian, in English, as translated from the original Greek acc cording to Havercamp's accurate edition: illustrated with " new plans and descriptions of Solomon's, Zorobabel's, "Herod's, and Ezekiel's temples, and with correct maps of "Iudea and Jerusalem: together with proper notes, obser-" vations, contents, parallel texts of scripture, five compleat " indexes, and the true chronology of the feveral histories " adjusted in the margin: to which are prefixed eight differ-" tations, viz. r. The testimonies of Josephus vindicated. 4 2. The copy of the Old Testament made use of by Jose-" phus, proved to be that which was collected by Nehemiah. 44 3. Concerning God's command to Abraham, to offer up his "fon Isaac for a sacrifice. 4. A large enquiry into the true chronology of Josephus. 5. An extract out of Josephus's exhortation to the Greeks, concerning Hades, and the " refurrection of the dead. 6. Proofs that this exhortation is genuine. 7. A demonstration that Tacitus, the Roman " historian, took his history of the Jews out of Josephus. 8. " A differtation of Cellarius against Harduin, in vindication " of Josephus's history of the family of Herod, from coins: with an account of the Jewish coins, weights, and mea-" fures," in folio, and fince reprinted in 8vo. This is reckoned the most useful of all Mr. Whiston's learned labours, and accordingly has met with the greatest encouragement; unless perhaps may be excepted his " New Theory of the Earth."

In 1739, he put in his claim to the mathematick professor because D. ship at Cambridge, then vacant by the death of Saunderson, ashton vecre in a letter to Dr. Ashton, the master of Jesus college; but to the Letter no regard was paid to it. In 1745, he published his "Pri-4 ne res fromitive New Testament in English;" in 1748, his "Sacred dues is to "history of the Old and New Testament, from the creation the heads the "of the world, till the days of Constantine the Great, results should be due into annals;" and the same year, "Memoirs of his "own life and writings," which are very curious, and not form. I should without their use. He continued long a member of the ship to be true church of England, and regularly frequented its service, although

Memoirs, p. 385.

Difficulties

and Discouragements, which at-

dy of the

Scriptures,

Judgment,

p. 16. tenth edition.

in the way

though he disapproved of many things in it; but at last forfook it, and went over to the Baptists. This happened, when he was at the house of Samuel Barker, Esq; at Lyndon in Rutland, who had married his daughter; and there it was that he dates the following memorandum. " I conse tinued in the communion of the church of England, till "Trinity Sunday 1747: for, though I still resolved to go out of the church, if Mr. Belgrave continued to read the 44 Athanasian Creed, so did he by omitting it, both on Easter Le Day and Whitfunday this year, prevent my leaving the ec public worship till Trinity Sunday: while he knew I should es go out of the church, if he began to read it. Yet did he er read it that day, to my great surprise: upon which I was so obliged to go out, and to go to the Baptist meeting at " Morcot two miles off, as I intend to go hereafter, while "I am here at Lyndon, till some better opportunity presents " of fetting up a more primitive congregation myself."

This confcientious and worthy man died after a weeks illness, the 22d of August 1752, aged 84 years, 8 months, and 15 days; and was buried near his wife, who died in January 1750-1, at Lyndon in Rutland. We have mentioned his principal works in the course of this memoir, so that nothing more need be said of them in particular; and for

lected from the foregoing account, yet as they happen to have been delineated by two very distinguished persons, we think it right to subjoin what each hath said of him; and the rather, as they both intended to represent him fairly. The

his complexion and character, though they may eafily be col-

persons here meant are bishop Hare and Mr. Collins. The former, taking occasion to speak of Mr. Whiston, calls him a man of "a fair unblemished character: one who has all

"his life, been cultivating piety and virtue and good learning: rigidly constant himself in the public and private duties

" of religion, and always promoting in others virtue and fuch

" learning, as he thought would conduce most to the honour of God, by manifesting the greatness and wisdom of his

"works. He has given the world sufficient proofs, that he

"has not mif-spent his time, by very useful works of philoform and mathematics. He has applied one to the expli-

" fophy and mathematics. He has applied one to the explication of the other, and endeavoured by both to display the

" glory

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es glory of the great Creator. And to his study of nature, he a true Chaearly joined the study of the scriptures; and his attempts, ratter in " whatever the success be, were at least well meant: and con-"fidering the difficulty of the subjects he has been engaged the ma " in, it must be allowed that in the main they are well aim-"ed. And if he has not succeeded, no more have others who have meddled with the fame subjects: nor is he more to be blamed, than they. To be blamed, did I fay? I " should have said, not less to be commended: for sure it is "a commendable defign to explain scripture-difficulties, and to remove the objections of prophane men, by shewing " there is nothing in the facred writings, but what is true " and rational. But what does a life thus fpent avail? To " what purpole fo many watchful nights, and weary days? "So much piety and devotion? So much mortification and " felf-denial? Such a zeal to do good, and to be uteful to the world? So many noble specimens of a great genius. " and of a fine imagination? 'Tis the poor man's misfor-" tune, (for poor he is, and like to be, not having the leaft " preferment) to have a warm head, and to be very zealous in what he thinks the cause of God. He thinks prudence, " the worldly wisdom condemned by Christ and his apostles: " and that 'tis gross prevarication and hypocrify, to conceal "the discoveries he conceives he has made. This heat of temper betrays him into fome indifcreet expressions and hasty affertions. Designing to hurt no body, he fancies " no body designs to hurt him; and is simple enough to exco pect the fame favourable allowances will be made to him. that he fees made to those who write against him. As to " his learning, 'tis his misfortune that he is not skilled enough " in the learned languages, to be a great critic in them; " and yet feems not to be fensible of his deficiency in this re-" spect. And what advantage is taken of this, that he has " not less heat and more criticism! His learning is treated in that manner, that you would think he did not know "the first elements of Greek; though even in that, he is "much superior to most of those who make so free with "him: and you every day hear his performances run down as whimfies and chimeras, by men who never read them, and if they did could not understand them. Nor does his Vol. XI. " warmth

warmth of temper come off better: 'tis all over obstinacy, oride, and heretical pravity; a want of modesty and due es deference to just authority. They, that speak most fawourably, look upon him as crazed, and little better than a madman. This is the poor man's character; and, low as he is, they cannot be content to leave him quiet in his poverty. Whereas, had he not been early possessed with a baffionate love for the fcripture and philosophy; had he not thought it his duty above all things to promote the olory of God, and been perfuaded that could no way be so so well done, as by the study of his word and works; 'tis more than probable he had at this time been orthodox. And then, inflead of his present treatment, his faults would have been overlooked; the learning he excels in would have been extolled; and no defect would have been found in other parts of it. He would have been cried up as an ornament of the age, and no preferment would have se been denied or envied him."

In 1724, which was about a dozen years after bishop Hare's piece came out, Mr. Collins published A Difcourse of the Grounds and Reasons of the Christian Religion: which, after having examined in it a work of Mr. Whiston, he concludes with an account of Mr. Whiston himself; who, he tells us, by his numerous writings had for fome time paft made no small noise, not only in England, but in divers parts of Europe. "He is, fays Mr. Collins, a person of extraordinary natural parts, and of great acquired learn-" ing; particularly in philosophy and mathematics, but above all in theology; which he has studied with the greatest apes plication and integrity in the scriptures, and in the writings of the ancients; despising the catechisms, confessions, or articles of faith and traditions of all modern churches, and the commentaries on scripture, and systematical books of " all modern theologues. He knows how to make the best of every argument he takes in hand. By his fagacity and " quickness, by the compass of his reading, and by his great memory he omits nothing, that can be urged or wiredrawn. to support any fentiments he espouses; as is manifest from many of his theological works. He is an upright and very 46 religious man, and a most zealous christian; leading a mo-

tal life, as is common to most, who are stiled heretics: cultivating in himself, and promoting in others such virtue Hare's Difficulties, &e. and learning, as he thinks would conduce most to the honour of God, by manifesting the greatness and wisdom of his works; " renouncing glory, riches, and eafe, which he might have had with the applause of all, and envy of none, and wil-4 lingly and courageously undergoing obloquy, poverty, and of perfecution, (all three whereof have been his lot, and the two former will be always) for the fake of a good con-" science: deeming prudence to be the worldly wisdom condemned by Christ and his apostles, and concealment of reli-"gious fentiments to be a great crime; and unmoved by "the example of feveral learned divines, who, as is well "known, have great prudence, and through fear of the igof norant, the bigots, and the crafty, (who govern the two " former) do most of all men conceal their religious fenti-"ments from the world; which, if they happen in confidence to discover to him, he without scruple publishes in Josarta of print; facrificing his understanding to the obedience of " faith, and believing mysteries; and not rejecting even the " Athanasian Creed, though in his opinion contradictory in hart ban "itself and to reason, but only as not grounded on scripture hast true; and antiquity; following some practices how rigid and " feemingly ridiculous foever, and how remote foever from my father "the practices of the age and country wherein he lives, wrote ag " which he thinks required by Christ and his apostles; find-m' Collins's " ing out and feeing clearly the revolutions of all the following ages, both past and to come, in the writings of Book w. " the prophets, and in the Revelation of St. John; taking he never re-" up with all manner of false proofs in behalf of christianity - he is to. "fuch as forged books, forged passages, precarious suppositions, tales, and sham-miracles, as well as with the most " fubstantial proofs; endeavouring to explain scripture-dif-" ficulties; holding a fociety in his own house, of honest and " inquifitive men of all parties and notions among christians, " in order to fearch after and find out genuine and original frue "christianity; and, in fine, as much in earnest as some others feem in jeft. He is the very reverse of many most " eminent divines. He thinks himself obliged in conscience 66 to be dutiful, submiffive, and loyal to his majesty, to whom

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the has fworn allegiance; and it is not a church point with "him to act one way, and pray and fwear another, or not "to be in earnest in those two most serious and solemn " actions. He speaks what he thinks, and is not guilty of " the contradiction of making the christian religion a matter of great importance, and yet concealing his thoughts about the particulars of that religion; any more than he is of or professing a religion which he does not believe. He pays or no regard to fashionable doctrines; nor to fashionable divines, who, in obedience to one another, and in harmony, " vary, change, and regulate the faith of the vulgar. He will " not be bound by articles which he has subscribed, but reor nounce them when he judges them erroneous; nor will he se subscribe articles which he does not believe true, or subscribe "them in fenses contrary to those defigned by the imposers. "He renounces all preferments, and will not fo much as rece ceive money from infidel hands.] He thinks himfelf obis liged to imitate the apostles in their low state; and he bece lieves it no less inconsistent with christianity, to aim at and contend for, and to possess that worldly greatness and ee wealth, which their pretended successors of the Romish church enjoy and contend for, as due to them by the gofof pel, than to contradict the apostles in other respects. He is a zealous member of the church of England, as by law established, keeping to that church; though several parts of the worship therein performed be, in his opinion, blafphemy and contradiction; though he knows he hears daily "the most absurd, sophistical, declamatory, and factious et discourses from the pulpit; though he be attacked and abused on most Sundays from that high place, to the understanding of the auditory, who on such occasions turn "their eyes upon him; though he be refused to partake of " the bleffed facrament, which, he fays, goes near his heart; " and though he be forbid coming to church by the rector of the parish, who has endeavoured to fet the mob upon is him. But his judgment does not feem to be equal to his fagacity, learning, zeal, and integrity. For, either through the prejudices of education, which he still retains, or through " fome superstition which, notwithstanding his examination, se flicks by him, he feems still qualified to admit the most preca-

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or precarious suppositions, and to receive many things with-" out the least foundation. The warmth of his temper dif- true " poses him to receive any sudden thoughts, any thing that frikes his imagination, when favourable to his precon-" ceived scheme of things, or to any new schemes of things, that ferve in his opinion a religious purpose: and his ima-"gination is fo ftrong and lively on these occasions, that he "fometimes even supposes facts, and builds upon those facts. "Thus, for example, he acted in the case of an Arabic " manuscript, whereof he understood not one word, which 66 he hoped was, or took to have been a translation of an "antient book of scripture, belonging to the New Testa-" ment, and written by the apostles, stiled the Dostrine of " the Apostles, and proposed to publish it as such: but when "it came to be read by men skilful in the Arabic tongue, it, of proved a translation of another book before extant in print, " in its original language. And thus, though he be a lover, " of truth, yet by his warmth of temper he is drawn in and " engaged fo far in the belief and defence of many things, " as gives a turn to his understanding, and thereby makes. " his conviction of mistakes in some cases difficult, and in others perhaps impossible.—He lives for the most part in "London, the place of the greatest resort of men of under-" flanding, birth, fortune, and learning in the universe. "There he visits persons of both sexes and of the highest, " rank, who are delighted with his plainness, integrity, sense, " and learning; and to whom he discourses with the greatest freedom about many important points, and especially about "Athanasianism, which seems his most peculiar concern. "He frequents the most public coffee-houses, where most are " prone to shew him respect, and none dare shew him any " difrespect; the clergy either flying before him, or making " a feeble opposition to him. By all which he has made a "multitude of converts to the belief, that the Father, Son, " and Holy Ghost are three different intelligent agents, and " not three intelligent agents making but one intelligent "agent; that the Father was before, and is greater than "the Son; that the Son is not the fame being with the "Father; and that the Father is the one God, (as fay both " the scripture and Nicene creed) or that there are no other Gods Cc 3 Buiyari

Gods but him; all doctrines contrary to the prefent ortho-"doxy. And he has foftened the zeal of many more, who cufed to call for fire from heaven, or the fword of the mase giffrate, to defend their fentiments. He has at this time fo " much credit, that he now fays and prints what he pleafes, without incurring any hazard of perfecution from real or of pretended zealots; who are forced to yield to the superior " fplendor and power of his honesty, sense, and learning, se and fear of drawing upon themselves something of more se fatal consequence, than the present conversions that he makes. And I am perfuaded, that if any country could 66 but furnish twenty such men as he, that they would, without pay, and with mere liberty to speak their sentiments. so put to flight twenty thousand lifted to support error. He is a perion, who forms vast projects and defigns for the defence of natural and revealed religion, and for reftoring what he calls primitive christianity among us: nor is he without great deligns for the improvement of philosophy. se and for the welfare and trade of his country; as appears se by his attempts to explain the philosophy of Sir Ifaac Wewton, and his other works in mathematics and phyfics; but above all, by his attempts to discover the longitude. se for which he deferves the reward promifed by parliament, though he fhould not focceed. But the greatest good that to he promotes feems to me, what he does not defign; and sothat is, by putting men upon enquiries, to make them fee farther than himself, and to reject his narrow opinions. 66 He is a very ferious and grave person, but yet chearful, and no enemy to mirth; and he is even capable of laughse ing heartily at egregious nonsence, stupidity, and folly in the most folemn persons, when they speak about the most 64 folemn things." t duralpert ; the elergy sither type

He left some children behind him, and among the rest John Whiston: a reputable bookseller, now living in Lonhand their Caroll are three different intelliged

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Wood's Athen. Oxon. yol. II. Short Account of Dr.

WHITBY (DANIEL), a most learned English divine, was the fon of a clergyman; and was born at Rushden in Northamptonshire, in the year 1638. He became a commoner of Trinity college Oxford in 1653; of which, after having

having taken the degrees in arts at the regular feafons, he Whitey, was elected fellow in 1664. Then he became chaplain to Dr. Seth Ward, bishop of Salisbury, who collated him to a prebend of that church in October 1668. In 1672, he was admitted chantor of the fame church; and the fame year accumulated the degrees of bachelor and doctor of divinity. He was then, or foon after, rector of St. Edmund's church in Salisbury; and in 1696 was made prebendary of Taunton Regis. He died the 24th of March 1725-6, aged eightyeight years; yet was so well the day before, as to attend divine service. Mr. Wood, who lived to the year 1605, gives his character in the following words: " he is a person very " well read in the Fathers and in Polemical divinity, espe-" cially as to the main part thereof, which is directed against 46 papifts. He hath been all along fo wholly devoted to his " feverer studies, that he hath scarce ever allowed himself " leifure to mind any of those mean and trifling worldly conse cerns, which administer matter of gain, pleasure, reach " and cunning. Also he hath not been in the least tainted " with those too much now-a-days practised arts of fraud-" coulenage, and deceit." He was upwards of fifty, when Mr. Wood gave this good character of him; and he behaved in such a manner, as to deserve it to the end of his life. The writer of the Short Account of Dr. Whithy tells us, that " he " was in stature short and very thin, had a tenacious memory " even to the last, and always closely applied himself to his 66 studies; that he was ever strangely ignorant of worldly se affairs, even to a degree, that is scarce to be conceived; s and, that he was easy, affable, pious, devout, and cha-" ritable." of the formal application of the bushesses

He was the author of more than forty works, which are all full of good fense and learning. One of them, published in 1682, and intitled "The Protestant Reconciler, humbly of pleading for condescention to dissenting brethren, in things " indifferent and unnecessary, for the fake of peace; and 66 shewing, how unreasonable it is to make such things the " necessary condition of communion," exposed him to much perfecution, and brought him into fome trouble. It gave great offence to the orthodox clergy, who herein considered their church as little less than betrayed into the hands of the

presbyterians; and several pamphlets were written against it. It was likewise condemned by the university of Oxford, in their congregation held the 21st of July 1683, and burnt by the hands of the university marshal, in the schools quadrangle; and some things in it so offended bishop Ward, that he obliged our author to make a public retractation. The greatest and far most considerable of Dr. Whitby's works is his " Paraphrase and Commentary on the New Testament," in two volumes, folio: it was printed first in 1703, has often fince gone through the prefs, and is still the principal commentator used by the English clergy. After his death came out " TETEPAI PPONTIAEE: or, The laft Thoughts of Dr. Whitby. Containing his correction of se several passages in his Commentary on the New Testament. To which are added five discourses, published by "his express order," 1727, in 8vo. In the presace he has the following paffage: " an exact fcrutiny into things doth often produce conviction, that those things, which we once judged to be right, were, after a more diligent enquiry " into truth, found to be otherwise; and truly, says Dr. Whitby, I am not ashamed to say, this is my case. For when I wrote my commentaries on the New Testament, I went on (too haftily, I own) in the common beaten road of other reputed orthodox divines; conceiving, that the "Father, Son, and Holy Ghoft, in one complex notion, were one and the same God, by virtue of the same individual effence communicated from the Father. This confused notion I am now fully convinced, by the arguments I have offered here, and in the second part of my reply to Dr. Waterland, to be a thing impossible, and full of " gross absurdities and contradictions." The reader may perceive from hence, that this learned divine died, as he had lived for some time, heterodox upon the article of the Tri-

Wood's Athen Oxon. vol. II. p. 545. and vol. I. p. 572. WHITELOCKE (BULSTRODE), a great English lawyer and politician, was the fon of Sir James Whitelocke, knight, by Elizabeth, daughter of Edward Bulstrode, of Hugeley or Hedgley-Bulstrode in Bucks, Esq. Sir James Whitelocke, was a very extraordinary man; and therefore it may be pro-

per to give fome little account of him. He was descended of a good family near Oakynham in Berkshire, and was born at London in 1570. He was educated at Merchant-Taylors school, and went from thence to St. John's college Oxford; where he took a bachelor of laws degree in 1594. He afterwards fettled in the Middle-Temple, was elected member of parliament for Woodstock in 1620, chief justice of Chether, and at length one of the justices of the Common-Pleas. King Charles I. faid of him, that "he was a flout, wife, " and learned man, and one who knew what belongs to up-"hold magistrates and magistracy in their dignity." He died in 1632; and " on his death, fays his fon, the king " lost as good a subject, his country as good a patriot, the " people as just a judge, as ever lived. All honest men la-" mented the loss of him; no man in his age left behind "him a more honoured memory. His reason was clear and " ftrong, and his learning was deep and general. He had the latin tongue fo perfect, that fitting judge of affize at "Oxford, when fome foreigners, persons of quality, were " there, and came to the court to fee the manner of our " proceedings in matters of justice, he caused them to sit "down, and briefly repeated the heads of his charge to the se grand jury in good and elegant latin; and thereby informed the strangers and the scholars of the ability of our si judges, and the course of our proceedings in matters of " law and justice. He understood the Greek very well and the Hebrew, and was versed in the Jewish histories, and " exactly knowing in the history of his own country, and in " the pedigrees of most persons of honour and quality in the " kingdom, and was much conversant in the studies of an-"tiquity and heraldry. He was not by any excelled in the "knowledge of his own profession of the common law of "England, wherein his knowledge of the civil law was a " help to him."

of the English Affairs by Bulftrode Whitelocke Efq; p. 11. 1732, in folio. ibid. p. 13,

Memorials

Bulftrode Whitelocke, Eiq; his son, was born the 6th of August 1605, in Fleetstreet London, at the house of Sir George Croke, serjeant at law, his mother's uncle; and educated in grammar learning at Merchant-Taylor's school. Thence he went in 1620 to St. John's college in Oxford, of which Dr. Laud, afterwards archbishop of Canterbury,

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then president. Laud was his father's contemporary and intimate friend, and shewed him particular kindness; and Whitelocke afterwards made an acknowledgment of it, in refusing, when that prelate was brought to a trial for his life. to be one of the commissioners appointed to draw up a charge against him. He left the university, before he had taken a degree, and went to the Middle-Temple; where, by the help of his father, he became eminent for his skill in the aid Affairs common law, as well as in other studies. In the beginning of the long parliament, he was chosen a burgess for Mar-Eig; p. it. 4772, 416 low in Bucks; and was appointed chairman of the committee for drawing up the charge against the Earl of Strafford, and .Ur .c .bid! one of the managers against him at his trial. In May 1642, he was appointed one of the deputy-lieutenants of Buckinghamshire; and in January 1642-3, he was named one of the commissioners to treat of peace with the king at Oxford. and one of the lay-gentlemen to fit among the affembly of divines. In 1644, he was again appointed one of the commissioners for peace at Oxford; and the same year, when the Earl of Essex was about to prove Oliver Cromwell an incendiary, he gave Cromwell timely notice of it, and ever after was much in his favor and confidence. In 1645, he was appointed one of the commissioners for the admiralty; and, being then suspected of holding intelligence with the king's party, he fell into great danger, but foon freed himfelf from that suspicion. In 1646, he was fent for to the leaguer before Oxford by Sir Thomas Fairfax, general of the parliament forces; and, being admitted one of his council of war, he did often, out of the great regard he had to the university, express great unwillingness to have any damage done unto it, and urged that honourable terms might be offered to the garrison there. In March 1647-8, he was made one of the four commissioners of the great seal; and in October, attorney of the duchy of Lancaster, and king's serjeant, which latter title he refused to accept. December the 26th, he retired into the country, that he might not have any concern in the king's trial; "it being contrary to his " judgment, as he himself declared in the house." February the 8th 1648-9, he was appointed one of the three commissioners of the new great seal of the commonwealth of Eng-

Memor als. P. 365.

England; and, on the 14th, was elected one of the thirty persons for the council of state. In June he was made high fleward of the city of Oxford; and in July, was conflituted keeper of the king's library and medals, which he had before hindered from being fold. "Being informed, fays he, of a " design in some to have them fold and transported beyond 66 fea, which I thought would be a dishonour and damage to our nation, and to all scholars therein; and fearing, that p. 415. " in other hands they might be more subject to embezzling, " and being willing to preserve them for publick use, I did accept of the trouble of being library-keeper at St. James's, and therein was encouraged and much persuaded to it by "Mr. Selden: who fwore, that if I did not undertake the " charge of them, all those rare monuments of antiquity, st those choice books and manuscripts would be lost; and "there were not the like of them, except only in the vati-" can, in any other library in christendom." He had under him one Duery, a German scholar, who did the drudgery of the place; which it was impossible, as well as unfit, for him to attend to. In November 1653, he went ambaffador to Sweden, and was particularly honoured by queen Christina. He returned from thence in July 1654, and in August was made one of the commissioners of the exchequer; for in his absence an alteration having been made in the chancery, he refused at his return to continue commissioner of the great feal. In January 1656, he was chosen speaker of the house of commons pro tempore, upon the indisposition of him who was lately chosen; and the year following, summoned by the protector to fit in the other house by the name of Bulftrode lord Whitelocke. In 1659, he was made prefident of the council of state; one of the committee of fafety; and keeper of the great feal pro tempore. The fame year December the 30th. he retired into the country, for fear of being fent to the tower by some powerful members of the rump parliament, then newly restored; and at his departure, left the great seal with his wife, who delivered it to Lenthal the speaker. From that time to his death, he lived retired in the country, for the most part at Chilton in Wiltshire; where he died the 28th of January 1675-6.

Memorials,

The first edition was published in 1682, and the fecond with many additions and a better index in 1732, of his Memorials of the English affairs : or, an historical account es of what paffed from the beginning of the reign of king Charles es the First to king Charles the Second his happy restauration; containing the public transactions civil and military, together with the private consultations and secrets of the cabinet," in folio. The prefacer to the first edition observes, that " our 44 author sometimes writes up to the dignity of an historian, and elsewhere is content barely to set down occurrences " diary-wife, without melting down or refining the ore, and 46 improving those hints and rudiments to the perfection and " true flandard of an history. The truth is, our author " never intended this for a book in print, nor meant other-" wife by it than as a book for his memory and private " use; yet such was his relation to the public, so eminent 46 his station, and so much was he upon the stage during all the time of action, that the particulars of his diary go " very far towards a perfect history of those times." Besides these memorials, he wrote also, " Memorials of the English se affairs from the supposed expedition of Brute to this island, to the end of the reign of king fames the First. Published of from his original manuscript, with some account of his life and writings, by William Penn, Efg; governor of Penfyl-" vania; and a preface by fames Welwood, M. D." 1709, in folio. There are many speeches and discourses of Mr. Whitelocke, to be found in his memorials of English affairs, and in other collections.

With regard to his character, the prefacer to the first edition of the memorials of English affairs writes thus. "He "not only served the state in several stations and places of the highest trust and importance both at home and in so reign countries, and acquitted himself with success and reputation answerable to each respective great character; but likewise conversed with books, and made himself a large provision from his studies and contemplation. Like that noble Roman Portius Cato, as described by Nepos, the was Reipublica peritus, & jurisconsultus, & magnus importance, & probabilis orator, & cupidissimus literarum: a "states"

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se statesman, and learned in the law, a great commander, " an eminent speaker in parliament, and an exquisite scholar." er He had all along fo much business, one would not imagine " he ever had leifure for books; yet who confiders his flu-" dies, might believe he had been always shut up with his " friend Selden, and the dust of action never fallen on his co gown. His relation to the public was such throughout all " the revolutions, that few mysteries of state could be to " him any secret. Nor was the felicity of his pen less con-" fiderable than his knowledge of affairs, or did less service to " the cause he espoused. So we find the words apt and proper " for the occasion; the stile clear, easy, and without the least " force or affectation of any kind, as is shewn in his speeches. " his narratives, his descriptions, and in every place, where " the subject deserves the least care or consideration." Lord Clarendon has left this testimony, in favor of Mr. Whitelocke: whom, numbering among his early friends in life, he calls, " a man of eminent parts and great learning out of his pro-" fession, and in his profession of signal reputation. And Life of Ed-"though, fays the noble historian, he did afterwards bow ward Earl of Claren-" his knee to Baal, and fo fwerved from his allegiance, it don, p. 30. 45 was with less rancour and malice than other men. He Oxf. 1759. " never led, but followed; and was rather carried away " with the torrent, than fwam with the stream; and failed " through those infirmities, which less than a general defec-"tion and a prosperous rebellion could never have discover-4 ed." Lord Clarendon has elsewhere described him, as History of " from the beginning concurring with the parliament with- the rebelout any inclinations to their persons or principles; and, VIII. " fays he, he had the fame reason afterwards not to separate " from them. All his estate was in their quarters; and he " had a nature that could not bear or submit to be undone; "though to his friends, who were commissioners for the « king; he used his old openess, and professed his detesta-" tion of all the proceedings of his party, yet could not " leave them." al minigado ned must od or mis bolines

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Paul's Life of Whitgift -Strype's Life of Whitgift.

WHITGIFT (John) archbishop of Canterbury. and a very extraordinary man, was descended of the ancient family of Whitgift of Whitgift in Yorkshire; and was born at Great Grimlby in Lincolnshire in 1530. His education was managed by an uncle, who was an abbot; and who is memorable for having faid, that " the Romish religion, he was fute, could not continue long; because, said he. I 66 have read the whole scriptures over and over, and could so never find therein, that it was founded by God." He was fent to St. Anthony's fchool in London, and was lodged with an aunt in St. Paul's Church Yard. Imbibing very young a relish for the doctrines of the reformation, he refused to go to mass a upon which the good woman resolved to entertain him no longer under her roof, imputing all her loffes and misfortunes to her harbouring fuch an heretic; and at parting told him, that " fhe thought at first she had received a sa faint into her house, but now she perceived he was a devil." He escaped the plague, while he was here, in a manner next to miraculous: he was bed-fellow with another school-boy. who died of it; and by mistake being thirsty drank of his urine, thinking it had been beer : yet no barm at all befell Howed and was rather carried

> In 1548, he was fent to Queen's college in Cambridge. and foon after removed to Pembroke Hall; where John Bradford, the martyr, was his tutor. He took the degrees in arts in 1554 and 1557, having been chosen fellow of Peter House in 1555; and in 1560 went into holy orders. His great parts and learning recommended him to the notice of Cox bishop of Ely, who made him his chaplain, and gave him the rectory of Feversham in Cambridgeshire. In 1562. he commenced bachelor of divinity; and the same year, was made lady Margaret's professor of divinity. About 1565, he was brought up to court to preach before the queen; who was fo throughly pleafed with him, that the immediately caused him to be sworn her chaplain. In 1567, he was chosen master of Pembroke Hall; and, about three months after, made by the queen mafter of Trinity college. The fame year, he was appointed to keep the commencement-act for his degree of doctor of divinity; and his thesis was, Papa

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eft ille Antichriftus, " The pope is that antichrift." He was also the same year made Regius professor of divinity. In 1572, he began to wage openly that war with the puritare, which lasted to the end of his life, by publishing, " An an-" fwere to a certen libell, intituled, An admonition to the " parliament." This admonition contained two parts, and was written during the disputes concerning the ecclesiastical habits and ceremonies. It utterly condemned the church of England, and the ministry of it; and afferted, that we had neither a right ministry of God, nor a right government of the church; and bitterly inveighed against the book for ordering ministers and deacons, which was stilled in it the pontifical. To Whitgift's answer Mr. Thomas Cartwright published " a reply;" which occasioned Whitgift to write "a defence" in 1573, and Mr. Cartwright "a second " reply."

In 1573, or more probably fooner, he was made dean of Lincoln; and in 1576, bishop of Worcester. The queen had had her eye upon him to prefer him to the highest ecclefiaffical honor fome time, before her intentions took places and was inclined, as was faid, to put him into archbishep Grindal's room before his death. It is certain that Grindal was defirous to refign, and as defirous that Whitgift should fucceed him: but Whitgift could not be perfuaded to comply with it; and in the presence of the queen begged her pardon, for not accepting it on any condition whatever, during the life of the other. But Grindal dying in 1583, Whitgift was chosen to succeed him; and in this post acted with great vigor, especially against the puritans, upon which account he was treated with very severe language in Martin Mar-Prelate, and other pamphlets published by some of that party. He died the 29th of February 1603-4, and was interred in the parish church of Croydon, where a monument is erected to him. King James, upon his accession to the crown of England, had projected some alterations in the church, which gave Whitgift much uneafiness: and this occasioned Mr. Strype to say, that " he does not know, whe-"ther grief was the cause of his death; or grief and fear " for the good estate of the church, under a new king and " parliament approaching, mingling itself with his present difeafe,

Annal. Jacobi Regis ad Anno 3624.

et difeafe, might haften his death. But Mr. Camden has the se following passage: While the king began to contend about se the liturgy, and judged some things therein fit to be altered, archbishop Whitgift died with grief. Yet furely, favs Mr. Strype, by what we have heard before related in the king's se management of the conference held about it, and the se letter he wrote himself to the archbishop, he had a better se fatisfaction of the king's mind. To which I may add; se that there was a directory, drawn up by the puritans, or prepared to be offered to the next parliament, which in soall probability would have created a great deal of diffurbance in the house, having many favourers there; which paper the aged archbishop was privy to, and apprehensive of. And therefore, according to another of our historians, upon his death-bed he used these words: and now, O Lord, my foul is lifted up, that I die in a time, wherein ss I had rather give up to God an account of my bishopric, to than any longer to exercise it among men."

Sanderson's Hiftory of King James.

> Stowe in his Annals tells us, that " he was a man born se for the benefit of his country, and the good of the church; wherein he ruled with fuch moderation, as to continue all this life in his prince's favour:" and Fuller in his Church History stiles him, " the worthiest man that ever the English

> WICKLIFF (JOHN) an English doctor, and pro-

se hierarchy did enjoy."

fessor of divinity in the university of Oxford, was a forerunner of Luther in the business of reformation. He was born in the northern part of England about the year 1324, and educated at Oxford; where the scholastic theology, which then prevailed, was finely calculated to display the acuteness of his parts, and to diffinguish him above his fellows. He DuPin, Bib. Hourished with good reputation in that university, until the diffensions happened there between the monks and the seculars; by which he was oppressed, and engaged to declare against the pope and church. About the year 1365, he had been chosen by the seculars head of a college, founded at Oxford for the scholars of Canterbury; but the monks, having been newly admitted into that college, had a mind to prefer a regular to that headship. Upon this, Wickliff and

Tanner, Bibliotheca Britannico-Hibernica, Aut. Ecclef.

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his feculats drove them out of the college; and thefe, being expelled, had recourse to Simon Langham, cardinal and archbishop of Canterbury, who took them under his protection, and commanded Wickliff to refign. Wickliff refused to obey the order, and Langham sequestred the revenues of the college: upon which, the affair was carried to pope Urban V, by Wickliff and the feculars. The pope appointed a cardinal to hear the cause, who decided it in favour of the monks; and ordered, that Wickliff and his affociates should leave the college, after they had made fatisfaction to the monks. The pope confirmed this fentence by

a bull, published in the year 1370.

Thus Wickliff was obliged to refign, and had nothing to do but to retire to his living of Lutterworth in Leicestershire, of which he had been some time possessed: but the difgrace prejudiced him extremely against the court of Rome, and put him upon feeking ways of revenge. The authority of the pope and the temporalities of the church were then very firmly established in England; and the jurisdiction of bishops was of a large extent. Wickliff set himself to oppose both the one and the other, in which opposition he found many affistants and protectors: because the doctrine he inculcated was favorable to the king, whose power was weakened and diminished by that of the pope and the bishops; to the great lords, who were in possession of the revenues of the church, and had a mind to shake off the yoke of ecclefiaftical censures; and to the people, to whom the tax of Peter-pence and other impositions of the church of Rome were burdensome. The books of Marsilius of Padua, and fome other authors, who had written of ecclefiastical and temporal power in the behalf of princes against the pope, furnished him with matter enough upon this subject; yet he did not servilely follow these writers, by copying their errors and extravagancies as well as their truths, but carried the matter farther, and taught and preached publicly against the jurisdiction of the pope and the bishops.

When this doctrine began to spread and make a noise, Simon Sudbury, archbishop of Canterbury, assembled a council at Lambeth in February 1377; to which he caused Wickliff to be cited, in order to give an account of his Vol. XI. doctrines.

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doctines. Wickliff appeared, accompanied by the duke of Lancaster, who had then the principal share of the government, and by other lords; and there defending himfelf, was dismissed without any condemnation. But pope Gregory XI, being advertised of the doctrines, which were spread by Wickliff in England, and of the protection he met with among those, who were able to save him from condemnation, wrote to the bishops of England, to cause him to be apprehended; or, if they could not compass that, to cite him to Rome: and at the same time sent them nineteen propofitions advanced by Wickliff, which he condemned as heretical and erroneous. Upon this, a fecond council was held at Lambeth, where Wickliff appeared, and again avoided condemnation; the lords and people declaring fo floutly for him, that the bishops durst only command him to be filent. after he had explained the propositions in a sense, wherein

they might be maintained.

Wickliff nevertheless continued as usual to spread his new principles, and added to them doctrines more alarming than ever; drawing after him a great number of disciples, who zealously propagated the same. Then William Courtnay, archbishop of Canterbury, called a council in 1382; in which he condemned twenty-four propositions of Wickliff or -his disciples, ten as heretical, and fourteen as erroneous. The council obtained also a declaration of king Richard II. against all those, who should preach the new doctrines; by virtue of which, many Wickliffites were apprehended, and proceeded severely with. While these things were agitated with great confusion and warmth, their leader Wickliff died lat Lutterworth in the 1384; and left many books behind him for the establishment of his doctrines. The chief of them is his treatife, intitled Trialogus, from the three speakers in it; for it is written in the form of a dialogue, whose names are Alethia or Truth, Pfeudis or a Lye, and Phronese or Wisdom. He wrote a great many things, both in Latin and in English: but this is almost the only work, which has been printed. Wickliff suffered many anathemas after his death: popes and councils held in various places condemned him over and over; and the council of Constance assembled in the year 1414, before they proceeded against the persons . 2

of John Huss and Jerom of Prague, condemned the doctrines of Wickliff, forbad the reading of his books, declared him to have died a notorious and obstinate heretic, and ordered, that his bones should be dug up, if they could be distinguished, and thrown out of holy ground.

The church of Rome had reason to proceed thus severely and vigorously against Wickliff, and Huss, and Jerom of Prague; for they were in reality beginning that, which Lu-

ther a century after continued with better fuccess.

WICQUEFORT (ABRAHAM DE) famous for his embaffies and his writings, was a Hollander, and born in 1508; but it is not certain at what place, though some have mentioned Amsterdam. He left his country very young, Niceron, and went and fettled in France; where he applied himfelf Memoirs, very much to political fludies, and fought to advance himfelf xxxviii. by his knowledge in this way. Having made himself known to the elector of Brandenburg, this prince appointed him his resident at the court of France, about the year 1626; and he preserved this post two and thirty years, that is, till 1658. Then he fell into difgrace with cardinal Mazarine; who did not love him upon many accounts, and particularly for his attachment to the house of Condé. The cardinal accused him of having fent fecret intelligence to Holland and other places; and he was ordered to leave the court and the kingdom: but before he fet out, he was seized and sent to the bastile. M. le Tellier wrote at the same time to the elector of Brandenburg, to justify the action: which he did by asfuring him, that his minister was an intelligencer in the pay of several princes. However the year after 1659, he was fet at liberty, and escorted by a guard to Calais; from whence he passed over to England, and thence to Holland. There M. De Witt, the pensionary, received him affectionately, and protected him powerfully: he had indeed been the victim of De Witt, with whom he had held a fecret correspondence, which was discovered by intercepted letters. He reconciled himself afterwards to France, and heartily espoused its interests; whether out of spite to the prince of Orange, or from fome other motive: and the count d'Estrades reposed the utmost confidence in him. For the present, the duke of Dd2 Brunf-

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Brunswick Lunenburg made him his resident at the Hague; and he was appointed, besides this, secretary-interpreter of

the states general for foreign dispatches.

The ministry of De Witt being charged with great events, the honour of the commonwealth, as well as of the penfionary, required, that they should be written; and Wicquefort was pitched upon as the properest person for such a work. He wrote this history under the inspection, as well as protection, of the penfionary, who furnished him with such memoirs as he wanted; and had made fuch a progress, as to begin the printing of it: when being accused of holding secret correspondence with the enemies of the states, he was made prisoner at the Hague in March 1675, and in November following condemned to perpetual imprisonment, and to the forfeiture of all his effects. His fon published this sentence in Germany the year after, with remarks, which he addressed to the plenipotentiaries affembled then at Nimeguen to treat of peace: but these powers did not think proper to meddle with the affair. Wicquefort amused himself with continuing his hiftory of the United Provinces; which he interspersed, as was natural for a man in his fituation, with fatyrical strokes not only against the prince of Orange, whom he personally hated, but also against the government and the court of justice, who had condemned him. This work was published at the Hague in 1719, with this title, L'Histoire des Provinces-Unies des Pays-Bas, depuis le parfait etablissement de cet Etat par la Paix de Munster : it contains 1174 pages in folio, 246 of which were printed off, when the author was thrown into prison.

He continued under restraint till the year 1679, and then contrived to escape by the assistance of one of his daughters, who ran the risk of her own liberty in order to procure his. By exchanging cloaths with the lady, he went out, and took resuge at the court of the duke of Zell; from which he withdrew in 1681 disgusted, because that prince would not act with more zeal in getting his sentence reversed at the Hague. It is not known what became of him after; but he is said to have died in 1682. His L'Ambassadeur & ses sonctions, printed at the Hague 1681 in two volumes 4to, is his principal work. He published in 1677, during his imprisonment,

ment. Memoires touchant les Ambassadeurs & les Ministres publies. He translated some books of travels from the German into French; and also from the Spanish, L'Ambassade de D. Garcias de Silva Figueroa en Perfe, contenant la Politique de ce grand empire, &c. These works, which Wicquefort was at the pains to translate, are said to contain many curious and interesting things.

WILKINS (JOHN) a most ingenious and learned English bishop, was the son of Mr. Walter Wilkins, citizen and goldsmith of Oxford; and was born in 1614, at Fawlfey near Daventry in Northamptonshire, in the house of his mother's father, the celebrated differetr Mr. John Dod. He was taught his Latin and Greek by Edward Sylvester, a then. Ozon. noted man, who kept a private school in the parish of Allfaints in Oxford; and his proficiency was fuch, that at Wilkins thirteen years of age he entered a student of New Inn, in his "Ma-Easter Term 1627. He made no long stay there, but was thematical removed to Magdalen Hall, and there took the degrees in arts. He afterwards entered into orders; and was first Works," chaplain to William Lord Say, and then to Charles count 3708, in Palatine of the Rhine, and prince elector of the empire, with whom he continued some time. Upon the breaking out of the civil war, he joined with the parliament, and took the folemn league and covenant. He was afterwards made warden of Wadham college by the committee of parliament, appointed for reforming the university; and being created bachelor of divinity the 12th of April 1648, was the day following put into possession of his wardenship. Next year he was created doctor of divinity, and about that time took the engagement, then enjoined by the powers in being. In 1656, he married Robina, the widow of Peter French, formerly canon of Canon-Christ, and sister to Oliver Cromwell, then lord protector of England: which marriage being contrary to the statutes of Wadham college, because they prohibit the warden from marrying, he procured a dispensation from Oliver, to retain the wardenship notwithstanding. 1650, he was by Richard Cromwell made mafter of Trinity college in Cambridge; but ejected from thence the year following upon the restoration. Then he became preacher to Dd3

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Hift. of his own Times, Vol, I. p. 253. felio, Lire of Seth Ward, Bp. of Salisbury, p. 53.

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rence Jury London, upon the promotion of Dr. Seth Ward to the bishopric of Exeter. About this time, he became a member of the royal fociety, was chosen one of their council. and proved one of their most eminent members. Soon after this, he was made dean of Rippon; and in 1668, bishop of Chefter, Dr. Tillotson, who had married his daughter-inlaw, preaching his confecration-fermon. Mr. Wood and Bp. Burnet both inform us, that he obtained this bishopric by the interest of Villiers duke of Buckingham; and the latter adds, that it was no small prejudice against him to be raised by so ill a man. Dr. Walter Pope observes, that Dr. Wilkins, for some time after the restoration, was out of favor both at Whitehall and Lambeth, on account of his marriage with Oliver Cromwell's fifter; and that archbishop Sheldon, who then disposed of almost all ecclesiastical preferments, apposed his promotion; that however, when bishop Ward introduced him afterwards to the archbishop, he was very obligingly received, and treated kindly by him ever after. He did not enjoy his preferment long; for he died of the stone at Dr. Tillotson's house in Chancery-lane, London, the 19th of November 1672. He was buried in the chancel of the church of St. Lawrence Jewry, and his funeral fermon was preached by Dr. William Lloyd, then dean of Bangor; who, although Wilkins had been abused and vilified perhaps beyond any man of his time, thought it no shame to say every thing that was good of him, Mr. Wood also, as different as his complexion and principles were from those of Dr. Wilkins, has been candid enough to give him the following character: he was, fays he, a person endowed with rare 66 gifts; he was a notable theologist and preacher, a curious 66 critic in several matters, an excellent mathematician and se experimentift, and one as well feen in mechanisms and ee new philosophy, of which he was a great promoter, as any 66 man of his time. He also highly advanced the study and se perfecting of astronomy, both at Oxford while he was warden of Wadham college, and at London while he was se fellow of the royal fociety; and I cannot fay, that there was any thing deficient in him, but a conftant mind and fettled principles," non T .nonenoner ode acon guiwol Dr.

Dr. Wilkins had two principles in his nature, which made him very obnoxious to the churchmen, from whose leaders the prejudices against him principally flowed: first, he avowed moderation, and was kindly affected towards diffenters, for a comprehension of whom he openly and earnestly contended; fecondly, he thought it right and reasonable to submit to the powers in being, be those powers who they would, or let them be established how they would. And this making him as ready to swear allegiance to Charles II, after he was reflored to the crown, as to the usurpers, while they prevailed, he was charged with being various and unfteady in his principles; with having no principles at all, with Hobbifm, and every thing that is bad. Yet the greatest and best qualities are ascribed to him, if not unanimously, at least by many fo eminent and good men, that one cannot help concluding him to have been a most excellent person. Dr. Tillotson, in the preface to some " Sermons of Bishop Wilkins," published by him in 1682, animadverts upon a flight and unjust character. as he thinks it is, given of the bishop in Mr. Wood's Historia' & Antiquitates Universitatis Oxoniensis; " whether by the "author, fays he, or by fome other hand, I am not curious " to know:" and concludes his animadversions in the following words. "Upon the whole, it hath often been no " fmall matter of wonder to me, whence it should come to es pass, that so great a man, and so great a lover of mankind. "who was so highly valued and reverenced by all that knew " him, should yet have the hard fate to fall under the heavy " displeasure and censure of those, who knew him not; and "that he, who never did any thing to make himself one " personal enemy, should have the ill fortune to have so " many. I think I may truly fay, that there are or have been " very few in this age and nation fo well known, and fo' " greatly effeemed and favoured - by fo many persons of " high rank and quality, and of fingular worth and eminence" in all the learned professions, as our author was. And' " this furely cannot be denied him, it is fo well known to "many worthy persons yet living, and hath been so often " acknowledged even by his enemies, that in the late times" " of confusion almost all, that was preserved and kept up. " of ingenuity and good learning, of good order and govern-" ment Dd4

es ment in the university of Oxford, was chiefly owing to his se prudent conduct and encouragement; which confideration se alone, had there been no other, might have prevailed with s some there, to have treated his memory with at least common kindness and respect." The other hand Dr. Tillotson mentions, was Dr. Fell, the dean of Christ-Church, and under whose inspection Mr. Wood's Athena Oxonienses was translated into Latin; and who, among other alterations without the privity of that compiler, was supposed to infert the poor diminishing character of bishop Wilkins, to be found in the Latin version. Sir Peter Pett, in his epistle to the reader before bishop Barlow's " Genuine Remains," printed in 1693, 8vo, after taking notice of the alteration just mentioned, expresses himself in these terms of Wilkins: 15 This bishop, says he, was an ornament both to the unise versity and the English nation; and one, who adorned the se gospel itself by his great intellectual and moral endowments; and it was for his honour, that the giver of his character had not a foul large enough, to be able to comor prehend the idea of his great genius. Like him mentioned es by my lord Bacon, for having cut out his whole eftate into obligations, this bishop dealt so in the expence of the of greatest part of his time; and his foul was fo continually 66 in travel with the good of the world in general, and of his friends in particular, that the little defign to leffen his chastracter cannot escape animadversion; and the vanity of at-44 tempting it in that person of Christ-Church seemed to me the more pauseous, because I was present with that bishop in Oxford, when he made it his particular request to Cromwell's major general, not to banish that person from Oxof ford; and therein prevailed with him, notwithstanding the of applications that had been made to him for it by Dr. Owen, and by the presbyterian heads of houses. - Bishop Wilkins, 4 adds he, was fo great a bleffing to our age, that his memory claims the being bleffed by our English world; and it is as of needless to praise bim, as to gild gold; and as needless too to fear, that his just character can be deleted in mens minds, is as that gold can perish; it being more easy to make gold, "than to destroy it:" Dr. Burnet, in his life of Sir Matthew Hale printed in 1682, declares of bishop Wilkins, that

that " he was a man of as great a mind, as true a judgment, P. 69. ss as eminent virtues, and of as good a foul, as any he ever " knew :" and in his history he fays, that though " he mar- Hist. of his se ried Cromwell's fifter, yet he made no other use of that own Time, vol. I. p. as alliance, but to do good offices, and to cover the univer- 187. folio. se fity of Oxford from the sourness of Owen and Goodwin. 4 At Cambridge he joined with those, who studied to propagate better thoughts, to take men off from being in parties, or from narrow notions, from superstitious conceits. s and a fiercenes about opinions. He was also a great obse ferver and promoter of experimental philosophy, which was " then a new thing, and much looked after. He was natus rally ambitious, but was the wifest clergyman I ever knew. "He was a lover of mankind, and had a delight in doing " good." The historian mentions afterwards another quality p. 253. bishop Wilkins possessed in a supreme degree, and which it was well for him that he did, fince he had great occasion for the use of it: and that was, says he, " a courage, which " could fland against a current, and against all the reproaches, " with which ill natured clergymen studied to load him."

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We will conclude our account of this celebrated and extraordinary person, with making mention of his works; which are all of them very ingenious and learned, and many of them particularly curious and entertaining. His first publication was in 1638, when he was only twenty-four years of age, of a piece intitled, The Discovery of a new World : or, a Dis-" course tending to prove, that 'tis probable there may be ano-" ther habitable world in the moon; with a discourse concern-" ing the possibility of a passage thither," in 8vo. Two years after, in 1640, came out another piece of the fame nature, " A Discourse concerning a new Planet : tending to prove, that " 'tis probable our Earth is one of the Planets," in 8vo. His name was not put to either of these works; but they were so fo well known to be his, that Langrenus, in his map of the moon, dedicated to the king of Spain, calls one of the lunar spots after Wilkins's name. His third piece in 1641 is entitled " Mercury, or, the fecret and swift Messenger; shewing, " bow a Man may with privacy and speed communicate his "Thoughts to a Friend at any Distance," in 8vo. His fourth in 1648, " Mathematical Magic; or, the Wonders that may

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66 be performed by Mechanical Geometry," in 8vo. All thefe pieces were published intire in one volume 8vo. in 1708. under the title of " The Mathematical and Philosophical Works Flift of hits " of the Right Reverend John Wilkins," &c. with a print of the author and general title-page handsomely engraven, and an account of his life and writings. To this collection is also subjoined an abstract of a larger work, printed in 1668 folioand intitled, " An Essay towards a Real Character and a " Philosophical Language." These are his mathematical and philosophical works: his theological are, 1. 4 Ecclesiastes: es or, a Discourse of the Gift of Preaching, as it falls under es the Rules of Art." 1646. This no doubt was written with a view to reform the prevailing cant of the times he lived in; for no man was ever farther from canting, than Dr. Wilkins. 2. 4 Discourse concerning the Beauty of Providence, in all the " rugged Paffages of it," 1649. 3. Discourse concerning the 44 Gift of Prayer, hewing what it is, wherein it consists, and to bow far it is attainable by industry," &c. 1652. This was against enthusiasm and fanaticism. These were published in his life-time; after his death, in 1675, Dr. Tillotson published two other of his works : 4. " Sermons preached on " feveral Occasions;" and, 5. " Of the principles and Duties " of Natural Religion:" both in 8vo. Dr. Tillotfon tells us, in the preface to the latter, that " the first twelve chapters were written out for the press in his life-time; and "that the remainder hath been gathered and made up out of his papers."

> WILLIAMS (JOHN) an English prelate of great abilities and very diffinguished character, was the youngest fon of Edward Williams, Efg. of Aber-Conway in Caernaryonshire in Wales; where he was born the 25th of March 1582. He was educated at the public school at Reuthen, and at fixteen years of age admitted of St. John's college in Cambridge. His natural parts were very uncommon, and his application still more so; for he was of so singular and happy a constitution, that from his youth upwards he never required more than three hours sleep out of the twenty-four, to keep him in perfect health. He took the degrees in arts, and was made fellow of his college; yet this first piece of preferment was obtained

Life of Archbishop Williams, by Dr. John Hacket, Bp. of Litchfield and Coventry, 1693, fol .- Gen. Dictionary.

obtained by way of mandamus from king James I. His manner of studying had something particular in it. He used to allot one month to a certain province, esteeming variety almost as refreshing as cessation from labour; at the end of which, he would take up some other matter, and so on, till he came round to his former courses. This method he observed especially in his theological studies; and he found his account in it. He was also an exact philosopher, as well as an able divine; and admirably versed in all branches of literature.

He was not however fo much diffinguished for his learning, as for his strange dexterity and skill in business. When he was not more than five and twenty, he was employed by the college in some concerns of theirs; on which occasions he was fometimes admitted to speak before archbishop Bancroft, who was exceedingly taken with his engaging wit and decent behaviour. Another time he was deputed by the mafters and fellows of his college their agent to court, to petition the king for a mortmain, as an increase of their maintenance; when he succeeded in his suit, and was taken particular notice of by the king: for there was fomething in him, which his majesty liked so well, that he told him of it long after. when he came to be his principal officer. He entered into orders in his twenty-feventh year; and took a small living. which lay beyond St. Edmond's Bury, upon the confines of Norfolk. In 1611, he was inflituted to the rectory of Grafton Regis in Northamptonshire, at the king's presentation; and the fame year was recommended to the lord chancellor Egerton for his chaplain, but obtained leave of the chancellor to continue one year longer at Cambridge, in order to ferve the office of proctor of the university. In 1612, he was inflituted to the rectory of Grafton-Underwood in Northamptonshire, at the presentation of Edward earl of Worcester, and the same year took a bachelor of divinity's degree. In 1613, he was made præcentor of Lincoln; rector of Waldgrave in Northamptonshire in 1614; and between that year and 1617 was collated to a prebend and refidentiariship in the church of Lincoln, to prebends in those of Peterborough, Hereford, and St. David's, besides a sine cure in North Wales.

The chancellor Egerton, dying the 15th of March 1616-17, gave Mr. Williams some books and papers, all written with his own hand. His lordship, upon the day of his death called Mr. Williams to him, and told him, that if he wanted money, he would leave him such a legacy in his will, as should enable him to begin the world like a gentleman. "Sir, fays Mr. Williams, I kiss your hands: you 66 have filled my cup full; I am far from want, unless it be 66 of your lordship's directions how to live in the world, if 66 I furvive you." Well, faid the chancellor, I know you are an expert workman: take these tools to work with: they are they best I have; and so gave him the books and papers. Bishop Hacket says, that he saw the notes; and that they were collections for the well-ordering the high court of parliament, the court of chancery, the flar-chamber, and the council-board: fo that he had a good flock to fet up with; and bishop Hacket does not doubt, but the marrow of his politics was drawn from chancellor Egerton's papers.

When Sir Francis Bacon was made lord-keeper, he offered to continue Mr. Williams his chaplain: who, however declining it, was made a justice of the peace by his lordthip for the county of Northampton. He was made king's chaplain at the same time, and had orders to attend his majesty in his northern progress, which was to begin soon after; but the bishop of Winchester got leave for him to stay and to take his doctor's degree, for the fake of giving entertainment to Marco Antonio de Dominis, archbishop of Spalato, who was lately come to England, and defigned to be at Cambridge the commencement following. The questions which he maintained for his degree were, Supremus magifratus non est excommunicabilis, and Subductio calicis est mutilatio sacramenti & sacerdotii. In 1619, he preached before the king on Matth. ii. 8, and printed his fermon by his majesty's order. The same year, he was collated to the deanery of Salisbury; and the year after removed to the deanery of Westminster. He obtained this preferment by the interest of the marquis of Buckingham; whom, for some time he neglected to court, fays bilhop Hacket, for two reasons: first, because he mightily suspected the continuance of the marquis in favor at court; secondly, because he saw

that the marquis was very apt suddenly to look cloudy upon his creatures, as if he had raifed them up on purpose to cast them down. However once, when the doctor was attending the king, in the absence of the marquis, his majesty ask'd him abruptly, and without any relation to the discourse then in hand, When he was with Buckingham? "Sir, faid " the doctor, I have had no business to resort to his lord-" ship." But, replied the king, wheresoever he is, you must go to him about my business: which he accordingly did, and the marquis received him courteously. He took this as an hint from the king to frequent the marquis; to whom he was afterwards ferviceable in furthering his marriage with the great heiress, the earl of Rutland's daughter. He reclaimed her ladyship from the errors of the church of Rome to the faith and profession of the church of England: in order to which he drew up the elements of the true religion for her use, and printed twenty copies of it with no name, only "By an old Prebend of Westminster."

The lord chancellor Bacon being removed from his office in May 1621, Dr. Williams was made lord keeper of the great feal of England, the 10th of July following; and the fame month bishop of Lincoln, with the deanry of Westminfler, and the rectory of Waldgrave, in commendam. When the great feal was brought the king from lord Bacon, his majesty was overheard by some near him to say, upon the delivery of it to him, " Now by my foule, I am pained at " the heart where to bestow this; for as to my lawyers, I " thinke they be all knaves." Bishop Williams attended king James at his death, and preached his majesty's funeral fermon, on 2 Chron. ix. 29, 30, 31. which was afterwards printed. That king had promised to confer upon him the archbishopric of York at the next vacancy; but his lordship's conduct in many points not being agreeable to the duke of Buckingham, he was removed by king Charles I, from his post of lord keeper in October in 1626. He was ordered also not to appear in parliament, but refused to comply with that order, and promoted the petition of right. Afterwards, upon fome informations brought against him in the flar-chamber, by the contrivance and management of archbishop Laud, he was fined 10,000 % to the king, to fuffer

fuffer imprisonment during his majesty's pleasure, and to be fuspended by the high commission court from all his dignities. offices, and functions. There was a fettled misunderstanding between Williams and Laud, the latter looking upon Williams as a man, who gave encouragement to the puritans, and was cool with respect to church-discipline; while on the other hand Williams took Laud to be a favourer of the papifts. Williams continued in the Tower three years and a half; and, when the parliament met in November 1640, petitioned the king, by the queen's mediation, for his enlargement, and that he might have his writ fent him as a peer to fit in parliament: but the lord-keeper Finch and archbishop Laud opposed this request, and prevailed with the king to refuse it. However about a fortnight after, the house of lords fent the usher of the black-rod, to demand the bithop of Lincoln from the lieutenant of the tower; upon which he was brought to the parliament house, and took his feat among his brethren. When, after this, some were fet on to try how he stood affected to his profecutors, he anfwered, that " if they had no worse foes than him, they se might fear no harm; and that he faluted them with the se charity of a bishop." And now the king understanding, with what courage and temper he had behaved himself under his misfortunes, was pleased to be reconciled to him; and commanded all orders, filed or kept in any court or registry upon the former informations against him, to be taken off, razed, and cancelled, that nothing might fland upon record to his disadvantage.

When the earl of Strafford came to be impeached in parliament, Bishop Williams defended the rights of the bishops in a very significant speech, to vote in cases of blood, as bishop Hacket relates; but lord Clarendon relates just the contrary. He says, that this bishop, without communicating with any of his brethren, very frankly declared his opinion, that they ought not to be present; and offered, not only in his own name, but for the rest of the bishops, to withdraw always when that business was entered upon: and so, adds the noble historian, betrayed a fundamental right of the whole order, to the great prejudice of the king, and to the taking away the life of that person, who could not other-

Hift. of the Rebellion, Book IV. wife have fuffered. Shortly after, when the king declared, that he neither would, nor could in conscience, give his royal affent to that act of attainder, and when the tumults came about the court with noise and clamour for justice, the lord Say defired the king to confer with his bishops for the fatisfaction of his conscience, and with bishop Williams in particular; who told him, fays lord Clarendon, that " he " must consider, that as he had a private capacity and a pub-"lic, so he had a public conscience as well as a private: " that though his private conscience, as a man, would not " permit him to do an act contrary to his own understand-"ing, judgment, and conscience, yet his public conscience. " as a king, which obliged him to do all things for the " good of his people, and to preferve his kingdom in peace " for himself and his posterity, would not only permit him " to do that, but even oblige and require him; that he faw. " in what commotion the people were; that his own life, " and that of the queen and the royal iffue, might probably " be facrificed to that fury: and it would be very strange, if " his conscience should prefer the right of one single private er person how innocent soever, before all those other lives " and the preservation of the kingdom. This, continues " lord Clarendon, was the argumentation of that unhappy " cafuift, who truly, it may be, did believe himfelf:" yet he reveals another anecdote, which shews at least if true, that bishop Williams could have no favourable intentions towards the unfortunate earl of Strafford. It had once been mentioned to the bishop, when he was out at court, whether by authority or no was not known, fays the historian, that " his peace should be made there, if he would resign his " bishopric and deanry of Westminster, and take a good " bishopric in Ireland:" which he positively refused, and faid, " he had much to do to defend himself against the " archbishop (Laud) here; but if he was in Ireland, there " was a man, (meaning the earl of Strafford) who would " cut off his head within one month."

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In 1641, he was advanced to the archbishopric of York; and the same year opposed, in a long speech, the bill for depriving the bishops of their seats in the house of lords, which had this effect, that it laid the bill asleep for five months.

months. Then the mob flocked about the parliament-house, crying out, " No bishops, no bishops;" and insulted the prelates, as they passed to the house. Williams was one of the bishops, who was most rudely treated by the rabble: his person was assaulted, and his robes torn from his back. Upon this, he returned to his house, the deanery of Westminster: and fending for all the bishops then in the town, who were in number twelve, proposed as absolutely necessary, that " they es might unanimously and presently prepare a protestation, to see fend to the house, against the force that was used upon them; and against all the acts, which were or should be done during the time, that they should by force be kept from doing es their duties in the house:" and immediately, having pen and ink ready, himself prepared a protestation, which was fent. But the politic bishop Williams is here represented to have been transported by passion into impolitic measures: for no sooner was this protestation communicated to the house, than the governing lords manifested a great satisfaction in it: some of them faying, that " there was digitus Dei to bring that to pass, which they could not otherwise have comec passed:" and without ever declaring any judgment or opinion of their own upon it, fent to defire a conference with the commons, who presently joined with them in accusing the protesters of high treason, and sending them all to the Tower; where they continued, till the bill for putting them out of the house was passed, which was not till many months after. Lord Clarendon fays, there was only one gentleman in the house of commons, that spoke in the behalf of these too impetuous prelates; who faid, among other things, that he did not believe they were guilty of high treason, but that they were stark mad, and therefore defired they might " be fent to Bedlam."

In June 1642, the king being at York, our archbishop was enthroned in person in his own cathedral: but soon after the king had left York, which was in July sollowing, was obliged to leave it too; the younger Hotham, who was coming thither with his forces, having sworn solemnly to seize and kill him, for some opprobrious words spoke of him concerning his usage of the king at Hull. He retired to Aber Conway, and sortified Conway castle for the king; which

quonitis.

to pleased his majesty, that by a letter, dated Oxford August the 1st 1643, the king " heartily defired him to go on " with that work, affuring him, that whatever monies he " should lay out upon the fortification of the said castle, " should be repayed unto him, before the custody thereof " should be put into any other hand than his own, or such " as he should command." By virtue of a warrant, dated January the 2d 1643-4, the archbishop deputes his nephew William Hooks, Esq; to have the custody of this castle; and some time after, being sent for, set out to attend the king at Oxford, whom he is faid to have cautioned particularly against Cromwell; who, "though then of but mean Hacket, " rank and use in the army, yet would be sure to rise higher. 212. "I knew him, fays he, at Bugden; but never knew his re-"ligion. He was a common spokesman for sectaries, and " maintained their part with stubborness. He never difcoursed, as if he were pleased with your majesty and your er great officers: indeed he loves none, that are more than " his equals. Your majefty did him but justice in repulsing "a petition, put up by him against Sir Thomas Steward; of the Isle of Ely; but he takes them all for his enemies, "that would not let him undo his best friend: and above all that live, I think he is injuriarum persequentissimus, as " Portius Latro said of Catiline. He talks openly, that it is fit fome should act more vigorously against your forces, and bring your person into the power of the parliament. "He cannot give a good word of his general the earl of Effex; because, he says, the earl is but half an enemy to "your majesty, and hath done you more favor than harm. "His fortunes are broken, that it is impossible for him to " subsist, much less to be what he aspires to, but by your " majesty's bounty, or by the ruin of us all, and a common " confusion, as one said, Lentulus salva republica salvus esse of non potuit. In fhort, every beaft hath some evil properties ; " but Cromwell hath the properties of all evil beafts. My "humble motion is, either that you would win him to you by promises of fair treatment, or catch him by some stra-" tagem, and cut him off."

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After some stay at Oxford, he returned to his own country, having received a fresh charge from his majesty to take Vol. XI.

care of all North-Wales, but especially of Conway-castle: in which the people of the country had obtained leave of the archbishop to lay up all their valuables. A year after this Sir John Owen, a colonel for the king, marching that way after a defeat, obtained of prince Rupert to be substituted under his hand commander of the castle; and so surprising it by force entered it, notwithstanding it was before given to the bishop under the king's own signet, to possess it quietly, till the charges he had been at should be refunded him, which as yet had never been offered. The archbishop's remonffrances at court meeting with no fuccess, he being joined by the country people, whose properties were detained in the caftle, and affitted by one colonel Mitton, who was a zealous man for the parliament, forced open the gates, and entered it. The archbishop did not join the colonel with any intention to prejudice his majesty's service, but agreed to put him into the castle, on condition that every proprietary might poffefs his own, which the colonel faw performed.

After the king was beheaded, the archbishop spent his days in forrow, study, and devotion; and is said to have risen constantly every night out of his bed at midnight, and to have prayed for a quarter of an hour on his bare knees. without any thing but his shirt and waistcoat on. He lived not much above a year after, dying the 25th of March 1650: he was buried in Llandegay church, where a monument was erected to him by his nephew and heir Sir Griffith Williams. Besides several fermons, he published a book against archbishop Laud's innovations in church matters and religious ceremonies, with this title, The Holy Table, Name, and Thing, more anciently, properly, and literally used under the New Testament, than that of Altar. Written long ago by a minister in Lincolnshire in answer to D. Coal, a judicious divine of queen Marie's dayes. Printed for the diocefe of Lincoln, 1637;" in 4to. Lord Clarendon, though far from being favorable to this prelate, yet reprefents this " book so full of good se learning, and that learning fo close and folidly applied, "though if abounded with too many light expressions, that " it gained him reputation enough to be able to do hurt; " and shewed, that in his retirement he had spent his time with his books very profitably. He used all the wit and

Hift of Rebell, Book I.

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of all the malice he could, to awaken the people to a jealoufy of these agitations, and innovations in the exercise of reli-" gion; not without infinuations that it aimed at greater alte-" rations, for which he knew the people would quickly find " a name: and he was ambitious to bave it believed, that the archbishop was his greatest enemy, for his having constant-" ly opposed his rising to any government in the church, as a man, whose hot and hasty spirit he had long known." Will it not found a little strangely in the ears of most readers, that Laud should oppose Williams's preferment, on account of his hot and hasty spirit; when Laud's best friends and ablest advocates, even Clarendon himself, cannot help owning, that his own heat and hastiness contributed as much as any thing, to involve the nation in civil tumult and confusion? The truth is, the noble historian had too much partiality for Laud, and too little for Williams; and it is but reasonable to admit the characters he gives of both these prelates with certain restrictions and qualifications. As to the misunderstandings and enmity between them, the real state of the case is, that Laud heartily hated Williams for his want of zeal in the cause of the church, and Williams heartily despised Laud for his want of wildom and policy in any cause.

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In the mean time, there have not been wanting those, who, without disguising his infirmities, have set archbishop Williams in a better light, than we find him represented by the earl of Clarendon; who feems by no means to have loved the man. Arthur Wilson tells us, that, " though he Life of king "was composed of many grains of good learning, yet the James, p. "height of his spirit, I will not say pride, made him odious " even to those that raised him; haply because they could not attain to those ends by him, that they required of him. 66 But being of a comely and stately presence, and that ani-" mated with a great mind, made him appear very proud to "the vulgar eye; but that very temper raised him to aim at " great things, which he effected: for the old ruinous body " of the abbey church at Westminster was new cloathed by "him; the fair and beautiful library of St. John's in Cam-" bridge was a pile of his erection; and a very complete cha-"pel built by him at Lincoln college in Oxford, merely for "the name of Lincoln, having no interest in, nor relation Ee 2

" to that univerfity.-But that, which heightened him most " in the opinion of those that knew him best, was his bounse tiful mind to men in want; being a great patron to supor port, where there was merit that wanted supply.—But these great actions were not publickly visible: those were more apparent, that were looked on with envious, rather than emulous eyes. For the close and intimate correspondence, that was between the bishop and the old counters of "Buckingham, fet many fcurrilous tongues and pens to work; though he was, as I have been affured, Eunuchus ab utero." This last particular mentioned by Wilson is not the exact truth, though it is very near it: for he had, as bishop Hacket says, " suffered an adventitious mischance, 45 when he was about feven years old, which compelled him to actual chaftity. He took a leap, being then in long coats, from the walls of Conway-town to the fea-shore; co looking, that the wind, which was then very firong, would fill his coats like a fail, and bear him up, as it did chis play-fellows. But he found it otherwise; for he did ce light with his belly upon a big ragged stone, which caused es a secret infirmity, fitter to be understood than farther " described: and want of timely remedy, the skill of cogood chirurgery being little known in that climate, contior nued it to his dying day. They who traduced him, when "he came to be lord keeper, not only to be amorous, but to 66 be incontinent with a great lady, and taught common fid-" lers to fing it, may blush at this discovery."

Bishop Hacket likewise observes, that he was a man of great hospitality, charity, and generosity; especially to gentlemen of narrow fortunes, and poor scholars in both universities: so that his disbursements this way every year amounted to 1000, or sometimes 1200 l. Hacket had reason to know his private character; for he was his chaplain. See article,

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WILLIS (THOMAS) an illustrious English physician, was of a reputable family, and born at Great Bedwin in Wiltshire the 27th of January 1621. He was instructed in grammar and classical literature by Mr. Edward Sylvester, a noted schoolmaster in the parish of All-Saints Oxford; and,

Wood's Athen. Oxon. Vol. II.— Gen. Dict.

in 1636, became a member of Christ-church. He applied himself vigorously to his studies, and took the degrees in arts; that of bachelor in 1639, that of master in 1642. this time, Oxford being turned into a garrison for the king, he with other scholars ore arms for his majesty, and devoted his leifure hours to the fludy of physic; in which faculty he took a bachelor's degree in 1646, when Oxford was furrendered to the parliament. He pursued the business of his profession, and kept Abingdon market. He settled in an house over against Merton college, and appropriated a room in it for divine service; where Mr. John Fell, afterwards dean of Christ church, whose fister he had married, Mr. John Dolben, afterwards archbishop of York, and sometimes Mr. Richard Allestree, afterwards provost of Eaton college, exercifed the liturgy and facraments according to the church of England, and allowed to others the privilege of reforting thither.

In 1660, he was made Sedleian professor of natural philofophy; and the same year took the degree of doctor of physic. Being fent for to most of the people of quality about Oxford, and even at great distances, he visited the lady Keyt in Warwickshire; and is supposed to have been going to her in April 1664, when he discovered, and made experiments upon. the famous medicinal spring at Alstropp near Brackley. was one of the first members of the royal fociety, and soon made his name as illustrious by his writings, as it was already by his practice. In 1666, after the fire of London, he removed to Westminster upon an invitation from archbishop Sheldon, and took a house in St. Martin's Lane. As he rose early in the morning, that he might be present at divine fervice, which he conftantly frequented, before he vifited his patients, he procured prayers to be read beyond the accustomed times, while he lived; and at his death, fettled a stipend of 20 l. per annum, to continue them. He was a liberal benefactor to the poor wherever he came, having from his early practice allotted part of his profits to charitable uses. He was fellow of the college of physicians, and refused the honour of knighthood. He was regular and exact in all his hours; and his table was the refort of most of the great men in London. After his fettlement there, his only fon Tho-Ee 3.

mas falling into a confumption, he fent him to Montpellier in France for the recovery of his health; and it proved fuccessful. His wife also labouring under the same disorder, he offered to leave the town; but she, not suffering him to neglect the means of providing for his family, died in 1670. He died at his house in St. Martin's the 11th of November 1675. and was buried near her in Westminster abbey. His son Thomas, abovementioned, was born at Oxford in January 1657-8, educated some time in Westminster school, became a student at Christ church, and died in 1600. He was buried in Blechley church near Fenny-Stratford, the manors of which places his father had purchased of the duke of Buckingham; and which are still enjoyed by his eldest son Browne Willis of Whaddon-hall, esq; eminent for his knowledge in antiquities, and the author of some works in that way. To conclude with Dr. Willis, Mr. Wood tells us, that "tho' 66 he was a plain man, a man of no carriage, little discourse, se complaifance, or fociety, yet for his deep infight, happy " refearches in natural and experimental philosophy, anato-" my, and chymistry, for his wonderful success and repute in his practice, the natural smoothness, pure elegancy, de-66 lightful unaffected neatness of Latin style, none scarce hath equalled, much less outdone him, how great soever. When at any time he is mentioned by authors, as he is very of-" ten, it is done in words expressing their highest esteem of " his great worth and excellency, and placed fill as first in ce rank among physicians. And further also, he hath laid a se lasting foundation of a body of physic, chiefly on hypotheses of his own framing."

It will be agreed with Mr. Wood, that Dr. Willis hath founded a body of physic, chiefly on hypotheses of his own framing; but it will not be agreed, that this foundation is lasting. The truth is, nothing could be more unfortunate than this method of proceeding in Dr. Willis; who, instead of deducing real knowledge from observation and experiment, exercised himself in framing theories. Hence it is, that while his books shew the greatest ingenuity and learning, very little knowledge is to be drawn from, very little use to be made of, them; and perhaps no writings, which are so admirably executed, and prove such uncommon talents to have been in

the writer, were ever fo foon laid afide and neglected, as the works of Dr. Willis. It is not to be imagined in the mean time, that there are not many fine, and ufeful, and curious things to be found in the works of this ingenious and able physician; or, that he contributed nothing to the promotion of real knowledge: very far otherwise. Dr. Wotton observes, and we presume truly, that Dr. Willis, in his Cerebri Anatome printed in 1664, " was so very exact, that he traced " the medullar substance of the brain through all its infer-"tions into the cortical, and the medulla oblongata; and " examined the rifes of all the nerves; and went along with "them into every part of the body with wonderful curiofity. "Hereby not only the brain was demonstrably proved to be " the fountain of fense and motion, but also by the courses " of the nerves the manner, how every part of the body conspires with any others to procure any one particular " motion, was clearly shewn; and thereby it was made " plain, even to fense, that wherever many parts joined at "once to cause the same motion, that motion is caused by " nerves that go into every one of those parts, which are all " ftruck together. And though Vieussens and du Verney " have in many things corrected Dr. Willis's anatomy of the " nerves, yet they have strengthened his general hypothesis, "even at the time when they discovered his mistakes." A Dutch physician also, named Schelhammer, in a book de auditu printed at Leyden in 1684, took occasion to animadvert upon a passage in Dr. Willis's book de Anima Brutorum, printed in 1672; and in such a manner, as reflected not only upon his skill, but also upon his integrity. But Dr. Derham Physicoobserves, that " this is a severe and unjust censure of our truly " famous countryman, a man of known probity; who hath c. 3. " manifested himself to have been as curious and sagacious an " anatomist, as great a philosopher, and as learned and skil-" ful a physician, as any of his censurers; and his reputation " for veracity and integrity was no less than any of theirs

" too." His works, which are in Latin, have often been printed feparately; but were collected and printed in two volumes

4to at Geneva in 1676, and at Amsterdam 1682 in 4to.

Reflections upon ancient and modern Learning, P. 201. edit, 1705.

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Wood's Athen Ox. Vol. 11. p. 155. edit. 1721.and, Life itten by himfelf. I blifhed in the 20 vol. of eck's Defiderata Curiofa. folio.

WILSON (ARTHUR) an English historian, was the fon of Richard Wilson of Yarmouth, in the county of Norfolk, gentleman; and was born in that county, in the year 1596. In 1609, he went to France, where he continued almost two years; and upon his return to England, was placed with Sir Henry Spillar, to be one of his clerks in the Exchequer office: in whose family he resided, till, having written some satyrical verses upon one of the maid-servants, he was dismissed at lady Spillar's instigation. In 1613, he took a lodging in Holbourn, where he applied himself to reading and poetry for some time; and, the year after, was taken into the family of Robert earl of Effex, whom he attended into the Palatinate in 1620; to the fiege of Dornick in Holland in 1621; to that of Rees in 1622; to Arnheim in 1623; to the siege of Breda in 1624; and in the expedition to Cales in 1625. In 1630, he was discharged the earl's fervice at the importunity of his lady; who had conceived an aversion to him, because she had supposed him to have been against the earl's marrying her. He tells us, in his own life, that this lady's name, before the married the earl, was Elizabeth Paulet; that " she appeared to the eye a beauty, full of harmless sweetness; that her conversation was affable and gentle; and, as he was firmly perfuaded, that it was " not forced, but natural. But the height of her marriage and greatness, being an accident, altered her very nature: " for, he fays, the was the true image of Pandora's box." She was divorced for being catched in adultery two years after her marriage. In the year 1631, he retired to Oxford, and became gentleman commoner of Trinity college; where he staid almost two years, and was punctual in his compliance with the orders of the university. Then he was sent for to be steward to the earl of Warwick; whom he attended in 1673 to the fiege of Breda. He died in October 1652 at Felstead in Essex. Mr. Wood's account of him is, that " he " had little skill in the Latin tongue, less in the Greek, a good readiness in the French, and some smattering in the Dutch. He was well feen in the mathematics and poetry, 44 and fometimes in the common law of the nation. He had composed some comedies, which were acted at the Black " Friers

Friers in London by the king's players, and in the act-"time at Oxford, with good applause, himself being pre-" fent; but whether they are printed, I cannot yet tell: " fure I am, that I have feveral specimens of his poetry or printed in divers books. His carriage was very courteous " and obliging, and fuch as did become a well-bred gentle-" man. He also had a great command of the English " tongue, as well in writing and speaking; and had he be-" flowed his endeavours on any other subject than that of his-"tory, they would without doubt have feemed better. For " in those things which he hath done, are wanting the prin-" cipal matters, conducing to the completion of that facul-"ty, viz. matter from record, exact time, name and place: " which, by his endeavouring too much to fet out his bare " collections in an affected and bombastic stile, are much " neglected."

The history, here alluded to by Mr. Wood, is The Life and Reign of King James I, printed at London in 1653, folio; that is, the year after his death: and reprinted in the second volume of The Complete History of England, in 1706. folio. This history has been severely treated by many writers. Mr. William Sanderson says, that " to give Wilson Proem to the "his due, we may find truth and falshood, finely put toge-"ther in it." Heylin, in the general preface to his Examen, of king stiles Wilson's history "a most infamous pasquil of the reign James I. of king James; in which it is not easy to judge, whether 1653. fol. the matter be more false, or the style more reproachful to " all parts thereof." Mr. Thomas Fuller, in his Appeal of injured Innocence, observes, how Robert earl of Warwick told him at Beddington, that when Wilson's book in manusfcript was brought to him, his lordship expunged more than an hundred offensive passages: to which Mr. Fuller replied, " My lord, you have done well; and you had done better, if "I you had put out a hundred more." Mr. Wood's fentence is, that in our author's history " may easily be discerned a " partial Presbyterian vein, that constantly goes through " the whole work : and it being the genius of those people to of pry more than they should into the courts and comport-"ments of princes, do take occasion thereupon to traduce 46 and bespatter them. Further also, our author, having en-" deayoured

2d part of the history p. 3. edit.

Hift. of England.

Complete Hift. of Engl. V. II. p. 662. edit, 1706.

"deavoured in many things to make the world believe, that king James and his fon after him were inclined to popery, 46 and to bring that religion into England, hath made him fub-66 ject to many errors and misrepresentations." On the other hand, archdeacon Echard tells us, that Mr. Wilson's " History of the life and reign of king James, though writ-66 ten not without some prejudices and rancour in respect to some persons, and too much with the air of a romance, " is thought to be the best of that kind extant": and the writer of the notes on the edition of it, in the Complete History of England, remarks, that, as to the style of our author's history, " that it is harsh and broken, the periods often obscure, and sometimes without connection; faults, that were common in most writers of that time. Though "he finished that history in the year 1652, a little before his 46 death, when both the monarchy and hierarchy were overturned, it does not appear he was an enemy to either, but " only to the corruptions of them; as he intimates in the " picture he draws of himself before that book."

This picture may ferve for a kind of vindication of him; and therefore, after having produced feveral testimonies against him, it will only be justice to subjoin it.

" As others print their pictures, I will place

" My mind in frontispiece, plain as my face:

" And every line that is here drawn shall be,

"To pencil out my foul's physiognomy,

"Which on a radiant height is fix'd. My brow

"Frowns not for these miscarriages below;

"Unless I mean to limit and confine

"Th' Almighty wisdom to conceits of mine.

"Yet have no envious eyes against the crown,

"Nor did I strive to pull the mitre down:

" Both may be good. But when heads swell, men say,

"The rest of the poor members pine away;

Like ricket-bodies, upwards overgrown,

"Which is no wholesome constitution.

"The grave mild Presbyter I could admit,

"And am no foe to th' Independent yet;

- "For I have levelled my intents to be
- "Subservient unto reason's sovereignty.
- "And none of these state-passions e'er shall rise
- "Within my brain to rule and tyrannise:
- "For by truth's facred lamp, which I admire,
- " My zeal is kindled, not fanatic fire.
- "But I'll avoid those vapours, whose swoln spight
- " And foaming poifon would put out the light.
- " Vain fuellers! They think, who doth not know it?
- "Their light's above't, because they walk below it.
- " Such blazing lights like exhalations climb,
- "Then fall, and their best matter proves but slime:
- " For where conceited goodness finds no want.
- "There holiness becomes luxuriant.

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- " Now my great trouble is, that I have shewn
- "Other men's faults, with fo many of my own:
- " And all my care shall be, to shake off quite
- "The old man's load, for him whose burden's light;
- " And grown to a full stature, till I be
- " Form'd like to Christ, or Christ be form'd in me.
- "Such pieces are graven by a hand divine,
- " For I will give my God this heart of mine.
- " Contemnit linguas vita probanda malas."

WINCHELSEA (ANNE, counters of) a lady of an excellent genius, especially in poetry, was the daughter of Sir William Kingsmill of Sidmonton in the county of Southampton: but the time of her birth is not mentioned. She Gen. Dict. was maid of honour to the duchess of York, second wife of king James II; and afterwards married to Heneage, fecond fon of Heneage earl of Winchelsea: which Heneage was, in his father's life-time, gentleman of the bed-chamber to the duke of York, and afterwards, upon the death of his nephew Charles, succeeded to the title of earl of Winchelsea. of the most considerable of this lady's poems was that, " up-" on the spleen "; printed in " A new miscellany of origi-" nal poems on feveral occasions", published by Mr. Charles Gildon in 1701, 8vo. That poem occasioned another of Mr. Nicholas Rowe, intitled, "An Epistle to Flavia on the

WINCHELSEA.

fight of two pindaric odes on the spleen and vanity, written by a lady to her friend" A collection of her poems was printed in 1713, 8vo; containing likewise a tragedy called Aristomenes, never acted: and a great number of them still continue unpublished. She died August the 5th 1720, without issue; as did the earl her husband, September the 30th 1726. As a specimen of her talents, we insert the anfwer to the following address,

To lady Winchelsea, occasioned by four verses in the Rape of the Lacke: By Mr. Pope,

- "In vain you boaft poetic names of yore,
- 44 And cite those Sapphoes we admire no more :
- " Fate doom'd the fall of ev'ry female wit.
- "But doom'd it then, when first Ardelia writ,
- " Of all examples by the world confest,
- "I knew Ardelia could not quote the best;
- Who, like her mistress, on Britannia's throne
- "Fights and fubdues, in quarrels not her own.
- "To write their praise you but in vain essay;
- "Even while you write, you take that praise away :
- "Light to the stars the sun does thus restore,
- " And shines himself, till they are seen no more.

Lady Winchelfea's answer to the foregoing verses.

- 66 Difarm'd with fo genteel an air,
 - "The contest I give o're;
- "Yet Alexander have a care,
 "And shock the fex no more.
- We rule the world our life's whole race,
 - " Men but affume that right;
- " First slaves to ev'ry tempting face,
 - "Then martyrs to our spight.
- "You of one Orpheus fure have read,
- "Who would like you have writ, "Had he in London town been bred,
 - " And polish'd to his wit;
- "But he, poor foul! thought all was well,
 - " And great should be his fame,
- When he had left his wife in hell,
 - " And birds and beafts could tame.

- Yet venturing then with fcoffing rhymes "The women to incense,
- "Resenting heroines of those times "Soon punish'd his offence.

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- 44 And as the Hebrus roll'd his scull, 46 And harp befmear'd with blood,
- "They clashing as the waves grew full " Still harmoniz'd the flood.
- "But you our follies gently treat, " And spin so fine the thread,
- "You need not fear his aukward fate; "The lock won't coft the head.
- "Our admiration you command "For all that's gone before;
- "What next we look for at your hand "Can only raise it more.
- "Yet footh the ladies I advise, " (As me too pride has wrought)
- "We're born to wit, but to be wife 46 By admonitions taught.

WINWOOD (Sir RALPH) fecretary of state in the reign of king James I, was fon of Mr. Lewis Winwood, fometime fecretary to Charles Brandon duke of Suffolk; and Wood's Fawas born about the year 1565 at Aynbo in Northampton- fti, vol. L. shire. He was at first sent to St. John's college in Oxford, from whence he was elected a probationer-fellow of Magda- neral Diclen college in 1582. He took both the degrees in arts, and that of bachelor of law; and, in 1692, was proctor of the university. Afterwards, he travelled beyond the seas, and returned a very accomplished gentleman. In 1599, he attended Sir Henry Neville, embassador to France, as his secretary; and, in the absence of Sir Henry, was appointed resident at Paris: from whence he was re-called in 1602-3. and fent that year to the states of Holland by king James L. In 1607, he was knighted; and the same year appointed embaffador jointly with Sir Richard Spencer to Holland. He was fent there again in 1600, when he acted with great vigour against Conrade Vorstius. In 1614, he was made secretary of state; in which office he continued till his death, which

133. edit.

State-Worthies, p.826. Lond. 1670. which happened the 27th of October 1617. Mr. David Lloyd tells us, that "he was a gentleman well seen in most "affairs, but most expert in matters of trade and war."

In the year 1725 was published at London in three volumes folio, Memorials of affairs of state in the reigns of queen Elizabeth and king James I, collected chiefly from the original papers of the right honourable Sir Ralph Winwood knight, sometime one of the principal secretaries of state. Comprehending likewise the negotiations of Sir Henry Neville, Sir Charles Cornwallis, Sir Dudley Carlton, Sir Thomas Edmonds, Mr. Trumbull, Mr. Cottington, and others, at the courts of France and Spain, and in Holland, Venice, &c. wherein the principal transactions of those times are faithfully related, and the policies and the intrigues of those courts at large discovered. The whole digested in an exact series of time. To which are added two tables, one of the letters, the other of the principal matters. By Edmund Sawyer of Lincoln's-Inn, Esq, and one of the masters in Chancery.

WISSING (WILLIAM), an excellent face-painter, was born in the year 1656, and bred up under Dodaens, a history-painter at the Hague. Upon his coming over to England, he worked fome time for Sir Peter Lely; whose manner he successfully imitated, and after whose death he became famous. He painted king Charles II and his queen, king James II and his queen, the prince and princess of Denmark; and was fent over to Holland by king James to draw the prince and princess of Orange: all which he performed with applaufe. What recommended him to the esteem of Charles II, was his picture of the duke of Monmouth, whom he drew feveral times, and in feveral postures. He drew most of the then court, and was competitor with Sir Godfry Kneller, who was at that time upon his rife. In drawing his portraits, especially those of the fair sex, he always took the beautiful likeness; and when any lady came to sit to him, whose complexion was rather pale, he would commonly take her by the hand, and dance her about the room, till she became warmer, and her colour increased. This painter died much lamented at Burleigh-house in Northamptonshire, the 10th of September 1687, aged only 31; and was buried in Stam-

Stamford church, where the earl of Exeter erected a monument, with an inscription over him. There is a mezzotinto print of him, under which are these words, Gulielmus Wifsingus inter pictores sui sæculi celeberrimos nulli secundus, artis fuæ non exiguum decus & ornamentum. - Immodicis brevis eft ætas.

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WITSIUS (HERMAN), a very learned and eminent divine of North Holland, was born at Enckhuisen in the year 1626. He was trained to the study of divinity, and so distinguished himself by his uncommon abilities and learning, that he was chosen professor of it, first at Francker, afterwards at Utrecht, and laftly at Leyden. He applied himfelf successfully to the study of the oriental tongues, and was not ignorant in any branch of learning, which is necesfary to form a good divine. He died in the year 1708, after having published feveral important works, which shew great judgment, great learning, and great piety. Among these one of the principal is Egyptiaca; the best edition of which, at Amsterdam 1696 in 4to, has this title: Ægyptiaca, & DEKADYAON; sive, de Ægyptiacorum Sacrorum cum Hebraicis collatione libri tres. Et de decem tribubus Ifraelis liber singularis. Accessit Diatribe de Legione Fulminatrice Christianorum, sub Imperatore Marco Aurelio Antonino. Witfius in this work not only compares the religious rites and ceremonies of the Jews and Egyptians, but he maintains, particularly against our Sir John Marsham and Dr. Spencer, that the former did not borrow theirs or any part of them from the latter; as these learned and eminent writers had afferted in their respective works, Canon Chronicus, and De Legibus Hebræorum. The oeconomy of the covenants between God and man is another work of Withus, of which and its author a late ingenious and learned writer of our own has taken occasion to speak in the following terms. "The oeconomy of the covenants, fays he, is a body of divinity, Hervey's " in its method fo well digested, in its doctrine so truly evan- "Theron " gelical, and, what is not very usual with our systematic writers, " and Aspa-

" fectionate and animating, that I would recommend it to

" every student in divinity. I would not scruple to risk all

" in its language so refined and elegant, in its manner so af- p. 366.

WOLLASTON.

my reputation upon the merits of this performance; and I cannot but lament it, as one of my greatest losses, that I was no sooner acquainted with this most excellent author, all whose works have such a delicacy of composition, and so such a sweet savour of holiness, that I know not any comparison more proper to represent their true character, than the golden pot which had manna; and was, outwardly bright with burnished gold, inwardly rich with heavenly sood."

Account of Mr Wollafton, prefixed to the 7th edition of his "Relieve ligion of Nature Delineated." 1750,

WOLLASTON (WILLIAM), a diffinguished English writer, was descended from an ancient family in Staffordshire, and born at Coton-Clanford in that county, the 26th of March 1650. He was fent to a private school at ten years of age; and upon the 18th of June 1674; when he was a little past fifteen, admitted a pensioner of Sidney-college in Cambridge. He acquired a confiderable reputation for parts and learning; and having taken both the degrees in arts at the proper seasons, left the university in 1681, not without some disappointment upon having missed a fellowship in his college. He had commenced mafter of arts the fummer before; and it feems to have been about this time, that he took deacons orders. In 1682, he became affistant to the head-master of Birmingham school; and in a short time got a small lecture of a chapel about two miles distant. At the end of four years, he was chosen second master of the school, and upon this occasion took priests orders; for the words of the charter were interpreted to require, that the mafters, of whom there were three, should be in those orders, and yet should take no ecclesiastical preferment. In this fituation and employment he continued, till the 19th of August 1688; when, by the death of a rich relation of his name, he found himself possessed of a very ample estate. In November following he came to London; and about a twelvemonth after, the 26th of November 1689, married Mrs. Catharine Charlton, a citizen's daughter. She lived with him till the 21st of July 1720; and he had eleven children by her, four of whom died in his life-time.

After his arrival in London, he may most truly be said to have settled there, for he very seldom went out of it; and

we are told, that for above thirty years before his death, he had not been absent from his habitation in Charter-house fourre, fo much as one whole night. In this his fettlement in town, he chose a private and retired life; although his carriage was ever free and open. He aimed at folid and real content, rather than flew and grandeur; and manifested his diflike of power and dignity, by refusing, when it was offered to him, one of the highest preferments in the church. He was very well skilled in the learned languages, Latin, Greek, Hebrew, Arabic, &c; and throughly verfed in all branches of useful learning, as philology, criticism, mathematics, philosophy, history, antiquities, and the like. He accustomed himself to much thinking, as well as to much reading: he was indeed of opinion, that a man might eafily read too much; for he confidered the helluo librorum and the true scholar, as two very different characters. of truth and reason made him love free-thinking; and, as far as the world would bear it, free-speaking too. He composed a great number of works, the greatest part of which he is faid to have burned, during the two or three last years of his life: but some imperfect sketches remain.

Not long before his death, he published his treatife, intitled, The Religion of Nature Delineated: a work, for which so great a demand was made, that more than ten thousand were sold in a very sew years. He had scarcely compleated the publication of it, when he unfortunately broke an arm; and this, adding strength to distempers, that had been growing upon him for some time, accelerated his death: which happened upon the 29th of October, 1724. He was a tender, humane, and in all respects worthy man; but is represented to have had something of the irascible in his constitution and temperament. His Religion of Nature Delineated exposed

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to have had something of the irascible in his constitution and temperament. His Religion of Nature Delineated exposed him to the censure of our zealous christians, as if he had put a slight upon christianity by laying so much stress, as he does in this work, upon the obligations of truth, reason, and virtue; and by making no mention of revealed religion, nor even so much as dropping the least and most distant hints in its favor. It has indeed made him pass for an unbeliever

of revelation with others, who have not expressed any zeal at all for it; for the late lord Bolingbroke supposes Dr. Clarke

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Bolinbroke's Philofophical works, fragmentXVIII.

Clarke's Evidences of Natural and Revealed Religion.

to have had him in his eye, when he described his fourth fort of theists. Mr. Wollaston held and has afferted the being and attributes of God, natural and moral; a providence, general and particular; the obligations to morality; the immateriality and immortality of the foul; a future state; and Clarke's fourth fort of theifts held and afferted the fame. But whether Mr. Wollaston, like those theists, rejected all above this in the fystem of revelation, cannot with any certainty be concluded, and though at the fame time the contrary perhaps may not appear: because, whatever might have been thought necessary to prevent offence from being taken. it was not effential to Mr. Wollaston's design to meddle with revealed religion. In the mean time, Lord Bolingbroke has treated Mr. Wollaston's Religion of Nature Delineated, as a fystem of theism; which it certainly is, whether Mr. Wollaston was a believer, or not. His lordship calls it " strange " theifm, as dogmatical and abfurd as artificial theology," and has spent several pages to prove it so; yet allows the author of it to have been "a man of parts, of learning, a " philosopher, and a geometrician." We add too, without interfering with his lordship's censures, that The Religion of Nature Delineated is one of the best written books in the English language; which we note the more particularly, as that part of its merit does not feem to have been fufficiently attended to. It had usually been printed in 4to: the seventh edition was printed 1750 in 8vo, to which are added an account of the author, and also a translation of the notes into English. There is prefixed an advertisement by Dr. John Clarke, late dean of Salifbury, which informs us, that this work was in great efteem with her late majesty queen Caroline, who commanded him to translate the notes into English for her own use.

Mr. Wollaston's body was carried down to Great-Finborough in Suffolk, (one of his estates, and afterwards the principal residence of his eldest son) and laid close by the side of his deceased wise: agreeably to the two sollowing epitaphs, inscribed upon their common monument, which, as they were composed by himself, cannot but gratify a curiosity in the reader: Hîc, ad imum parietem, sita est CATHARINA, GULIELMI WOLLASTON

Hujus Manerii Finburiensis Domini, &c. Uxor xepidia ac dilectissima;

E qua prolem ille numerosam & pulchram

Ipfā olim pulcherrimā.

Ob. Julii 21, A. C. 1720, Æt. 50.

Sepulchrumque occupavit

Conjugi fecum commune futurum:

Ut qui conjunctiffimi vixerunt,

Etiam mortui, missis cineribus, unianturi

Nov. 6, 1724.

Juxta reliquias CATHARINÆ suæ
Ipsius GULIELMI WOLLASTON

Conditi sunt cineres promissi.

Fuit is, si quis aveat scire,
Genere ortus perantiquo, nec ignobili;
Academicis disciplinis imbutus Cantabrigize,
Quibus ibi studuit per annos plus septem;
Hæreditate ampla, numine savente, auctus;
Valetudine tamen sua, parum firma,

Hominumque corruptis moribus & judiciis iniquis

Diligenter expensis ac æstimatis,

Vitæ privatæ iter sumpsit:
Suorum saluti & commodis prospiciens;
Bonis literis animum excolens, vel oblectans;
Spretis sama atque honoribus,
etiam oblatis.

Veri conscientia tacita contentus. Cum vixisset ann. 65, di. 217, Cursu quem Deus dederat peracto; Fato cessit.

WOOD (ANTHONY) an eminent English antiquarian and biographer, was the fon of Thomas Wood, bachelor of arts and of the civil law; and was born at Oxford the 17th

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Life of
Anthony
Wood to
the year
figure
inforce
written by
infelf."
published by
Mr. Hearne,

published by Mr. Hearne, in the second volume of, 'Caii Vin-'diciar. 'Antiquit. 'Acad.

" Oxon.

In his life.

of December 1632. He was fent to New-college school in that city in 1641; and three years after removed to the free school at Thame in Oxfordshire, where he continued till 1646. Then he became a member of Merton-college, where he took the degrees in arts; a bachelor's in 1652, a master's in 1655.

In 1660, he began to lay the foundation of his, Historia

& Antiquitates Universitatis Oxoniensis, which was published in 1674, in two volumes, folio. The first volume contains the antiquities of the university in general, and the second those of the particular colleges. This work was written by the author in English, and so well esteemed, that the university procured it to be translated into Latin, which is the language it was published in. The author spent eight years about it, and was, as we are told, at the pains to extract it from the bowels of antiquity. As to the translating it into Latin, Mr. Wood himself has given an account of it. He tells us, that Dr. Fell, having provided one Peers, a bachelor of arts of Christ-church, to translate it, sent to him for some of the English copy, and fet the translator to work; who however was fometime before he could make a version to his mind. "But at length having obtained the knack, " fays Mr. Wood, he went forward with the work; yet all "the proofs, that came from the press, went through the "doctor's hands, which he would correct, alter, or dash cout, or put in what he pleased: which created a great « deal of trouble to the composer and author, but there was " no help. He was a great man, and carried all things at " his pleasure so much, that many looked upon the copy as 66 spoiled and vitiated by him. Peers was a sullen, dogged, cownish, and perverse fellow; and when he saw the author concerned at the altering of his copy, he would alter " it the more, and fludy to put things in, that might vex "him, and yet please his dean Dr. Fell." And he afterwards complains, how "Dr. Fell, who printed the book at " his own charge, took fo much liberty of putting in and out what he pleased, that the author was so far from de-"dicating or prefenting the book to any one, that he would " fcarce own it." Among the Genuine Remains of Dr. Thomas Barlow, bishop of Lincoln, published by Sir Peter Pett in

in 1693 8vo, are two letters of that prelate, relating to this work. In the first letter, we have the following passage: "What you fay of our late antiquities, is too true. We are Barlow's "Genuine alarmed by many letters, not only of false Latin, but false "Genuine Remains," " English too, and many bad characters cast on good men; p. 181. " especially on the anti-arminians, who are all made seditious or persons, scismatics, if not heretics: nay, our first reformers " are made fanatics. This they tell me; and our judges of " affize, now in town, fay no less. I have not read one leaf of the book yet; but I fee, I shall be necessitated to read " it over, that I may with my own eyes fee the faults, and " (so far as I am able) endeavour the mending of them. Nor "do I know any other way, but a new edition, with a real correction of all faults; and a declaration, that those mis-" carriages cannot justly be imputed to the university, as in-"deed they cannot, but to the passion and imprudence, if of not impiety, of one or two, who betrayed the trust reposed " in them, in the managing the edition of that book." In the fecond letter, after taking notice that the translation was made by the order and authority of the dean of Chrift-Church; that not only the Latin, but the history itself, is in many things ridiculously false; and then producing passages as proofs of both; he concludes thus. "Mr. Wood, the " compiler of those antiquities, was himself too favourable 66 to papists; and has often complained to me, that at " Christ-Church some things were put in, which neither "were in his original copy, nor approved by him. The " truth is; not only the Latin, but also the matter of those " antiquities, being erroneous in feveral things, may prove " fcandalous, and give our adverfaries fome occasion to cen-" fure, not only the university, but the church of England " and our reformation. Sure I am, that the university had " no hand in composing or approving those antiquities; and "therefore the errors which are in them, cannot de jure be imputed to the university, but must lie upon Christ-Church " and the compofer of them."

Afterwards Mr. Wood undertook another work, intitled Athenæ Oxonienses, which was published in 1691, folio; and the second edition was printed in 1721 folio, with this title: " ATHENÆ OXONIENSES. An exact history of all the " Writers

ss Writers and Bishops, who have had their education in the se most ancient and famous University of Oxford, from the fifteenth year of King Henry the Seventh, A. D. 1500, to the 44 Author's death in November 1695. Representing the birth, se fortune, preferment, and death of all those Authors and Prelates, the great accidents of their lives, and the fate and se character of their writings. To which are added, the Fasti, se or Annals, of the faid University. In two volumes. The fese cond edition very much corrected and enlarged; with the addition of above 500 new lives from the Author's origi-" nal manuscript." Impartiality and veracity being qualities fo essential in an historian, that all other qualities without them cannot make a history good for any thing, Mr. Wood has taken some pains to prove, that these great qualities were not wanting in him; and for that purpose thought it expedient to prefix to his work the following account of himfelf, which it is more than probable that every reader will think cutious. As to the author himself, says he, he is a person " who delights to converse more with the dead, than with the living, and has neither interest nor inclination to flatter or difgrace any man, or any community of men of whatse ever denomination. He is such an universal lover of all " mankind, that he could wish there was such a standing measure of merit and honor agreed upon among them all, se that there might be no cheat put upon readers and writers so in the business of commendations. But since every one will have a double ballance herein, one for himself and 46 his own party, and another for his adversary and diffenters; se all he can do is to amass and bring together, what every si fide thinks will make best weight for themselves. Let 46 posterity hold the scales and judge accordingly: suum cui-" que decus posteritas rependat. To conclude: the reader is se defired to know, that this herculean labour had been " more proper for a head or fellow of a college, or for a s public professor or officer of the most noble university of "Oxford, to have undertaken and consummated, than the " author, who never enjoyed any place or office therein; or " can justly say, that he hath eaten the bread of any founder. "Also, that it had been a great deal more fit for one, who or pretends to be a virtuoso, and to know all men, and all se things

things that are transacted; or for one, who frequents much 66 fociety in common rooms, at public fires, in coffee-houses, " affignations, clubs, &c. where the characters of men and "their works are frequently discussed: but the author, " alass! is so far from frequenting such company and topics, that he is as it were dead to the world, and utterly un-"known in person to the generality of scholars in Oxon. "He is likewise so great an admirer of a solitary and retired " life, that he frequents no assemblies of the faid university, " hath no companion in bed or at board, in his studies, walks, or journeys; nor holds communication with any, " unless with some, and those very few, of generous and " noble spirits, that have in some measure been promoters 46 and encouragers of this work: and indeed, all things con-" fidered, he is but a degree different from an afcetic, as 66 spending all or most of his time, whether by day or night, " in reading, writing, and divine contemplation. However " he prefumes, that the less his company and acquaintance 66 is, the more impartial his endeavours will appear to the "ingenious and learned, to whose judgments only he sub-66 mits them and himfelf."

But as unconnected as Mr. Wood represents himself with all human things and persons, it is certain that he had his prejudices and attachments, and strong ones too, for certain notions and systems; and these prejudices and attachments will always be attended with partialities for or against those, who shall be found to favor or oppose those notions or fystems. They had their influence upon Mr. Wood, who, though he always spoke to the best of his judgment, and often with great truth and exactness, yet sometimes gave way to prejudice and prepoffession. Among other freedoms, (for he was a very free speaker, and not the less agreeable to his readers on that account, who love to hear faid by others, what they would not fay themselves) he took some with the earl of Clarendon, their late chancellor, which exposed him to the censure of the university. He had observed, in the life of judge Glynne, that " after the restoration of "Charles II, he was made his eldest serjeant at law, by the corrupt dealing of the then chancellor," who was the earl of Clarendon: for which expression chiefly the succeeding earl preferred an action in the vice-chancellor's court Ff4 against

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of the process was a hard judgment given against the defendant; which, to be made the more public, was put into

the Gazette in these words: "Oxford, July 31, 1693. On " the 29th instant, Anthony Wood was condemned in the se vice-chancellor's court of the university of Oxford, for 46 having written and published, in the second volume of his " book, intitled, Athenæ Oxonienses, divers infamous libels se against the right honourable Edward late earl of Claren-"don, lord high chancellor of England, and chancellor of "the faid university; and was therefore banished the faid se university, until such time as he shall subscribe such a pub-" lic recantation, as the judge of the court shall approve of, " and give fecurity not to offend in the like nature for the "future: and his faid book was therefore also decreed to be 66 burnt before the public theatre; and on this day it was " burnt accordingly, and public programma's of his expulse fion are already affixed in the three usual places." An historian, who has recorded this cenfure, fays, that it was the more grievous to the blunt author, because it seemed to come from a party of men, whom he had the least disobliged. His bitterness had been against the dissenters; but of all the zealous churchmen he had given characters with a fingular turn of esteem and affection. Nay, of the jacobites, and even of papifts themselves, he had always spoke the most favourable things; and therefore it was really the greater mortification to him, to feel the storm coming from a quarter, where he thought he least deserved, and might least expect it. For the fame reason, adds the historian, this correction was some pleasure to the presbyterians, who believed there was a rebuke due to him, which they themselves were not able to pay. Mr. Wood was animadverted upon likewife by bishop Burnet in his " letter to the bishop of Lichfield and Coventry con-" cerning a book of Anthony Harmer (alias Henry Wharton) " called, A Specimen of some Errors and Defects in the " History of the Reformation," &c; upon which, in 1693, he published a vindication of himself, which is reprinted before the second edition of his Athenæ Oxonienses. In this he declares, that " he did never in heat and forwardness med-

of dle with a subject, to which he was not prepared by edu-

Kennet's History of England, ad Ann. 1693. " cation and a due method of studies: that he never wrote " to oblige a rifing party, or to infinuate into the disposers of " preferment; but has been content with his station, and " aimed at no end but truth; that he never took up with the " transcript of records, where the original might be consulted; " nor made use of others eyes, when his own could serve: "that he never wrote in post with his body and his thoughts "in a hurry, but in a fixed abode, and with a deliberate " pen: that he never concealed an ungrateful truth, nor " flourished over a weak place, but in fincerity of meaning " and expression has thought, an historian should be a man " of conscience: that he has never had a patron to oblige or " forget, but has been a free and independent writer: and in " a word, that he confesses there may be mistakes in modern "things and persons, when he could have no evidence but " from the information of living friends, or perhaps enemies; 66 but he is confident, that where records are cited, and where " authentic evidence could possibly be had, there he has been " punctual and exact."

Mr. Wood died at Oxford, the 29th of November 1695; and the circumstances of his death are recorded in a letter of Dr. Arthur Charlett, rector of University college, to archbishop Tenison. This letter was published by Mr. Hearne in the appendix to his edition of, Johannis Confratris & Monachi Glassoniensis Chronica. Oxon. 1726; and as it illustrates the character of this extraordinary person, by minutely describing his behaviour at the most important and critical of all seasons, we have thought it curious enough to be inserted here.

University college, Dec. 1, 1695.

" May it please your Grace,

"Having been absent some days from this place, I crave leave now to give your grace an account of the death of our laborious antiquary, Mr. Anthony Wood. Having missed him for several days (more particularly because he had lest several queries with me to answer, which I knew he very impatiently desired) upon enquiry I was surprized to hear, that he lay a dying of a total suppression of urine. Immediately I sent to see him, which was the 22d of Nowember. His relations sent me word, there were no hopes

e of his recovery, being the 11th day; but that he apprehended no danger, was very froward, that they durst not se speak to him; that therefore they did very much beseech se me to come to him, being the only person they could think on, that probably he would hearken to. I was very see fensible of the difficulty, but having been so long and fami-44 liarly acquainted, I thought myself obliged to go without delay. His relations ventured to leave his doors unlock-" ed; fo I got up into his room, which he never let me fee before. At first fight, poor man, he fell into a fit of trem-" bling and disorder of mind as great as possible. I spoke all the comfortable words to him, and complained that he would of not fend for me. After he had composed himself, I then began to be plain with him. He was very unwilling to believe any thing of it, infifting that he was very well, and would come to fee me at night. I was forced to debate the point with him, till at last, upon mentioning a parallel case of a common acquaintance, with whom I was con-" versant every day, he yielded, and said, The Lord's will must be done: What would you have me do? I defired him to lofe not a minute in vain complaints and remonstrances, but proceed directly to fettle his papers, that were fo nume-" rous and confused. He then asked, Who he could trust? "I advised him to Mr. Tanner of All Souls, for whose fide-" lity I could be responsible. His answer was, he thought " fo too, and that he would in this, and all the other particulars, follow my advice; promifing me immediately to " fet about his will, and prepare for the facrament the next "day, he having otherwise resolved to receive on Christmas Le Day. I was extremely glad to find him in fo good a temper. and having discoursed with him about several things, I told "him I never expected to fee him again, and therefore took " my last farewel; telling him, I should hear constantly by " Mr. Tanner. After I came home, I repeated all that I " had faid in a long letter to him, being somewhat jealous of 46 him, and fent it by Mr. Tanner. He kept his word puncse tually, and immediately fent him to a very good man, his " confident, to pray with him, appointing his hours, received "the facrament the next morning very devoutly, made his will, went into his study with his two friends, Mr. Biffe 66 and

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If and Mr. Tanner, to fort that vast multitude of papers, onotes, letters, &c. About two bushels full he ordered " for the fire to be lighted, as he was expiring, which was " accordingly done, he expressing both his knowledge and " approbation of what was done by throwing out his hands. "He was a very strong lusty man, aged fixty-five years. "He was twenty two hours a dying. God Almighty spared "him fo long, that he had his fenses entire, and full time to " fettle all his concerns to his content, having writ the most " minute particulars under his hand about his funeral. He "has given his books and papers to the university, to be " placed next his friend Sir W. Dugdale's manuscripts, which " are very valuable to any of his own temper. His more of private papers he has ordered not to be opened these seven " years, and has placed them in the custody of Mr. Biffe and "Mr. Tanner, of whose care, I am told, he makes me over-" feer. The continuation of his Athena Oxonienses, in two "volumes, folio, which he had carried on to the 19th of "October last (Dr. Merret and Dudley Lostus being the last) "he gave the day before he died with great ceremony to " Mr. Tanner, for his sole use, without any restrictions. "His behaviour was very well during his illness; was very " patient and quiet, especially towards the latter end. He " asked pardon of all that he had injured, and defired the for prayers of all the public congregations. The last night 66 he was very decently buried; all the particulars were pre-" scribed by himself. He has given great charge to burn 46 any loofe reflecting notes. I beg your Grace's pardon for . this long hafty letter, and crave leave to remain,

> " May it please your Grace, "Your Grace's most obedient, " and most dutiful Servant,

> > " AR. CHARLETT."

WOODWARD (JOHN) an eminent English natural philosopher and physician, was of a gentleman's family both by his father and mother; and was born in Derbyshire on Ward's the 1st of May 1665. He was educated at a country school; where, before he was fixteen years of age, he was well acquainted with the Latin tongue, and had made a confidera. College, p. able

Lives of the Professor of

ble progress in the Greek. He was afterwards sent to London, and put apprentice (as is faid) to a linnen draper; but he did not continue long in that business, before he betook himself wholly to his studies, which he pursued with uncommon diligence and application. Some time after, he became acquainted with Dr. Peter Barwick the physician; who, finding him of a very promising genius, took him under his tuition in his own family. In this fituation he continued to apply himself to philosophy, anatomy and physic; till he was invited by Sir Ralph Dutton to his feat at Sherborne in Glocestershire, with Dr. Barwick his lady's father: where he began those observations and collections relating to the present state of our globe, which laid the foundation for his discourses afterwards published on that subject. the 13th, 1692, the professorship of physic in Gresham college being vacant, Mr. Woodward was chosen to fill it. He was recommended by many gentlemen of figure in the learned faculties, whose testimonials were produced in his favour; of which that from Dr. Barwick may be properly inferted, because it will afford some light to his history. "I do hereby " certify, that I have been particularly well acquainted with "the life and studies of Mr. John Woodward for above "these eight years. I know him to be of virtuous life and " fober conversation. He studied physic in my family almost " four years. Before he came to me, he had made a very " great progress in learning; and ever fince he hath profe-" cuted his studies with so much industry and success, that "he hath made the greatest advance not only in physic, " anatomy, botany, and other parts of natural philosophy, 66 but likewise in history, geography, mathematics, philology, " and all other useful learning, of any man I ever knew of " his age. Nor am I fingular in this opinion of him, he 66 being to my certain knowledge very much respected merely " upon this account by persons of the greatest judgment and " learning; many of whom would, as well as myfelf, testify 66 personally, were there occasion, much more than I have " here in writing. Witness my hand this 24th day of Sep-" tember 1692.

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Mr. Woodward was then in the 28th year of his age; and from what is faid of him in this certificate, it appears, that he could not have been diverted from the course of his studies by other business, above two or three years at the most: and even during that time it cannot be supposed, that he never meddled with books. In November 1693, he was chosen a fellow of the royal fociety, and was frequently afterwards one of their council. In 1695, he obtained his degree of doctor of physic by a patent from archbishop Tenison, bearing date the 4th of February; and the year following, he was admitted to the same degree at Cambridge, and a member of Pembroke-hall in that university. In 1695, he published " An Essay towards a Natural History of the " Earth and terrestrial bodies, especially minerals: as also of the sea, rivers, and springs. With an account of the uni-" versal deluge, and of the effects that it had upon the earth," 8vo: this at least is the title of the second edition in 1702, and of the third in 1723. He called it an effay, because it was defigned (as he faid) to be followed by a larger work upon the same subject, of which that was but a specimen. Soon after its appearance, it met with the usual fate of writings, that pretend to any thing new; being highly applauded by fome, and as vigorously attacked by others, who either questioned the truth of the principles advanced in it, or charged the author with plagiarism. But so earnest was the doctor in the pursuit of this subject, that the year after his book came out, 1696, he published a pamphlet, intitled " Brief instructions for making observations in all parts of " the world; as also for collecting, preserving, and sending " over natural things," &c. Wherein he requests all persons, who had curiofity or opportunity, either at home or abroad. to engage in this useful undertaking, for the improvement of natural knowledge.

In June 1608, he was admitted a candidate of the college of physicians; and in 1702, chosen fellow. In 1699, he published in the Philosophical Transactions, " Some Thoughts No. 253. "and Experiments concerning Vegetation:" in 1713, "Re-" marks upon the ancient and present State of London, occa-" Stoned by some Roman Urns, Coins, and other Antiquities "lately discovered," a third edition of which was printed in

1723, 8vo: in 1714, Naturalis Historia Telluris illustrata & aucta, una cum ejusdem defensione, præsertim contra nuperas objectiones Camerarii, &c. The answer to Camerarius was afterwards translated into English with the following title: at The Natural History of the Earth illustrated, enlarged and et defended: written orginally in Latin, and now first made English by Benjamin Holloway, L. L. B. and F. R. S." 1726, 8vo. To which were added, Four Letters written by Dr. Woodward upon the same subject; as also several papers inferted by the translator in his introduction; which had been communicated to him by the doctor from his larger work, mentioned above. In 1718, he published "The se State of Physic, and of Diseases: with an inquiry into the ce causes of the late increase of them; but more particularly of ce the Small Pox. With some considerations upon the new pracet tice of purging in that disease :" &c. in 8vo. This new practice of purging in the putrid or fecond fever in the small pox had been begun and encouraged by the doctors Freind and Mead; and it was against the authority of these eminent physicians, that Dr. Woodward's book was chiefly directed. It laid the foundation of a bitter controversy, of which some account has already been given; and Dr. Mead retained a fense of the injury, as he thought it, for many years after, as appears from the preface to his treatife on the Small Pox: where he gives a short history of the affair, and also throws fome personal reflections on Dr. Woodward, which would have been inexcusable in the heat of the controversy, and were certainly much more fo near thirty years after.

Article FREIND and MEAD.

Dr. Woodward declined in his health a confiderable time before he died, and though he had all along continued to prepare materials for his large work, relating to the Natural History of the Earth, yet it was never finished; but only some collections, said to have been detached from it, were printed at different times, as enlargements upon particular topics in his Essay. He was confined first to his house, and afterwards to his bed, many months before his death. During this time, he not only drew up instructions for the disposal of his books and other collections, but also compleated and sent to the press his "Method of Fossils," in English, and lived to see the whole of it printed, except the last sheet.

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eet. He He died in Gresham college, the 25th of April 1728; and was buried in Westminster abbey. After his death, came out in 1728, the two following works: " 1. Fossils of all kinds, digested into a method suitable to their mutual relation and affinity, &c. 8vo. 2. A Catalogue of Fossils in the " collection of John Woodward, M. D." in two volumes. 8vo. By his last will, he founded a lecture in the university of Cambridge, to be read there upon his " Esfay towards the Natural History of the Earth, his Defence of it, his Difcourse of Vegetation, and his State of Physic;" for which he ordered lands of 150 l. per annum in South-Britain to be purchased and conveyed to that university, and out of this an hundred pounds per annum to the lecturer: who after the death of his executors Dixie Windsor, Hugh Bethel, Richard Graham, Esqrs, and colonel Richard King, is to be chosen by the archbishop of the province, the bishop of the diocese, the presidents of the college of physicians and of the royal fociety, the two members of parliament, and the whole fenate of the university. This lecturer to be a batchelor; to have no other preferment; to read four lectures a year in English or Latin, of which one to be printed; to have the custody of the two cabinets of fossils, given by the doctor to the university, and to shew them three days in each week gratis; and to be allowed ten pounds per annum for making experiments and observations, and keeping correspondence with learned men. Vanity often defeats the very end it proposes, and certainly did so here; for it was next to impossible, that the conditions prescribed could be observed with any punctuality: the consequence of which is, as always in fuch cases, that the whole affair gradually falls into neglect and oblivion. Dr. Radcliffe managed his donations at Oxford in a far better way, as being fure to keep his name conflantly in use, so long as the university itself should subfist. A Woodwardian professor however was appointed in 1731: and he was the very ingenious and learned Dr. Convers Middleton, who opened the lectures with an elegant Latin oration in praise of the founder, and upon the usefulness of his institution. Dr. Middleton refigned that province about two years after, and was succeeded by Mr. (now Dr.) Charles Mason, sellow of Trinity college; who, after the example of his predecessor, published his inauguration speech in the year 1734.

Dr. Woodward was buried, as we have faid, in Westminster abbey; and there is a flat stone, with a short inscription, over him. But at some distance from the grave, a beautiful monument of white marble is erected to his memory, which represents Philosophy by a female figure, fitting, and looking upwards. In her left hand she holds a shield, whereon is the doctor's head in bass-relief, supported on her knee; and her right arm rests upon two books lying on a pillar, with a scepter in that hand, pointing downwards to a pedestal ornamented with various plants and fossils, on the front of which is the following larger infcription:

of or or and branch of M. S. ... Joannis Woodward, the private the state of Medici celeberrimi, Philosophi nobilissimi: Cujus

Ingenium & doctrinam Scripta per terrarum fere orbem pervulgata;

Liberalitatem vero & patriæ caritatem Academia Cantabrigiensis, Munificentia ejus aucta, Opibus ornata,

In perpetuum declarabit. Natus Kal. Maij A. D. 1665, Obiit 7 Kal. Maii A. D. 1728. Richardus King

Tribunus Militum Fabrûmque Præfectus Amico optime de se merito D. S. P. en and a local strain

WOOLSTON (THOMAS) an English divine, very famous in his day, was born in the year 1669 at Northampton, where his father was a reputable tradefman. After a proper education at a grammar school, he was entered of Sidney college in Cambridge; where he took both the degrees in arts, and that of bachelor of divinity, and was chosen fellow

Life of Mr. Woolfton, with an impartial Account of his Writings, Lond. 1733.

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fellow of his college. His first appearance as an author was in the year 1705; when he printed at Cambridge a work. intitled "The old Apology for the Truth of the Christian "Religion against the Jews and Gentiles revived," 8vo. Though there were in this performance fome fingular notions advanced, and a new manner of defending christianity proposed, yet there was nothing that gave offence; and many things, which shewed great ingenuity and learning. From this time to the year 1720, Mr. Woolston published nothing; and led, as he had done before, a college-life, applying himself indefatigably to his studies, which were chiefly in divinity and the writings of the fathers. In the year 1720. he published a Latin differtation, intitled, De Pontii Pilati ad Tiberium Epistola circa res Jesu Christi gestas. Per Mystagogum: in which he endeavours to prove, that Pontius Pilate wrote a letter to Tiberius Cæsar concerning the works of Christ, but that the epistle delivered down to us under that name, among the writings of the fathers was forged. The fame year, he published another pamphlet in Latin, with the title of, Origenis Adamantii Renati Epistola ad Doctores Whitbeium, Waterlandium, Whistonium, aliosque literatos bujus faculi distutatores, circa fidem vere orthodoxam & scripturarum interpretationem; and soon after, a second epistle with the fame title. That furor Allegoricus, or rage of allegorizing the letter of the holy scriptures into mystery, with which this writer was incurably infected, began now to shew itself more openly to the world, than it had hitherto done. In the years 1720 and 1721, he published two letters to Dr. Bennet: one " upon this question, whether the people called quakers " do not the nearest of any other sect of religion resemble the primitive christians in principles and practice? by A-" riftobulus:" the other, " in defence of the apostles and or primitive fathers of the church, for their allegorical inter-" pretation of the law of Moses, against the ministers of the " letter and literal commentators of this age;" and foon after an answer to these two letters, in all which his view appears to have been, rather to be severe upon the clergy, than to defend either apostles, fathers, or quakers. In 1722, he published a piece, intitled, "The exact Fitness of the Time. " in which Christ was manifested in the Flesh, demonstrated Gg VOL. XI.

by Reason against the Objections of the old Gentiles, and of modern Unbelievers." This was well enough received, as shewing much learning, and having in it some good things. It was written twenty years before its publication, and delivered as a public exercise both in Sidney college chapel, and in St. Mary's church; as Mr. Woolfton himfelf observes, in his dedication of it to Dr. Fisher, master of Sidney college. In the years 1723 and 1724, came out his four "Free Gifts to the Clergy," and his own "Answer" to them, in five separate pamphlets: in which he attacks the clergy with his usual disaffection towards them, who however had not a fair occasion of laying hold on him yet: for, though he expressed no regard for them, yet he expressed a very great one for religion; and did what fome may think more than necessary to defend it, when in 1726 he published " A Defence of the thundering Legion against Mr. Moyle's Differtation."

But now the feason of trouble was at hand. About this time he published his "Moderator between an Infidel and Apostate," and two "Supplements to the Moderator:" occasioned by the controversy between Mr. Collins and his opponents concerning the "Grounds and Reasons of the * Christian Religion." In these pieces, he pursued his allegorical scheme, to the exclusion of the latter; and, with regard to the miracles of Christ, not only contended for sublime and mystical interpretations of them, but also afferted that they were not real or ever actually wrought. Such affertions were not to be born in a christian country, and therefore he was profecuted by the attorney-general; but the profecution was flopped at the intercession of Mr. Whiston. In 1727, 1728, 1729 and 1730, were published his " fix Difcourses on the Miracles of Christ," and his two "Defences" of them. The fix discourses are dedicated to fix bishops: to Gibson, bishop of London; to Chandler, bishop of Lichfield; to Smalbroke, bishop of St. David's; to Hare, bishop of Chichester; to Sherlock, bishop of Bangor; to Potter, bishop of Oxford: and though they are all insulted and ridiculed, yet it is done in such a manner, that perhaps the gravest man alive could not read them without fmiling. There is also a great deal of merriment and humour in the discourses themfelves:

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felves: but then the profaneness and blasphemy, with which it is mixed, cannot but excite an horror, and of course stifle all emotions to mirth. What Mr. Woolfton undertakes to prove, is, that the miracles of our Saviour, as we find them in the evangelists, however related by them as historical truths, were not real, but merely allegorical; and that they are to be interpreted, not in a literal, but only in mystical senses. His pretence is, that the fathers of the church confidered our Saviour's miracles in the same allegorical way, that he does; that is, as merely allegorical, and excluding the letter: but this is not fo. Some of the fathers indeed, and Origen in particular, did not confine themselves to the bare letter, but endeavoured, upon the foundation of the letter, to raife spiritual meanings, and to allegorife by way of moral application; and they did this, not only upon the miracles of Christ, but upon almost all the historical facts of the Old and New Testaments: but they never denied the miracles or the facts. This strange and enthusiastic scheme of Mr. Woolston was offensive enough of itself, but infinitely more so from his manner of conducting it: for he not only argues against the miracles of Christ, but treats them in a most ludicrous and indecent way. Innumerable books and pamphlets both from bishops and inferior clergy appeared against his discourses; and, what was far worse, a second prosecution was commenced and carried on with vigour against him. At his trial in Guildhall before the lord chief justice Raymond, he spoke several times himself; and among other things urged, that " he thought it very hard to be tried by a fet of men, "who though otherwife very learned and worthy perfons, "were yet no more judges of the subjects on which he "wrote, than he himself was a judge of the most crabbed "points of law." He was fentenced to a year's imprilonment, and to pay a fine of 1001. He purchased the liberty of the rules of the king's bench, where he continued after the expiration of the year, being unable to pay the fine. Dr. Samuel Clarke had begun his follicitations at court for the releasement of Mr. Woolston, declaring, that he did not undertake it as an approver of his doctrines, but as an advocate for that liberty, which he himself had always contended for: but he was hindered from effecting it by his death, Gg2 which

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which happened foon after Mr. Woolston's commitment. The greatest obstruction to his deliverance from confinement was the obligation of giving security not to offend by any subsection state of the security not to offend by any subsection. While some supposed this author not in earnest, but meaning to subvert christianity under a pretence of defending it, others believed him disordered, and not perfectly in his right mind: and many circumstances concurred to per-

fuade to the latter of these opinions.

He had been deprived of his fellowship, on account of non-residence, about the year 1721; from which time he lived mostly in London, his brother, who was an alderman of Northampton, allowing him 30 l. per annum. As the sale of his books was very great, his gains arising from them must have been proportionable; but he defrayed all the expences, and those not inconsiderable, which his publishers were subjected to by selling them. He died on Saturday the 27th of January 1732-3, after an illness of four days; and a few minutes before his death, uttered these words: "This is a "struggle, which all men must go through, and which I bear not only patiently, but with willingness." His body was interred in St. George's church-yard, Southwark.

Niceron, Tom. ix.

WORMIUS (OLAUS) a learned physician of Denmark, was born in the year 1588 at Arhusen, a city of Jutland, where his father was a burgomafter of an ancient family. He began his studies in his native place; and at the end of fix years, being throughly grounded, was fent to the college of Lunenburg, and from thence to Emmeric in the duchy of Cleves. Having spent four years at these places, he was removed to Marpurg in 1605; and two years after to Strafburg, where he applied himself to physic, for which profession he had now declared. The repute that the physicians at Basil were in drew him there; and he studied some time with advantage under Platerus and others. About the end of the year 1608, he went to Italy, and flaid some months at Padua; where his uncommon parts and learning procured him fingular honours. He vifited other cities of Italy, and paffed from thence into France, stopping at all places where he found physicians of note: thus he staid three months at Sienna, and four

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four at Montpellier. He design was to make a long abode at Paris; but the affaffination of Henry IV, which happened in 1610 about two months after his arrival, obliged him as well as other strangers, to retire from that city, for fear of confequences: and accordingly he went strait to Holland, and from thence to Denmark.

He had not yet visited the university of Copenhagen, so that his first care was to repair thither, and to be admitted a member of it. He was earnestly entreated to continue there; but his passion for travelling was not yet satiated, and he was resolved to see England first. The chymical experiments, that were then carrying on at Marpurg, made a great noise; and he went thither in 1611, with a view of perfecting himfelf in a science, of great importance to a physician. From thence he journeyed to Bafil, where he took the degree of doctor in physick; and from Rasil to London, in which city he resided a year and half. His friends grew now impatient to have him at home, whither he arrived in July 1613; and was scarcely fettled, when he was made professor of the Belles Lettres in the university of Copenhagen. In 1615, he was translated to the chair of the Greek professor; and in 1624, to the professorthip of physic, which he held to his death. These occupations did not hinder him from practifing in his profession, and from being the fashionable physician. The king and court of Denmark always employed him; and Christien IV, as a recompence of his services, conferred on him a canonry of Lunden. He died in August 1654, aged 66 years.

As much taken up as the life of this physician seems to have been, he found time to marry three wives, and to get fixteen children; and, what is still more, to write and publish above twenty works. He published some pieces on subjects relating to his profession, several works in defence of Aristotle's philofophy, and feveral concerning the antiquities of Denmark and Norway. For these last he is principally to be regarded, as they are very learned, and fet forth many curious things. Their titles are as follow: 1. Fasti Danici, 1626, in folio. 2. A History of Norway. In the Danish tongue, 1633, 4to. 3. Litteratura Danica Antiquissima, vulgo Gothica dicta, & de prisca Danorum Poesi, 1636, in 4to. 4. Monumentorum Danicorum libri VI. 1643, in folio. 5. Lexicon Runicum, & Appendix

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Appendix ad Monumenta Danica, 1650, in folio 6. Series Regum Daniæ duplex, & limitum inter Daniam & Sueciam descriptio, 1642, in folio. 7. Talshoi, seu Monumentum Straense in Scania, 1628, in 4to. 8. Monumentum Trygwaldense, 1636, in 4to, all printed at Hasnia, or Copenhagen.

He had a fon William, and William had a fon Christien, who both distinguished themselves in the Republic of Let-

ha ad or bon readably viewer or

ters.

Walton's life of Sir Henry Wotton, prefixed to "Reli-" quiæ " Wottoni-" anæ."

1685, 4th edit.—
Wood's Athen. Oxon.
V. I. p.622.

WOTTON (Sir HENRY) an Englishman, eminent for learning and politics, was descended from a gentleman's family by both parents; and was born at Bocton-hall in Kent, the 30th of March 1568. He was educated first under private tutors at home, and then fent to Winchester school; from whence, in 1584, he was removed to New college in Oxford. Here living in the condition of a gentleman commoner, he had his chamber in Hart-Hall adjoining; and for his chamber-fellow Richard Baker, his countryman, afterwards a knight and a celebrated historian. He did not continue long there, but went to Queen's college, where he became well versed in logic and philosophy; and being distinguished for wit and learning, was pitched upon to write a tragedy for the private use of that house. The name of it was Tancredo: and Mr. Walton relates, that " it was fo interwoven with fentences, and for the method and exact " personating those humours, passions, and dispositions, which he proposed to represent, so performed, that the er gravest of the society declared, he had in a slight employ-" ment given an early and folid testimony of his future abilities." In 1588, he supplicated the congregation of Regents, that he might be admitted to the reading of any of the books of Aristotle's logic, that is, be admitted to the degree of bachelor of arts; but whether he was admitted to that or any other degree, doth not appear, fays Mr. Wood, from the university registers; although Mr. Walton tells us, that about the 20th year of his age he proceeded mafter of arts, and at that time read in Latin three lectures de ocello.

After he had left Oxford, he betook himself to travel, and went into France, Germany, and Italy. He staid but one year in France, and most of that at Geneva; where he

became

became acquainted with Beza and Isaac Casaubon. Three years he spent in Germany, and five in Italy; where both in Rome, Venice, and Florence, he cultivated acquaintance with the most eminent men for learning and all manner of fine arts: for painting, sculpture, chymistry, and architecture; of all which he was a dear lover and an excellent judge. After having spent nine years abroad, and accomplished himself to a very extraordinary degree, he returned to England; and by his wit and politeness so effectually recommended himself to the earl of Essex, as to be first admitted into his friendship, and afterwards to be made one of his fecretaries, the celebrated Mr. Henry Cuffe being the other-He personally attended all the councils and employments of the earl, and continued with him till he was apprehended for high treason. Then he fled his country; and was scarcely landed in France, when he heard that his mafter Effex was beheaded, and his friend Cuffe hanged. He went on to Florence, and was received into great confidence by the grand duke of Tuscany: who having intercepted letters, which discovered a defign to take away the life of James VI of Scotland, dispatched Wotton thither to give him notice of it. Wotton was on his account, as well as according to his instructions, to manage this affair with all possible secrecy: and therefore having parted from the duke, he took the name and language of an Italian; and not only fo, but to avoid the line of English intelligence and danger, he posted into Norway. and from that country to Scotland. He found the king at Sterling, and was admitted to him under the name of Octavio Baldi. He delivered his message and his letters to the king in Italian: then stepping up and whispering to his majesty, he told him he was an Englishman, besought a more private conference with him, and that he might be concealed during his stay in Scotland. He spent about three months with the king, who was highly entertained with him, and then returned to Florence; whither, after a few months, the news of queen Elizabeth's death, and of king James's accesfion to the crown of England, arrived.

Sir Henry Wotton then returned to England; and, as it feems, not sooner than welcome. For king James, finding among other officers of the late queen Sir Edward, who was G g 4

afterwards lord Wotton, asked him, " if he knew one Henry " Wotton, who had spent much time in foreign travel?" Sir Edward replied, that " he knew him well, and that he " was his brother." Then the king asking, " where he "then was," was answered, " at Venice or Florence; but would foon be at Paris." The king ordered him to be fent for, and to be brought privately to him; which being done, the king took him into his arms, and faluted him by the name of Octavio Baldi. Then he knighted him, and nominated him ambaffador to the republic of Venice; whither he went, accompanied by Sir Albertus Morton his nephew, who was his fecretary, and Mr. William Bedel, a man of great learning and wisdom, and afterwards bishop of Kilmore in Ireland, who was his chaplain. He continued many years in king James's favor, and was indeed never out of it for any time, although he had once the misfortune to displease his majesty. The affair is curious, and deserves to be related. At his going ambaffador to Venice, as he paffed through Germany, he flaid some days at Augsburg; where happening to spend an evening in merriment with some ingenious and learned men, whom he had aforetime known in his travels, one Christopher Flecamore requested him to write some sentence in his Album, which is a book of white paper, the German gentry usually carry about with them for that purpose. Sir Henry Wotton, consenting to the motion, took occasion from some incidental discourse of the company, to write a pleasant definition of an ambassador in these words, viz. Legatus est vir bonus peregre miffus ad mentiendum Reipublicæ causa: which he would have interpreted thus, " An as ambassador is an honest man fent to lie abroad for the good of his country." The word lie was the hinge, on which this conceit turned; yet was not so expressed in Latin, as to bear the construction, Sir Henry meant to have put upon it: so that when the Album fell afterwards into the hands of Gaspar Scioppius, a zealous papift, of a reftless spirit and most malicious pen, he printed it in a book against king James, as a principle of the religion professed by that king, and his ambaffador Sir Henry Wotton; and in Venice it was prefently after written in feveral glass-windows, and spitefully declared to be Sir Henry's. This coming to the knowledge of king James,

James, he apprehended it to be fuch an overfight, fuch weakness, or worse, that he expressed much anger against him: which caused Sir Henry to write two apologies in Latin: one to Velserus at Augsburg, which was dispersed into the cities of Germany; and another to the king de Gaspare Scioppio. The former was printed in 1612, the latter in 1613; and they pleafed the king fo much, that he intirely forgave Sir Henry, declaring publickly, that " he had com-" muted fufficiently for a greater offence."

After this embaffy, he was fent twice more to Venice. once to the states of the United Provinces, twice to Charles Emanuel duke of Savoy, once to the united princes of Upper Germany, also to the archduke Leopold, to the duke of Wittemberg, to the imperial cities of Strasburg and Ulm. and lastly to the emperor Ferdinand II. He returned to England, the year before king James died; and brought with him many fervants, of which some were German and Italian artists. About the year 1623, he had the provostship of Eaton college given him; and conceiving, that the statutes of that college required the provoft to be in holy orders, he was made a deacon. He held this place to the time of his death, which happened in December 1639. He was buried in the chapel belonging to the college, and in his will appointed this epitaph to be put over his grave, " Hic jacet " hujus sententiæ primus auctor, Disputandi Pruritus Eccle-" fiæ Scabies. Nomen alias quære :" that is, " Here lies " the first author of this sentence, The itch of disputation is the scab of the church. Seek his name elsewhere." He was a great enemy to wrangling and disputes about religion; and used to cut inquiries short with smart replies. To one who asked him, " whether a papist may be saved?" he replied, "You may be faved without knowing that: look to "vourself." To another, who was railing at the papifts with more zeal than knowledge, he gave this advice, " Pray, "Sir, forbear, till you have studied the points better: for the " wise Italians have this proverb, He that understands amis, " concludes worse; and beware of thinking, that the farther " you go from the church of Rome, the nearer you are to "God." One or two more of his bons mots are preserved. A pleasant priest of his acquaintance at Rome invited him

one evening to hear their vesper musick; and seeing him standing in an obscure corner of the church, sent a boy to him with this question writ upon a scrip of paper, "Where "was your religion to be found before Luther?" To which Sir Henry sent back underwritten, "where yours is not to be found: in the written word of God." Another evening, Sir Henry sent a boy of the choir with this question to his friend, "Do you believe those many thousands of poor christians damned, who were excommunicated, because the pope and the duke of Venice could not agree about their temporalities?" To which the priest underwrit in French, "Excusay moy, Monsteur:" excuse me, Sir,

Sir Henry Wotton had proposed, after he was settled at Eaton, to write the life of Martin Luther, and in it the history of the reformation, as it was carried on in Germany. He had made some progress in this work, when king Charles I prevailed with him to lay that aside, and to apply himself to the writing an history of England. He proceeded to sketch out some short characters, as materials; but died before he had compleated any thing. After his death were published, " Reliquiæ Wottonianæ: or, a Collection of "Lives, Letters, Poems; with characters of fundry personaes ges; and other incomparable pieces of language and art. 66 By the curious pencil of the ever memorable Sir Henry Wotton," in 8vo. The fourth edition, printed at London in 1685, 8vo, is the best; because in that were first added upwards of thirty pretty long letters, written to lord Zouch from Vienna and Florence. Mr. Cowley wrote an elegy upon Sir Henry Wotton.

WOTTON (WILLIAM) an English divine of most uncommon parts and learning, was the son of Mr. Henry Wotton, rector of Wrentham in Susfolk; a man of considerable learning also, and well skilled in the oriental tongues. He was born at Wrentham the 13th of August, 1666; and was educated by his father. He discovered a most extraordinary genius for learning languages; and, though what is related of him upon this head may pass for wonderful, yet it is so well attested, that we cannot resuse it credit. Sir Philip Skippon, who lived at Wrentham, in a letter to Mr. John Ray

Gem. Dict.
From memoirs communicated
by Mr.
Wotton's
fon-in-law,
Mr. Clarke
eanon refidentiary of
Chichefter.

fophical letters, p. 29. edit. 1718, in 8vo.

Ray dated the 18th of September 1671, writes thus of him: Ray's philo-I shall somewhat surprise you with what I have seen in a " little boy, William Wotton, five years old the last month, " the fon of Mr. Wotton minister of this parish, who hath " instructed his child within the last three quarters of a year in the reading the Latin, Greek, and Hebrew languages, " which he can read almost as well as English; and that 56 tongue he could read at four years and three months old, " as well as most lads of twice his age. I could fend you "many particulars about his rendering chapters and pfalms out " of the three learned languages into English," &c. Among Sir Philip's papers was found a draught of a longer letter to Mr. Ray, in which these farther particulars are added to the above: "He is not yet able to parse any language, but " what he performs in turning the three learned tongues into 66 English, is done by strength of memory; so that he is ready to mistake, when some words of different fignification have near the same sound .- His father hath taught " him by no rules, but only uses the child's memory in te-" membring words: fome other children of his age feem to "have as good a fancy and quick apprehension,"-He was admitted of Catherine Hall Cambridge, in April 1676, some months before he was ten years old; and upon his admission Dr. John Eachard, then mafter of the college, gave him this remarkable testimony, Gulielmus Wottonus infra decem. annos nec Hammondo nec Grotio fecundus. His progress in learning was answerable to the expectations conceived of him: and Dr. Duport, the master of Magdalen college, and dean of Peterborough, has described it in an elegant copy of verses, which he made upon Mr. Wotton, before he was bachelor of arts. We will infert the fix first lines, with the title, which runs thus: " In Gulielmum Wottonum stupen-" di ingenii & incomparabilis spei puerum vix dum duo de-" cim annorum.

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Gulielmi, nostri sæculi miraculum, Stupor futuri; quam, puer, de te sequens Dubitabit ætas! quam laborabit fides Annalium, quando historiam tradent tui Monumenta, testes & loquentur temporis Et fama, talem te fuisse tantulum!

He then goes on to celebrate his skill in the languages, not only in the Greek and Latin which he understood perfectly, but also in the Hebrew, Arabic, Syriac, Chaldee: his skill too in arts and sciences, in geography, logic, philosophy, ma-

thematics, chronology.

In 1679, he took a bachelor of arts degree, when he was but twelve years and five months old; and the winter following, was invited to London by Dr. Gilbert Burnet, then preacher at the Rolls, who introduced him to almost all the learned: and among the rest to Dr. William Lloyd bishop of St. Afaph, who was fo highly pleafed with him, that he took him as an affiftant in making the catalogue of his library, and carried him the fummer following to St. Afaph. Upon his return, Dr. Turner, afterwards bishop of Ely, procured him by his interest a fellowship in St. John's college; and, in 1691, he commenced bachelor of divinity. The same year, bishop Lloyd gave him the fine-cure of Llandrillo in Denbighshire. He was afterwards made chaplain to the earl of Nottinghham, then secretary of state, who in 1693 prefented him to the rectory of Middleton Keynes in Buckinghamshire. In 1694, he published " Reflections upon Ancient " and Modern Learning;" and dedicated his book to his patron the earl of Nottingham. To fettle the bounds of all branches of literature and all arts and sciences, as they have been extended by both ancients and moderns, and thus to make a comparison between each, was a work too vast, one should think, for any one man, even after a whole life spent in study; yet it was well executed by Mr. Wotton, at twenty eight years of age: and if it did involve him somewhat in the controversy between Boyle and Bently, that was rather owing to his connexions with Bentley, whose Differtations upon Phalaris, &c. were printed at the end of the fecond edition of his book in 1697, than to any thing upon his own account. Mr. Boyle himfelf acknowledged, that " Mr. Wotton is modest and decent, speaks generally with " respect of those he differs from, and with a due distrust of his own opinions.—His book has a vein of learning " running through it, where there is no oftentation of it." This and much more is true of Mr. Wotton's performance; yet it must not be dissembled, that this, as it stands in Mr. Boyle's

Examination of Bentley's Differtation upon the Epifles of Phalaris, P. 25. V,

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Boyle's book, appears to have been faid, rather for the fake of abusing Dr. Bentley, than to commend Mr. Wotton. Mr. Wotton suffered, as is well known, under the satyrical pen of Swift's; and this put him upon writing, " A Defence of the Reflections upon Ancient and Modern Learning, in an-" fwer to the objections of Sir William Temple and others"; with observations upon the Tale of a Tub." Reprinted with a third corrected edition of the Reflections, &c. in 1705, 8vo. He fays, that this " Tale is of a very irreligious nature, and p. 520. 30 " a crude banter upon all that is effeemed as facred among " all fects and religions among men;" and his judgment of that famous piece is confirmed by that of Mr. Moyle, in the following paffage: " I have read over the Tale of a Tub. "There is a good deal of wild wit in it, which pleases by Works, its extravagance and uncommonness; but I think it upon the whole the profanest piece of ribaldry, which has ap-" peared fince the days of Rabelais, the great original of banter and ridicule."

Posthumous. Vol. I. p.

His Reflections were published, we have faid, in 1694. In 1605, he published in the Philosophical Transactions, " An "Abstract" of Agostino Scilla's book concerning marine bodies, which are found putrified in feveral places at land; and in 1697, a "Vindication" of that abstract, which was fubjoined to Dr. John Arbuthnot's " Examination of Dr. "Woodward's Account of the Deluge," &c. In 1701, he published, " The History of Rome from the death of Anto-" ninus Pius to the death of Severus Alexander," in 8vo. He paid great deference to the authority of medals in illustrating this hiftory, and prefixed feveral tables of them to his book, taken chiefly from the collections of Angeloni, Morell, and This work was undertaken at the direction of bishop Burnet, and intended for the use of his lordship's royal pupil, the duke of Gloucester; who however did not live to see it finished. It was therefore dedicated to the bishop, to whom Mr. Wotton had been greatly obliged in his youth; and who afterwards, in 1705, gave him a prebend in the church of Salisbury. This history was esteemed no inconfiderable performance: Monfieur Leibnitz immediately recommended it to his late majesty, then electoral prince

of Hanover; and it was the first piece of Roman history,

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September the 2d 1706, Mr. Wotton preached a vifitation fermon at Newport-Pagnel in Bucks, against Tindal's book of " The Rights of the Christian Church," and printed it. This was the first answer, that was written to that memorable performance; and it was also the first piece; which Mr. Wotton published as a divine. In 1707, archbishop Tenison presented him with the degree of doctor of divinity. In 1708, he drew up a fhort view of Dr. Hickes's Thefaurus: the appendix and notes are Dr. Hickes's own. In 1714, the difficulties he was under in his private fortunes, for he had not a grain of œconomy, obliged him to retire into South Wales; where, though he had much leifure, he had few books. Yet being too active in his nature to bear idleness, he drew up at the request of Browne Willis, Esq; who afterwards published them, the memoirs of the cathedral church of St. Davids in 1717, and of Landaff in 1719. Here he also wrote his " Miscellaneous Discourses relating to the traditions and usages of the Scribes and Pharifees," &c. which was printed 1718 in two volumes, 8vo. Monsieur Le Clerc tells us, that " great advantage may be made by ce reading the writings of the rabbins, and that the public is "highly obliged to Mr. Selden, for instance, and to Dr. ce Lightfoot for the affiftances, which they have drawn " thence and communicated to those, who study the holy " scripture. Those, who do not read their works, which are of not adapted to the capacity of every person, will be greatw ly obliged to Dr. Wotton for the introduction, which he " has given them into that kind of learning." In 1719, he published a sermon upon Mark xiii. 32, to prove the divinity of the Son of God from his omniscience.

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Tom. XIV.
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the Caernarvon record, a manuscript in the Harleian library. This manuscript is an account of several ancient Welch tenures, and had fome relation to the Welch laws, which he was bufy in translating. He undertook that laborious work at the instance of archbishop Wake, who knew, that the trouble of learning a new and very difficult language would be no discouragement to Dr. Wotton. It was published in 1730, under this title: Cyfreithjeu Hywel DDa, ac erail; ceu, Leges Wallica Ecclefiaftica & Civiles Hoeli Boni, & aliorum Wallie principum, quas ex variis Codicibus Manuscriptis eruit, interpretatione Latina, notis, & gloffario illustravit Gulielmus Wottonus, in folio. But this was a posthumous work: for Dr. Wotton died the 12th of February 1726. He left a daughter, who was the wife of Mr. William Clarke, canon refidentiary of Chichester. After his death came out his "Discourse concerning the confusion " of languages at Babel," printed 1730, in 8vo; as was likewise the same year his, "Advice to a young student, " with a method of study for the four first years." He was likewise the author of five anonymous pamphlets: 1. " A "Letter to Eusebia." 1707. 2. "The case of the present " convocation considered." 1711. 3. " Resections on the " present Posture of Affairs." 1712 4. " Observations on "the state of the nation." 1713. 5. "A Vindication of " the Earl of Nottingham.". 1714.

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but of John Wynants, an excellent painter of Haerlem. It does not appear, that he ever was in Italy, or ever quitted the city of Haerlem; though no man deserved more the encouragement and protection of some powerful prince, than he did. He is one instance among a thousand to prove, that oftentimes the greatest merit remains without either recompence or honour. His works have all the excellencies we can wish, high finishing, correctness, agreeable compofitions, and a tafte for colouring, joined with a force that approaches to the Carracci's. The pieces he painted in his latter time have a grey or bluish cast: they are finished with too much labour, and his grounds look too much like velvet: but those he did in his prime are free from these faults, and equal in colouring and correctness to any thing Italy can produce. Wouverman generally inriched his landskips with huntings, halts, encampments of armies, and other subjects where horses naturally enter, which he defigned better than any painter of his time: there are also some battles and attacks of villages by his hand. These beautiful works, which gained him great reputation, did not make him rich: on the contrary, being charged with a numerous family, and but indifferently paid for his work, he lived very meanly; and though he painted very quick, and was very laborious, had much ado to maintain himself. The milery of his condition determined him not to breed up any of his children to painting: in his last hours, which happened at Haerlem in 1668, when he was forty-eight years old, he burnt a box filled with his studies and deligns; faying, "I have been so ill paid for my labors, that I would not have those defigns " engage my fon in fo miserable a profession."

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WREN (CHRISTOPHER) a most learned and illustrious. English architect and mathematician, was descended from an ancient family of that name at Binchester in the bishopric of of Durham. His grandfather Francis Wren, citizen of London, was born in 1552, and died in 1624. He lest two sons Matthew and Christopher: Matthew, the elder, shall be spoken of by and by: of Christopher the younger, and father of our artichect, it may suffice to observe, that he was fellow of St. John's college in Oxford, afterwards chaplain.

Ward's lives of the professors of Greshamcollege, P. 95.

to king Charles I, and rector of Knoyle in Wiltshire; made dean of Windsor in 1635, and presented to the rectory of Hafely in Oxfordshire in 1638; and that he died at Blechingdon in the same county 1658, at the house of Mr. William Holder, rector thereof, who had married his daughter. Being registrary at Windsor to the most noble order of the garter, he drew up a catalogue of the knights of that order, which is yet extant among the manuscripts of Gonvile and Caius college in Cambridge. He was a man well skilled in Ward, all the branches of the mathematics.

His fon Christopher, who is the subject of this article, was born at Knoyle, the 20th of October 1632; and, while very young, discovered a surprising turn for learning, especially for the mathematics. He was fent to Oxford, and admitted a gentleman commoner at Wadham college, at about fourteen years of age; and the advancements he made there in mathematical knowledge, before he was fixteen, were, as we learn from the following testimony of a most able judge, very extraordinary and even aftonishing. Dn. Oughtred, Christophorus Wren, Collegii Wadhamensis Commensalis gene- thematice, rofus, admirando prorfus ingenio juvenis, qui nondum fexdecim in Piefat. annos natus, Aftronomiam, Gnomonicam, Staticam, Mecha- Oxon. 1654 nicam, præclaris inventis auxit, ab eoque tempore continuo qugere pergit. Et revera is est, a quo magna possum, neque frustra, propediem extecture. He took a bachelor of arts degree in March 1650, and a mafter's in December 1653; having been chosen fellow of All-Souls college in November. Soon after he became one of that ingenious and learned fociety, who then met at Oxford for the improvement of natural and experimental philosophy.

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In August 1657, he was chosen professor of astronomy in Gresham-college; and his lectures, which were much frequented, tended greatly to the promotion of real knowledge, In 1658, he read a description of the body and different phases of the planet Saturn, which subject he proposed to pursue; and the same year communicated some demonstrations concerning Cycloids to Dr. Wallis, which were afterwards published by the doctor at the end of his treatise upon that subject. About that time also, he solved the problem proposed by the famous Monsieur Pascal, under the seigned Vol. XI. Hh name

name of John de Montfort, to all the English mathematicians and returned another to the mathematicians in France. formerly proposed by Kepler, and then solved likewise by himfelf, of which they never gave any folution. He did not continue long at Grefham-college; for on the 5th of February 1660-1, he was chole Savilian professor of astronomy at Oxford, in the room of Dr. Seth Ward. He entered upon it, in May; and, in September, was created doctor of civil law; and how far he had then answered, or rather exceeded, the expectations of Mr. Oughtred, we may learn from Mr. Isaac Barrow, who in his oration at Gresham-college the year following gives him this character: Certissime constat, ut pracociores neminem unquam pratulisse Spes, ita nec maturiores quenquam fructus protulise; prodigium olim pueri, nune miraculum viri, imo damonium hominis; atque, ne mentiri videar, suffecerit nominasse ingeniosissimum & optimum Christopharum Wrennum.

Ward, in Appendice. No. X.

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Oughtred, Clavis Mathematics, in Profes, Oxen, 1652

Among his other eminent accomplishments, he had gained fo confiderable a skill in architecture, that he was sent for the same year from Oxford, by order of king Charles II, to affift Sir John Denham, surveyor-general of his majesty's works. May the 20th 1663, he was chosen fellow of the Royal-Society; being one of those, who were first appointed by the council, after the grant of their charter. Not long after, it being expected that the king would make the fociety a vifit, the lord Brounker, then president, by a letter desired the advice of Dr. Wren, who was then at Oxford, what experiments might be most proper for his majesty's entertainment; to whom the doctor recommended principally the Torricellian experiment, and the weather needle, as being not bare amusements, but useful, and likewise neat in the operation, and attended with little incumbrance. Dr. Wren did great honour to this illustrious body by many curious and useful discoveries in astronomy, natural philosophy, and other sciences, related in the History of the Royal Society: where the ingenious author Sprat, who was a member of it, has inferted them from the registers and other books of the society to the year 1665. Among other of his productions, there enumerated, is a lunar globe; representing not only the fpots, and various degrees of whiteness upon the furface, but Small

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but the hills, eminences, and cavities: and not only so, but as you turn it to the light, shewing all the menstrual phases, with the manifold appearances, that happen from the shadows of the mountains and valleys. This lunar globe was formed, not merely at the request of the Royal Society, but likewise by the command of king Charles II; whose pleasure for the prosecuting and perfecting of it was signified by a letter, under the joint hands of Sir Robert Moray and Sir Paul Neile, dated from Whitehall the 17th of May 1661, and directed to Dr. Wren, Savilian professor at Oxford. His majesty received the globe with satisfaction, and ordered it to be placed among the curiosities of his cabinet. It is made in solid work, accurately representing the moon's figure from the best tubes. On the pedestal is engraved this inscription, and underneath a scale of miles.

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CHR. WREN.

In the year 1665, he went over to France; where he not only surveyed all the buildings of note in Paris, and made excursions to other places, but took particular notice of what was most remarkable in every branch of mechanics. and contracted acquaintance with all the confiderable virtuofi. Upon his return home he was appointed architect, and one of the commissioners, for the reparation of St. Paul's cathedral; as appears from M. Evelyn's dedication to him of The Account of Architects and Architecture, printed in 1706, folio: where we have the following account. "I have " named St. Paul's, and truly not without admiration, as " oft as I recall to mind, as I frequently do, the fad and "deplorable condition it was in; when, after it had been " made a stable of borses and a den of thieves, you with 66 other gentlemen and myself were by the late king Charles Hh 2

se named to survey the dilapidations, and to make report to 66 his majesty, in order to a speedy reparation. You will " not, I am fure, forget the struggle we had with some, 46 who were for patching it up any how, fo the steeple might " stand, instead of new building: when, to put an end to the contest, five days after that dreadful conflagration hapof pened, out of whose ashes this phoenix is risen, and was by providence defigned for you." Within a few days after the fire, which began the 2d of September 1666, he drew a plan for a new city; of which Mr. Oldenburg, the fecretary of the Royal Society, gave an account to Mr. Boyle in a letter dated the 18th of that month. "Dr. Wren, fays es he, has drawn a model for a new city, and presented it to the king, who produced it himself before his council, and manifested much approbation of it. I was yesterday er morning with the doctor, and faw the model, which me-"thinks does fo well provide for fecurity, conveniency, and beauty, that I can fee nothing wanting as to thefe three es main articles; but whether it has confulted with the poe pulousness of a great city, and whether reason of state would have that confulted with, is a quære with me." &c.

Upon the decease of Sir John Denham, who died in March 1668, he succeeded him in the office of surveyorgeneral of his majesty's works. The theatre at Oxford will be a lasting monument of his great abilities, as an architect; which curious work was finished by him in 1669. As in this structure the admirable contrivance of the flat roof, being eighty feet over one way and seventy the other, without any arched work or pillars to support it, is particularly remarkable; it hath been both largely described, and likewise delineated, by the Ingenious Dr. Plot, in his Natural Hiftory of Oxfordsbire. But the conflagration of the city of London gave him many opportunities afterwards of employing his genius in that way; when besides the works of the crown, which continued under his care, the cathedral of St. Paul, the parochial churches, and other public ffructures, which had been destroyed by that dreadful calamity, were rebuilt from his defigns, and under his direction; in the management of which affair he was affisted in the measurements, and laying out of private property, by the ingenious Mr.

Robert

Robert Hooke. The variety of business, in which he was by this means engaged, requiring his constant attendance and concern, he refigned his Savilian professorship at Oxford in 1673; and the year following he received from the king the honour of knighthood. He was one of the commiffioners, who at the motion of Sir Jonas Moore, furveyorgeneral of the ordnance, had been appointed by his majesty to find a proper place for erecting a royal observatory; and he proposed Greenwich, which was approved of. August the 10th 1675, the foundation of the building was laid; which when finished under the conduct of Sir Jonas, with the advice and affiftance of Sir Christopher, was furnished with the best instruments for making astronomical observations; and the celebrated Mr. Flamsteed was constituted his

majesty's first professor there.

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About this time he married the daughter of Sir Thomas Coghill of Blechington in Oxfordshire, by whom he had one fon of his own name: and the dying foon after, he married a daughter of William Lord Fitz-William, baron of Lifford in Ireland, by whom he had a fon and a daughter. In the year 1680, he was chosen president of the Royal Society; afterwards appointed architect and commissioner of Chelseacollege; and, in 1684, principal officer or comptroller of the works in the castle of Windsor. He sat twice in parliament, as a representative for two different boroughs; first, for Plympton in Devonshire in the year 1685, and again in 1700 for Melcomb Regis in Dorsetshire. While he continued furveyor-general, he lived in an house in Scotland-yard adjoining to Whitehall; but after his removal from that office in 1718, 'he dwelt occasionally in St. James's street, Westminster. He died the 25th of February 1723, aged ninety-one years and upwards; and was interred with great folemnity in St. Paul's cathedral, in the vault under the fouth wing of the choir, near the east end, Upon a flat stone, covering the fingle vault, which contains his body, is a plain English inscription; and another inscription upon the fide of a pillar, in these terms.

September of the universe on the you have re

Subtus conditur,

Hujus Ecclesiæ & Urbis conditor,

CHRISTOPHORUS WREN:

Qui vixit annos ultra nonaginta, Non sibi sed bono publico. Lector, si monumentum requiris, Circumspice.

Obiit 25 Feb. ann. MDCCXXIII, ætat. 91.

As to his person, he was low of stature, and thin; but by temperance and skilful management, for he was not unacquainted with anatomy and physic, he enjoyed a good state of health, to a very unusual length of life. He was modest, devout, strictly virtuous, and very communicative of what he knew. Besides his peculiar eminency as an architect, his learning and knowledge were very extensive in all the arts and sciences, and especially in the mathematics. Mr. Hooke who was intimately acquainted with him, and very able to make a just estimate of his abilities, has comprised his character in these few but comprehensive words: " I must as-66 firm, fays he, that fince the time of Archimedes there " scarce ever has met in one man, in so great a persection, " fuch a mechanical hand, and fo philosophical a mind." And a greater than Hooke, even the illustrious and immortal Newton, whose signet stamps an indelible character, speaks thus of him, with other eminent men: D. Christophorus Wrennus Eques Auratus, Johannes Wallisius S. T. D. & D. Christianus Augenius, bujus ætatis Geometrarum facile principes. Mr. Evelyn, in the dedication referred to above tells him, that he inscribed his book with his name, partly through " an ambition of publickly declaring the great effeem "I have ever had, fays he, of your virtues and accomplish-" ments, not only in the art of building, but through all " the learned cycle of the most useful knowledge and ab-" ftruser sciences, as well as of the most polite and shining; " all which is so justly to be allowed you, that you need no se panegyric, or other history to eternize them, than the se greatest city of the universe, which you have rebuilt and " beautified, and are still improving: witness the churches,

es the

Preface to his Micrographia.

Princ. Math. Nat. Phil. p. 20. edit. 1687. the royal courts, stately halls, magazines, palaces, and other public structures; besides that you have built of great and magnificent in both the universities, at Chelfea, and in the country; and are now advancing of the royal marine hospital at Greenwich: all of them so many trophies of your skill and industry, and conducted with that success, that if the whole art of building were lost, it might be recovered and found again in St. Paul's, the historical pillar, and those other monuments of your happy talent and extraordinary genius."

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Among the many public buildings, erected by him in the city of London, the church of St. Stephen in Walbroke. that of St. Mary le Bow, the Monument, and the cathedral of St Paul, have more especially drawn the attention of foreign connoisseurs. "The church of Walbroke, says a cer-" tain writer, fo little known among us, is famous all over "Europe, and is justly reputed the master-piece of the cele-" brated Sir Christopher Wren. Perhaps Italy itself can pro-"duce no modern building, that can vie with this in taffe " or proportion. There is not a beauty, which the plan " would admit of, that is not to be found here in its greatest " perfection; and foreigners very justly call our judgment in " question, for understanding its graces no better, and al-" lowing it no higher a degree of fame." The steeple of St. Mary le Bow, which is particularly grand and beautiful, flands upon an old Roman causey, that lies eighteen feet below the level of the present street; and the body of the church on the walls of a Roman temple. The Monument is a pillar of the Doric order; the pedeftal of which is 40 feet high and 21 fquare, the diameter of the column 19 feet, and the altitude of the whole 202: which is a fourth part higher than that of the emperor Trajan at Rome. It was begun in the year 1671, and finished in 1677. The ingenious and learned architect built it hollow, that it might ferve as a tube to discover the parallax of the earth, by the different distances of the flar in the head of the dragon from the zenith, at different seasons of the year; but, finding it was liable to be shaken by the motion of coaches and carts almost constantly paffing by, he laid afide that thought. As to St. Paul's church, the first stone was laid on the 21st of June 1675; Hh4

A critical View of the PublicBuildings, &c. in and about London and Westminster, p. 12. edit. 1734. and the body of it finished, and the cross set up, in the year 1711: though many other works, necessary to perfect and adorn the magnificent structure, were done afterwards.

The underwritten is a catalogue of the churches of the city of London, royal palaces, hospitals, and public edifices, built by Sir Christopher Wren, surveyor general of the royal works, during fifty years, viz. from 1668 to 1718; taken from No VIII, of Ward's Appendix.

St. Paul's cathedral.
Alhallows the Great.
Alhallows, Bread-street.
Alhallows, Lombard-street.

St. Alban, Wood-street.

St. Anne and Agnes.

St. Andrew, Wardrobe,

St. Andrew, Holborn.

St. Antholin.

St. Auffin.

St. Benet, Grasschurch.

St. Benet, Paul's-wharf.

St. Benet, Finke,

St. Bride.

St Bartholomew.

Christ-Church.

St. Clement, East-cheap.

St. Clement Danes.

St. Dionis Back-church.

St. Edmond the King.

St. George, Botolf lane.

St. James, Garlick-hill.

St. James, Westminster.

St. Lawrence Jewry.

St. Michael, Baffings-hall,

St. Michael Royal.

St. Michael, Queenhith.

St. Michael, Wood-street.

St. Michael, Crooked-lane.

St. Martin, Ludgate,

St. Matthew, Friday-ffreet.

St. Michael, Cornhill.

St. Margaret, Lothbury.

St. Margaret Pattens.

St. Mary Abchurch.

St. Mary, Aldermanbury,

St. Mary le Bow.

St. Mary Magdalen.

St. Mary Somerfet.

St. Mary at Hill.

St. Nicholas Cold Abbey.

St. Olave Jewry.

St. Peter, Cornhill.

St. Swithin, Canon-street.

St. Stephen, Walbrooke.

St. Stephen, Coleman-ftreet.

St. Mildred, Breadstreet.

St. Magnus, London-Bridge.

St. Foster's Church.

St. Mildred, Poultrey.

Westminster Abbey, repaired,

St. Christopher.

St. Dunftan in the Eaft.

St. Mary Aldermary:

St. Sepulchre's.

The Monument.

Custom-House, London.

Winchester-castle,

Hampton-court.

Chelsea-hospital.

Green-

Greenwich Hospital. Emanuel College Chapel, Theatre at Oxford. Cambridge. Trinity College Library Cam- and feveral other things. bridge.

Sir Christopher Wren never printed any thing himself. but several of his works have been published by others: fome in the Philosophical Transactions, and some by Dr. Wallis and other friends; while some are still remaining in manuscript.

WREN (MATTHEW) an English prelate, was the eldest son of Francis Wren, citizen of London; and uncle of Sir Christopher Wren, of whom an account has been just now given. He was at first student, and then fellow, of ceeding ar-Pembroke Hall in Cambridge: afterwards chaplain to Andrews bishop of Winchester; then master of Peter-House; then chaplain to Charles I, while he was Prince of Wales: then prebendary of Winchester, and dean of Windsor, in which last dignity he was installed the 24th of July 1628; prebendary of Westminster in 1634, and about the same time bishop of Hereford; soon after translated to Norwich; and from thence, in 1638, to Ely. After the meeting of the long parliament, his estate was seized; and himself was impriprisoned in the Tower, where he lay for near eighteen years. Upon the restoration of king Charles II, he was restored to his bishopric; and died at Ely house in London the 24th of April 1664, aged 81 years and upwards. He was interred in a vault under the Chapel of Pembroke Hall, which he had rebuilt at his own expence. He was a man of abilities and learning, and diffinguished himself by some publications; as, 1. Increpatio Bar fefu, five Polemica adfertiones locorum aliquot Sacra Scriptura ab imposturis perversionum in Catechest Racoviana, Lond. 1660, in 4to, and reprinted in the ninth volume of the Critici Sacri. 2. "The abandoning of the Scots Covenant." 1661, 4to. 3. Epistolæ Variæ ad viros doctissimos: particularly to Gerard John Vossius. 4. Two sermons; one printed in 1627, the other in 1662.

He left feveral fons: the eldest of whom, Mathew, was educated at Cambridge; became secretary to the earl of Cla flum ais or blod of and I a rendon,

rendon; was burgels for St. Michael in Cornwall to ferve in the parliament, that began in May, 1661; and at last secretary to James Duke of York. In this post he continued to his death, which happened in June 1672, when he was about forty two years of age. He wrote, 1. " Considerations on Mr. er Harrington's Commonwealth of Oceana, restrained to the " first part of the preliminaries." London 1657, in 8vo. To this book is prefixed a long letter of our author to Dr. John Wilkins, warden of Wadham college in Oxford, who had defired him to give his judgment concerning Mr. Harrington's Oceana. 2 " Monarchy Afferted: or, the state of Mo-" narchical and Popular Government in vindication of the Confiderations on Mr. Harrington's Oceana." London 1659, in 8vo. Sir Edward Hyde, afterwards earl of Clarendon, in a letter to Dr. John Barwick, dated at Bruffels the 25th of Tuly 1650, and printed in the appendix of the doctor's life, was very follicitous, that Mr. Wren should undertake a confutation of Hobbes's Leviathan: "I hope, fays he, it is only modesty in Mr. Wren, that makes him pause upon undere taking the work, you have recommended to him. For I dare sware, by what I have seen of him, he is very equal to answer every part of it: I mean, every part that requires an answer. Nor is there need of a professed divine to vincate the Creator from making man a verier beaft, than any of those of the field; or to vindicate scripture from his lice centious interpretation. I dare fay, he will find fomewhat in Mr. Hobbes himself, I mean, in his former books, that contradicts what he fets forth in this, in that part, in which he takes himself to be most exact, his beloved philosophy. 44 And fure there is somewhat due to Aristotle and Tully, and to our univerlities, to free them from his reproaches; and it is high time, if what I hear be true, that some tutors read his Leviathan, instead of the others, to their pupils. Mr. Hobbes is my old friend, yet I cannot absolve him er from the mischiefs he hath done to the king, the church, the laws, and the nation; and furely there should be eso nough to be faid to the politics of that man, who, having et resolved all religion, wisdom, and honesty into an implicit obedience to the laws established, writes a book of policy, which I may be bold to fay, must be by the established laws

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Vita Jobannis Barwick, in Appendice. No. XII. Lond. 1721, in 8vo.

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"of any kingdom or province in Europe condemned for im"pious and feditious: and therefore it will be very hard, if
"the fundamentals of it be not to be overthrown. But I
"must ask both your's and Mr. Wren's pardon for enlarging
"fo much, and antedating those animadversions he will
"make upon it."

WYCHERLEY (WILLIAM) an eminent English comic poet, was born about the year 1640: and was the eldest son of Daniel Wycherley of Cleve in Shropshire, Esq; When he was about fifteen years of age, he was fent to France, in the western parts of which, he resided upon the banks of the Charante: where he was often admitted to the conversation of one of the most accomplished ladies of the court of France, Madam de Montausier, celebrated by Voiture in his letters. A little before the restoration of king Charles II, he became a gentleman commoner of Queen's College in Oxford: he lived in the Provost's Lodge, and was entered in the public library, under the title of Philosophia Studiosus, in July 1660. He left the university without being matriculated, or any degree conferred on him; having, according to Mr. Wood, been by Dr. Barlow reconciled to the Proteftant religion, which he had a little before deferted in his travels. He afterwards entered himself in the Middle Temple; but making his first appearance in town in a reign, when wit and gaiety were the favourite diffinctions, he foon quitted the dry study of the law, and purfued things more agreeable to his own genius, as well as to the taste of the age. As nothing was likely to take better than dramatic performances. especially comedies, he applied himself to the writing of these; and in about the space of ten years published four: " Love " in a Wood, or St. James's Park," in 1672; " The Gentle-" man-Dancing-Mafter," 1673; " Plain Dealer," in 1678; These were collected and and " Country Wife," in 1683. printed together in 1712, 8vo.

Upon the publication of his first play, he became acquainted with several of the celebrated wits both of the court and town; and likewise with the duches of Cleveland, with whom, according to Mr. Dennis and the secret history of those times, he was was admitted to the last degree of inti-

Wood's Athen. Oxon.
Vol. II. col.
976. 2d edit. — Memoirs of Mr.
Wycherley
by Major
Pack. — Original Letters by Mr.
Dennis.
Vol. I. 1721,
in 8vo. —
General
Dictionary.

Winks

A September

macy. Villiers duke of Buckingham had also the highest esteem for him; and, as mafter of the horse to the king, made him one of his equerries; as colonel of a regiment, captain lieutenant of his own company, refigning to him at the fame time his own pay as captain, with many other advantages. King Charles likewise shewed him fignal marks of favour; and once gave him a proof of his esteem, which perhaps never any fovereign prince before had given to an author, who was only a private gentleman. Mr. Wycherley happened to fall fick of a fever at his lodgings in Bow-Street, Covent Garden: during which sickness the king did him the honour to visit him. Finding his body extreamly weakened, and his foirits miferably shattered, he commanded him, as soon as he should be able to take a journey, to go to the fouth of France; believing, that the air of Montpellier would contribute to restore him as much as any thing: and assured him at the fame time, that he would order him 5001. to defray the charges of the journey. Mr. Wycherley accordingly went into France, and having spent the winter there returned to England in the spring; entirely restored to his former vigour both of body and mind. The king, shortly after his arrival, told him, that he had a fon, who he was resolved should be educated like the fon of a king; and that he could not chuse a more proper man for his governor than Mr. Wycherley: for which service 1500l. per annum should be settled upon Ministry to hy same

But Mr. Wycherley, such is the uncertain state of all human affairs, lost the favour of the king and of the courtiers. Mr. Dennis relates, that immediately after he had received the gracious offer abovementioned from the king, he went down to Tunbridge, to take either the benefit of the waters, or the diversions of the place: when walking one day upon the wells-walk with his friend Mr. Fairbeard of Grays-Inn, just as he came up to the bookseller's shop, the countess of Drogheda, a young widow, rich, noble, and beautiful, came to the bookseller, and enquired for The Plain Dealer. "Ma-" dam, says Mr. Fairbeard," since you are for the Plain Dealer, there he is for you: pushing Mr. Wycherley towards her. "Yes," says Mr. Wycherley, "this lady can bear plain dealing; for she appears to be so accomplished,

"that what would be compliment faid to others, spoke to her, would be plain dealing." "No truly, sir, said the countes, I am not without my faults, any more than the rest of my sex; and yet notwithstanding I love plain dealing, and am never more fond of it, than when it tells me of them." Then, madam, "says Mr. Fairbeard, you and the Plain Dealer seem designed by heaven for each other." In short, Mr. Wycherley walked with the countess upon the walks, waited upon her home, visited her daily at her lodgings while she was at Tunbridge, and at her lodgings in Hatton-Garden, after she went to London: where in a little time he got her consent to marry her; which he did, by his father's command, without acquainting the king.

But this match, fo promifing in appearance both to his fortunes and to his happiness, was neither more nor less than the actual ruin of both. As foon as the news of it came to court, it was looked upon as an affront to the king, and a contempt of his majesty's orders; and Mr. Wycherley's conduct after marriage occasioned this to be refented more heinously: for he seldom or never went near the court, which made him thought downright ungrateful. But the true cause of his absence was not known; in short, the lady was jealous of him to diffraction; jealous to that degree, that she could not endure him to be one moment out of her fight. Their lodgings were in Bow-Street Covent-Garden, over against the Cock; whither, if he at any time went with friends, he was obliged to leave the windows open, that his lady might fee there was no woman in company; or she would be immediately in a downright raving condition. Does not the reader wonder, that he did not beat her, although she was a countess? It is not recorded, but we will hope that he did. However, the made him fome amends, by dying in a reasonable time, and by fettling her fortune on him: but his title being disputed after her death, the expence of the law and other; incumbrances fo far reduced him, that not being able to fatisfy the importunity of his creditors, he was flung into prison. Major Pack says, "I have been affured, that the 66 bookseller who printed his Plain Dealer, by which he got st almost as much money as the author gained reputation, was so ungrateful to his benefactor, as to refuse to lend " him

"him twenty pounds in his extreme necessities:" which is very surprising and wonderful, considering the known generosity and gratitude of that respectable order among traders.

In that confinement he languished seven years; nor was he released, till king James II, going to see his Plain-Dealer, was fo charmed with the entertainment, that he gave immediate orders for the payment of his debts; adding withal a pension of 2001. per annum, while he continued in England. But the bountiful intentions of that prince had not the defigned effect, purely through his modesty; he being ashamed to give the earl of Mulgrave, whom the king had fent to demand it, a full account of his debts. He laboured under the weight of these difficulties, till his father died; and then too the estate, that descended to him, was left under very uneafy limitations, fince being only a tenant for life, he could not raife any money for the payment of his debts. However he took a method of doing it, that was in his power. though few suspected it to be his choice; and this was making a jointure. He had often declared, as major Pack fays, that 66 he was resolved to die married, though he could not bear " the thoughts of living married again:" and accordingly, just at the eve of his death, married a young gentlewoman of 1500 l. fortune, part of which he applied to the uses he wanted it for. Eleven days after the celebration of these nuptials, in December 1715, he died; and was interred in the vault of Covent Garden church. He is faid to have requested very gravely of his wife upon his death-bed, that she would not take an old man " for her fecond hufband.

Besides the plays abovementioned, he published a volume of poems in 1704, solio; and, in 1728, his "posthumous "works in prose and verse," were published by Mr. Lewis Theobald in 8vo. Lord Lansdowne has given the following character of Mr. Wycherley. He observes, that the earl of Rochester, in his imitation of one of Horace's epistles, thus mentions our author:

Of all our modern wits, none seem for me Once to have touch'd upon true comedy, But hasty Shadwell and slow Wycherley.

Shad-

Shadwell's unfinish'd works do yet impart the see Great proofs of nature's force, though none of art: But Wycherley earns bard whate'er he gains, He wants no judgment, and he spares no pains.

e ier of the courtrer; and ambition fell a factifica to Lord Lanfdowne is perfuaded, that the earl gave Wycherley the character of a flow writer, merely for the fake of the verfe. ce If baffy, fays he, would have flood as an epithet for Lanf-Wycherley, and flow for Shadwell, they would in all pro-" bability have been fo applied, but the verse would have " been spoiled, and to that it was necessary to submit. Those " who would form their judgment only from Mr. Wycher-" ley's writings, without any personal acquaintance with " him, might indeed be apt to conclude, that fuch a diver-" fity of images and characters, fuch strict enquiries into ature, fuch close observations on the several humours. " manners, and affections of all ranks and degrees of men. " and as it were fo true and perfect a diffection of human "kind, delivered with fo much pointed wit and force of attibute " expression, could be no other than the work of extraordi-" nary diligence, labour, and application; but, in truth, " we owe the pleasure and advantage of having been so well " entertained and inftructed by him to his facility of doing "it. If it had been a trouble to him to write, I am " much mistaken, if he would not have spared himself that " trouble. What he has performed, would have been dif-" ficult for another; but the club, which a man of an ordi-" nary fize could not lift, was but a walking staff for Hercu-" les. To judge by the sharpness and spirit of his faters. you might be led into another mistake, and imagine him " an illnatured man; but what my lord Rochefter faid of " lord Dorfet, is as applicable to him, The best good man " with the worst-natured muse. As pointed and severe as he is in his writings, in his temper he has all the fortners of " the tenderest disposition: gentle and inoffensive to every "man in his particular character, he only attacks vice as " a public enemy; compaffionating the wound he is under a " necessity to probe, or grieving like a good-natured con-" queror at the occasions, that provoke him to make such "havock. King Charles the fecond, a nice different of « men,

downe's Works,

Life of

Wylicham,

Windschelen. By Robert

.C.G. drund

pag. 3. &c.

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to good a

er men, and himself a man of wit, often chose him for & companion at his leifure hours, as Augustus did Horace ; and had very advantageous views for him. But unluckily " an amorous inclination interfered: the lover got the betet ter of the courtier; and ambition fell a facrifice to love. the predominant paffion of the noblest mind. - There are who object to his verification. It is certain, he is no se mafter of numbers; but a diamond is not less a diamond, ce for not being polished."

Wykeham, Bishop of Winchester. By Robert Louth, D.D. pag. 3. &c. Lond. 1759, Svo.

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WYKEHAM (WILLIAM OF) an English prelate of most respectable memory, was born at Wykeham in Hampthire, in the year 1324. His parents were persons of good William of reputation and character; but in circumstances so mean. that they could not afford to give their fon a liberal education. However this deficiency was supplied by some generous patron, who maintained him at school at Winchester; where he was inftructed in grammatical learning, and gave early proofs of his diligence and piety. The later writers of his life have generally mentioned his removing from Winchefter to Oxford, and continuing there almost fix years: but they feem to have no fufficient authority for what they fay ; and it does not appear, that he ever had any academical degree, nor is there the least tradition of his having belonged to any particular fociety there. It has been always fupposed, yet rather from a common tradition, than from any authentic account, that his first and great benefactor was Nicholas Uvedale lord of the manor of Wykeham, and govenor of Winchester; and that, after he had gone through his school education, he was taken into his patron's family, and became his fecretary; and it does appear from ancient writers, that he was fecretary to the conflable of Winchester. castle. He is said to have been afterwards recommended by Uvedale to Edyngdon bishop of Winchester, and by both to have been made known to king Edward III.

His being brought to court, and placed there in the king's fervice, is related to have been, when he was about two or three and twenty years of age: but the first office, which he appears upon record to have born, was that of clerk of all the king's works, in his manors of Henle and Yeshamsted.

His patent for this is dated the 10th of May 1356: and the 30th of October following, he was made furveyor of the king's works at the castle, and in the park of Windsor. It was by his advice and perfuafion, that the king was induced to pull down great part of the castle of Windsor, and to rebuild it in the magnificent manner, in which upon the whole it now appears; and the execution of this great work was committed entirely to him. Wykeham had likewise the sole direction of the building of Queenborough caftle: the difficulties, arifing from the nature of the ground and the lowness of the fituation, did not discourage him from advising and undertaking this work; and in the event they only ferved to display more evidently the skill and abilities of the architect. Wykeham acquitted himself so well in the execution of these employments, that he gained a considerable place in his mafter's favor, and grew daily in his affections: nevertheless his enemies gave so malicious a turn to an inscription he put on the palace at Windsor, as exposed him for a little time to the king's displeasure. The words of this inscription area THIS MADE WYKEHAM; and have an ambiguous meaning, fignifying either " Wykeham made this," or " This " made Wykeham." Those, who wished him ill, interpreted them in the former sense; and hinted to the king, that the chief furveyor of that edifice infolently ascribed all the glory of it to himself. His majesty, being highly exasperated, reproached Wykeham with his crime; but was appealed and even laughed, after hearing his answer: he replying, with & fmiling air, that his accusers must either be extremely malicious, or extremely ignorant of the laws of grammar, fince the true sense of the inscription was this: "I am the creature of this palace: to it I owe the favor, with which my fovereign indulges me; and who raifed me from a low condi-"tion to an exalted fortune."

From henceforth we find the king continually heaping on him preferments both civil and ecclefiaftical: for it feems to have been all along his defign to take upon him holy orders; though he was not ordained priest till the year 1362. It would fill a couple of pages to mention the preferments that Wykeham run through, from his being made rector of Pulham in Norfolk in 1357, which was his first, to his being raised to Vol. XI.

the see of Winchester in 1366: his advancement in the state all the while keeping pace with his preferment in the church. In 1359, he was conflituted chief warden and furveyor of the king's castles of Windsor, Ledes, Dover, and Hadlam; in 1663, warden and justiciary of the king's forests on this fide Trent; keeper of the privy feal in 1364; and within two years after secretary to the king. He was in prodigious favour and esteem with the king; as appears from the testimony of Froisfart, a contemporary historian, personally acquainted with the affairs of the English court, and at the fame time refiding there in the service of the king and queen, who expresses himself in these very remarkable terms. " that time, says he, reigned a priest called William de Wican: which William de Wican had ingratiated himself so " far in the king of England's favor, that by him all things " were done, and without him was nothing done."

Froiffart, Vol. 1. ch. 249. edit. Paris 1574.

He was nominated to the see of Winchester in 1366, but not confecrated till the year after, on account of some little dispute between the king and the pope. In the bulle for consecration, the pope speaks of Wykeham, " as recome mended to him by the testimony of many persons worthy of credit, for his knowledge of letters, his probity of life and manners, and his prudence and circumspection in affairs both temporal and spiritual." The superiority of Wykeham's genius to that of other men lying rather in politics and business than in learning, some have taken occafion from thence to represent him as wanting in letters, and next to illiterate: on which account the writer of his life thinks, that this testimony of his learning ought to be infifted upon; and the more, because it appears, on examining, that in the bulles of this kind there is more frequently than otherwise no mention of learning at all. Being now qualified, by his advancement in the church, to receive the highest dignity in the state, he was constituted chancellor of England the same year, 1367: which high post he continued in, till the 14th of March 1370-1, when the king took it from him, upon the reprefentation of the lords and commons in parliament affembled, that the government of the realm, had been too long in the hands of the ecclefiaftics.

Lowth, p. 42.

Though Wykeham was fo deeply engaged in the affairs of state, and so much taken up in his personal attendance upon the king, yet he was not in the mean time wanting to his episcopal function, or remiss in the care of his diocese. He repaired the palaces and houses, belonging to his see, at great expence: he made visitations of his whole diocese: and he was very diligent and active in establishing strict discipline and reforming abuses. The zeal and diligence, with which he purfued the wholesome work of discipline, and the reformation of abuses, appears from the proceeding in the visitation of the hospital of St. Cross, at Sparkeford, near Winchester. This famous hospital was founded by Henry de Blois, bishop of Winchester, and brother to king Stephen, in the year 11 32; was nobly endowed; but the revenues, according to custom, were in course of time villainously embezzled by those, whose duty it was to see them properly disposed of. Wykeham was refolved to redrefs this grievance; yet met with many difficulties and obstructions, and was engaged in a troublefome dispute of more than fix years: the affair having been brought before the pope. However, having at last overcome all opposition, he called the delinquents to a severe account: and reinstated the hospital in all its rights, restoring in every respect its primitive use and customs. At the same time that Wykeham was thus engaged in the reformation of these charitable institutions, he was forming the plan of a much more noble and extensive foundation of his own: nevertheless, he was much embarraffed in fixing his choice upon some defign. He tells us himself, how he was obliged to declare with grief, Life, p. 92, that he could not any where find the ordinances of founders 93. of charities, observed according to their true design and intention; and this reflection, affecting him greatly, made him almost resolve to distribute his riches to the poor with his his own hands. However, confidering what defolation had been made by continual wars and frequent pestilences, and particularly among the clergy, he determined at last to remedy this lofs, as far as he was able, by relieving poor scholars in their clerical education; and for that purpose to establish two colleges of students. He seems to have come to this refolution, and in some measure to have formed in his mind his general plan, as early as his becoming bishop

of Winchester: for it appears, that in little more than two years after, he had purchased several parcels of ground in the city of Oxford, which make the chief part of the situation of his college there. His college of Winchester, intended as a nursery for that of Oxford, was part of his original plan: for as early as the year, 1373, before he proceeded any further in his design for the latter, he established a school at Winchester, of the same kind with the former,

and for the same purpose.

While Wykeham was pursuing these generous designs, and was now prepared to carry them into execution, he was on a fudden attacked by a party formed against him at court; and in such a manner, as not only obliged him to lay them afide for the prefent, but might have reduced him to an inability of ever resuming them. This was in the last year of the reign of Edward III; when the duke of Lancaster procured articles of impeachment, to be brought against him by certain persons, for divers crimes committed by him during his administration of affairs; and prevailed so far against him. as to have the temporalities of his fee feized by the king, and himself banished from court. The clergy however looking upon these proceedings, not only as injurious to Wykeham, but as an infringement of the liberties of the church, and the people confidering him at the same time, as a perfon unjustly oppressed by the exorbitant power of the duke of Lancaster, a tumult ensued in his behalf; and he was restored to the temporalities of his see, and to the king's favour, a few days before the death of that monarch, which happened the 21st of June 1377. Through the unhappy reign of his successor Richard II, when nothing was seen and heard of but tumults, feditions, and wars, Wykeham is faid to have conducted himself with that wisdom and caution. which might be expected from one of his great experience; and being now delivered from the perfecution of the duke of Lancaster, and disengaged from his former constant attendance on publick affairs, he was refolved to apply himself to the great work of founding his two colleges, which he had long defigned, and for which he had many years been making preparations. The work, which demanded his attention first, was to erect his college at Oxford: the king's patent for the build-

building of which is dated June the 30th, 1379. He published his charter of foundation, the 26th of November following; by which he intitled his college, "Seinte Marie " college of Wynchestre in Oxenford." The building was begun in March following, and finished in April 1386. During the carrying on of this work at Oxford, he established in proper form his fociety at Winchester. His charter of foundation bears date October the 20th 1682, in which he gives his college the same name of, " Seinte Marie college " of Wynchestre." In 1387, the year after he had completed his building at Oxford, he began that at Winchester, and finished it in 1393: he intended this school, for such he might have called it more properly, as a nursery from whence to supply his college at Oxford. This college does not go by the name he gave it: it was then vulgarly called "The "New college;" and this, becoming in time a fort of a proper name for it, continues in common use to be so to this day. These were noble charities; and Wykeham enjoyed for many years the pleasure, the greatest to a generous heart that can be enjoyed, of feeing the good effects of his own beneficence. Not long after his death, one of his own scholars, whom he had himself seen educated in both his societies, and had probably contributed to raise to a considerable degree of eminence, became an illustrious follower of his great example. This was Henry Chicheley, archbishop of Canterbury; who, befides a chantry and hospital, which he built at Higham-Ferrers, the place of his birth, founded likewise " All Soul's " college in Oxford," for the maintenance of forty fellows. Shortly after this, Henry VI founded his two colleges of Eton and King's in Cambridge, intirely upon Wykeham's plan: whose statutes he transcribed, without any material alteration.

In the year 1382, the bishops and clergy began to be greatly alarmed at the progress, which Wickliss's principles and doctrines were daily making, and especially in the university of Oxford. Several professors and doctors, of the first distinction for learning there, began to defend and maintain them in the schools, and to preach them publickly; and in so doing were openly encouraged and supported by the countenance of the magistrates of the university, and particularly by the authority of the chancellor Dr. Robert Rygge.

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Courtney

Courtney archbishop of Canterbury thought it high time to inquire into this matter, and to take proper measures for putting a stop to this growing sect: for which purpose, and to give all possible weight and solemnity to his proceedings, he fummoned feveral affemblies of the bishops and clergy. The bishop of Winchester affisted at each of these assemblies; and was, after the archbishop, the principal person there. What share he took in the management of this affair, or with what spirit he acted in it, does not at all appear from any authentic evidence, except in this one circumstance; that when the chancellor made his submission to the archbishop, and begged pardon for his offence, the bishop of Winchefter Arenuously interceded for him, and with much difficulty procured his peace; from whence it should seem, that Wykeham was inclined to mild and gentle methods of proceeding in this important and delicate business. But the bishops in general were not in the same way of thinking: contrary measures were pursued: the Wicklishsts were persecuted and dispersed: the seeds of the reformation were sown more widely: and the harvest, by being delayed, became the more plentiful. I myou aid to one stusse aid

- This illustrious prelate died at South Waltham, the 27th of September, 1404; and was buried in his own oratory, in the cathedral church of Winchester: in rebuilding and repairing which he laid out immense sums. It is difficult to penetrate into the real character of Wykeham, from any records that are extant concerning him. The monuments, which remain of his acts in various ways, fhew his genius to have been strong and universal; and whatever his attainments in letters were, he had at least the good fense to fee, that the clergy, though they had almost engrossed the whole learning of that age, yet were very defective in real and ufeful knowledge. Some have represented him as not without his blemishes; and it is probable that he had, like other men, his imperfections and infirmities, how unwilling foever his biographer may be to admit them; yet this may incontestibly be faid in his favour, that no man ever exceeded him in beneficence and acts of charity, as well before as after his constentage of the magnificates of the converter, and untrab

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of read but are as a sport a soluber and manifests Part of the second of the second seco in a sit complete our wood a least of the ball Andrew

TENOPHON, an illustrious philosopher, soldier, and A writer of antiquity, was an Athenian, and the fon of Gryllus, a person of high rank. The time of his birth is no where expresly delivered: but Steficlides, as cited by Diogenes Laertius, affirms, that he died the first year of the In vita Xe-105th olympiad; and Lucian, that he lived above ninety nophontis. years: whence it is evident, that his birth must have hap. In Longæpened in the 82d olympiad, where Fabricius has fixed it. Few particulars of his early life are known. Laertius tells Bibl. Græc. us, that meeting Socrates in a narrow lane, after he was pret. Vol. II. ty well grown up, he stopped the philosopher with his staff; and asked him, where all kind of meats were to be fold? To which Socrates made a ferious answer: and then demanded of him, where it was that men were made good and virtuous? At which Xenophon pauling, follow me then, faid Socrates, and learn: from which time he became the disciple of that father of ancient wisdom.

He was one of his most eminent scholars, if not the most eminent, for the dispute lies between him and Plato: but he did not excel in philosophy only; he was also famous for arms and military atchievements. In the Peloponnelian war. he was personally engaged in the fight before Delium, the first year of the 89th olympiad; in which the Boeotians overcame the Athenians. Here Xenophon, in the precipitation of flight, was unhorsed and thrown down; when Socrates, who having loft his horse was fighting on foot, took him upon his shoulders, and carried him many furlongs, till the enemy gave over the pursuit. This was the first essay of his Laert, in military profession: afterwards he became known to the vit. Socratis, younger Cyrus, by means of Proxenus the Boeotian, who was -Strabo, lib. ix. favoured by that prince, and refided with him at Sardis. Proxenus, then Xenophon's friend, wrote to Athens to invite him to come to Cyrus: Xenophon shewed his letter to Socrates, Ii 4 defiring

defiring his advice: Socrates referred him to the oracle of Delphi, which Xenophon accordingly consulted: but instead of asking whether he should go to Cyrus, he enquired how he should go to him; for which Socrates reprimanded him, vet advised him to go. Being arrived at the court of Cyrus, he acquired at least as great a share of his favour, as Proxenus himself; and accompanied that prince in his expedition to Persia, when he took up arms against his brother Artaxerxes, who had succeeded his father Darius in the kingdom. Cyrus was killed; and Artaxerxes fent the day after to the Grecians, that they should give up their arms. - Xenophon anfwered Phalinus, who brought the order, that " they had 55 nothing left but their arms and valour: that as long as they of kept their arms, they might use their valour; but if they fo furrendered them, they should cease to be masters of them-66 felves." Phalinus replied, fmiling, 66 Young man, you 66 look and speak like a philosopher; but affure yourself, that " your valour will not be a match for the king's power." Nevertheless, ten thousand of them were determined to attempt a retreat, and actually effected it, with Xenophon at their head; who brought them from Persia to their own homes, remaining victorious over all who attempted to oppose his The history of this expedition, which happened in the 4th year of the 94th olympiad, and in which his courage and conduct will be for ever memorable, was written by himfelf; and the work is still extant. After this retreat, Xenophon went into Asia with Agesi-

laus, king of the Lacedæmonians; to whom he delivered for a fum of money the foldiers of Cyrus, and by whom he was exceedingly beloved. Cicero says, that Xenophon instructed him; and Plutarch, that by his advice Agesilaus sent his sons to be educated at Sparta. Agesilaus passed into Asia the first year of the 96th olympiad, and warred successfully against the Persians; but the year after was called home by the Lacedæmonians, to help his country, which was invaded by the Thebans and their allies, whom the Persian, with a view of drawing the war from his dominions, had corrupted. During the absence of Xenophon, the Athenians proclaimed a decree of banishment against him: some say, for Laconism,

De Oratore, lib. iii. c. 34. In vit. Agefilai.

upon

upon his going to Agesilaus; others, because he took part against the king of Persia their friend, and sollowed Cyrus, who had assisted the Lacedæmonians against them. Whatever was the reason, he was obliged to sly; and the Lacedæmonians, to requite him for suffering in their cause, maintained him at the public charge. Then they built a town at Scilluns, having driven the Eleans from thence, and bestowed a fair house and lands upon Xenophon: upon which he left Agesislaus, and went thither, with his wise Philesia, and his two sons Diodorus and Gryllus. At this place of retirement, he employed himself in planting, hunting, and writing; and led a life truly philosophic, dividing his time between his friends, rural amusements, and letters.

At length, a war arising between the Eleans and Lacedæmonians, the Eleans invaded Scilluns with a great army; and before the Lacedæmonians came to their relief, seized on the house and lands of Xenophon. His sons, with some few fervants, got away privately to Lepreum: Xenophon first to Elis, then to Lepreum to his fons, and lastly with them to Corinth, where he took a house, and continued the remainder of his life. During this time, the Argives, Arcadians, and Thebans, jointly opposed the Lacedæmonians, and had almost oppressed them, when the Athenians made a public decree to fuccour them. Xenophon fent his fons upon the expedition to Athens, to fight for the Lacedæmonians; for they had been educated at Sparta, in the discipline of that place. This enmity ended in a great battle at Mantinea, in the 2d year of the 104th olympiad; when Epaminondas, the Theban general, though he had gained the victory, was yet flain by the hand of Gryllus. This Pausanias affirms to have been attested both by the Athenians and Thebans: but the glory was short-lived; for Gryllus himself fell in the same battle. The news of his death. reached Xenophon, as he was facrificing at Corinth, crowned with a garland; who immediately laid down the garland, and demanded, in what manner he died? When being informed, that Gryllus was fighting in the midst of the enemy, and had flain many of them, he put on the garland again, and proceeded to facrifice, without fo much as shedding

ding a tear; only faying, "I knew that I begot him "mortal."

Xenophon, being extremely old, died at Corinth in the first year of the 105th olympiad; leaving behind him many excellent works, of which a fine collection are happily come down to us. The principal of these are, the Cyropædia, or the life, and discipline, and actions of the Elder Cyrus; feven books of the expedition of the Younger Cyrus into Persia, and of the retreat of the ten thousand Greeks under himself: seven books of the Grecian history: four books of the Memorabilia of Socrates, with the Apologia Socratis. Cicero tells us, probably grounding his opinion upon what he had read in the third book of Plato de legibus, that the Cyropædia is not a real history, but only a moral fable; in which Xenophon meant to draw the picture of a great prince, without confining himself to truth. except in two or three great events, as the taking of Babylon, and the captivity of Croefus. His words are, Cyrus ille a Xenophonte non ad historiæ fidem scriptus, sed ad effigiem justi imperii; and in this he has been pretty generally followed, though fome have thought otherwise. The Hellanica, or feven books of Græcian history are a continuation of Thucydides to forty eight years farther; and here we may feasonably mention a noble instance of Xenophon's integrity and goodness of nature, who freely gave the public the writings of Thucydides, which he might either have suppressed, or put off as his own. The smaller pieces of Xenophon are, Agefilaus; of which piece Cicero fays, that " it alone surpasseth all images and pictures in his praise:" nec minus est Spartiates Agesilaus ille perbibendus, qui neque pictam neque fictam imaginem suam passus est esse, quam qui in eo genere laborarunt. Unus enim Xenophontis libellus in eo rege laudando facile omnes imagines omnium statuasque Superavit. "Oeconomicks:" with which work Cicero was so delighted, that in his younger years he translated it; and when he was grown old, gave this honourable testimony of it, and the other writings of Xenophon: Multas ad res perutiles Xenophontis libri funt, quos legite, quæfo, fludiofe, ut

facitis. Quam copiose ab eo agricultura laudatur in eo libro,

Ad Quintum fratrem, lib. 1. ep. 1.

ares, lib. v. epist. 12.

Ad Famili-

De Senec-

qui est de tuenda re familiari, qui Oeconomicus inscribitur? The republic of the Lacedæmonians, and the republic of the Athenians; Symposium; Hiero, or, of a Kingdom; Accounts of the Revenues; of Horses; of Horsemanship; of Hunting; Epiftles."

Xenophon was one of the most accomplished persons of antiquity, whether we mean accomplishments of the body. or of the mind. He had an ingenious modest look, and was handsome beyond expression, as Laertius says; he was skilled in all exercises, in horsemanship, hunting, and in tactics. He was as perfect in contemplation, as in action: and " the only man of all the philosophers," fays Euna- Proem. ad pius, " who adorned philosophy with his words and ac-" tions." He was the first, who committed the disputations of his mafter Socrates to writing; and he did that with the greatest fidelity, without inferting excursions of his own, as Plato did: whom for that reason, as Aulus Gellius obferves, he accuseth of falshood. That there was a great 1, xiv. c. 3. enmity between these two illustrious persons, is related by the fame author; who, as a proof thereof, alledges, that neither of them names the other in any of his writings: but, as Vossius has noted, is mistaken in this, since Xeno- De Hist, phon mentions Plato once, in the third book of the Memo- Græcis. rabilia Socratis.

Innumerable are the eloges, which the moderns have beflowed upon this fine writer: but we will content ourselves with felecting two or three, which may ferve for a proper critique upon his works and character. " Xenophon, fays Jugemens "La Mothe le Vayer, does not owe the glory, he has been in possession of for so many ages, to history alone; " for philosophy and arms have contributed to it: and I beilieve, that for these three qualifications he may be as well " called trismegistus, as that Hermes of Egypt, who is " univerfally acknowledged to have been a very great philo-" fopher, a very great captain, and a very great historiographer. He has, in common with Cæsar, the two last " qualities; and they are not deceived, who find a third re-" femblance in their stile; purity, elegance, and sweetness' 66 being natural to them both. They have each an agree-" able

ciens & principaux Historiens. "able manner of expression, without art or affectation: "though no art or affectation whatever can come near it. But 66 the furnames of Apes Attica and Mula Attica, with which " all the ancients have honoured Xenophon, is not only a " testimony of the beauty of his language, and of that hoof nev-like sweetness, which the graces feem to have poured " on it with their own hands, as Quintillian speaks; it is " also a particular mark of his Attic dialect, in which he " excelled fo much, that Laertius gives no other reason of " the misunderstanding between Plato and him, than that of " jealoufy between them on this account." Speaking afterwards of the Cyropædia, the Grecian history, and the expedition of Cyrus, with the memorable retreat of the ten thousand, "these compositions, he says, are such, that as, " in the judgment of Dion Chrysostom, they may serve for " a rule to the first ministers of state, in all the extent of " their politics; fo likewise are they capable of forming great " captains, and generals of armies. We have two famous " examples of this among the Romans; for have not they 66 themselves owned, that their Scipio Africanus had the " works of Xenophon almost always in his hands; and that " nothing made Lucullus capable of oppoling the formi-" dable Mithridates, but the reading of the same author?" The jesuit Rapin, speaking of Xenophon as a writer, expresses himself thus: " he has a purity of language, a na-"tural and agreeable composition, a rich and easy vein, full " of admirable fense, a clean imagination, and a curious "turn of wit; but not much greatness, or elevation .-"Longinus fays, that the true character of his wit con-" fisted in his fine and happy way of thinking."

Reflexions fur l'Hiftoire. xxviii.

Shaftesbury's Characteristics, vol. 1. p. 253. But a great genius and fine critic of our own country, the noble author of the Characteristicks, has done him still higher honour, in the following great and exalted strain of criticism: "Tis pleasant enough to consider, says he, how exact the resemblance was between the lineage of philosophy and that of poetry, as derived from their two chief founders or patriarchs; in whose loins the several races lay as it were inclosed. For, as the grand poetic sire was, by the consent of all antiquity, allowed to have furnished furnished

" subject both to the tragic, the comic, and every other kind. of genuine poetry; fo the philosophic patriarch in the same " manner containing within himself the several genius's of " philosophy, gave rise to all those several manners, in which that science was delivered. His disciple of noble birth and " lofty genius, who aspired to poetry and rhetoric, took the " fublime part, and shone above his other condisciples. He " of mean birth and poorest circumstances, whose constitu-"tion as well as condition inclined him most to the way "we call fatiric, took the reproving part; which, in his 66 better-humoured and more agreeable fuccesfor, turned into " the comic kind, and went upon the model of that an-"cient comedy, which was then prevalent. But another " noble disciple, (Xenophon) whose genius was towards " action, and who proved afterwards the greatest hero of " his time, took the genteeler part and fofter manner. He ic joined what was deepest and most solid in philosophy, with what was easiest and most refined in breeding, and in "the character and manner of a gentleman. Nothing could be remoter, than his genius was, from the scholastic, the "rhetorical or mere poetic kind. He was as diffant on one "hand, from the fonorous, high, and pompous strain; as, on the other hand, from the ludicrous, mimical, or fatiric. This was that natural and fimple genius of antice quity, comprehended by fo few, and fo little relished by " the vulgar. This was that philosophical Menander of e earlier time, whose works one may wonder to see pre-" ferved from the same fate; since in the darker ages "through which they passed, they might probably be alike " neglected on account of their like simplicity of style and composition." Afterwards, speaking of his writings, he calls them " an original fystem of works, the politest, wifest, ibid. vol. III. " usefullest, and (to those who can understand the divine- P. 243. " ness of a just simplicity) the most amiable, and even the " most elevating and exalting of all uninspired and merely " human authors."

The works of Xenophon have often been printed collectively: by Aldus, with the Greek only, at Venice 1525, folio; by Henry Stephens, with a Latin version, in 1581, folio; and and at Oxford 1703, Greek and Latin, in five volumes 8vo. Separately have been published the Cyropædia, Oxon. 1727, 4to, and 1736, 8vo; Cyri Anabasis, Oxon. 1735, 4to, and 1747, 8vo; Memorabilia Socratis, Oxon. 1741, 8vo.

XENOPHON, usually mentioned with the epithet Ephelius, from the place of his birth, to diffinguish him from the above Xenophon Socraticus, is the author of five books " Of the loves of Abrocomus and Anthia:" which are intitled Ephefiaca, although they have no more to do with the town of Ephesus, than the Ethiopics of Heliodorus, which is a love-romance also, have with the affairs of Æthiopia. It is not known, when this author lived; but Fabricius is of opinion, that he wrote before Heliodorus. Suidas has made mention of this romance; and, although it was late before it was published for the first time, yet manuscripts of it were known to be extant. Montfaucon spoke of one which he had feen, or at least knew to be, in the library of the monastery of the Holy Virgin at Florence; and Politian had long before inferted a translation of some paffages from it in his Miscellanea. Politian was prodigioully taken with this author, and made no scruple to rank him with the Athenian Xenophon for sweetness and purity of ffile and manner. Fabricius does not feem to go fo far as Politian, but he speaks of him in no less terms than these: eft fane fuavis lectu ac delectabilis bic feriptor; dictio pura, elegans, candida, facilis; narratio pressa, aperta, mirabilis, amena. He adds, that Grotius, if he had read this author, would not have mentioned him as an example of obscene writing; as he has done in his commentary upon Ephel.

Antonio Cocchi, a Florentine, eminent for his skill in polite literature, made a Latin version of the Ephesiaca; with which he caused it to be published at London, in 1726, 4to. Suidas has called them ten books of the amours of Abrocomus and Anthia, but either Suidas or his transcribers have blundered; fince the work seems to have been compleated in the five that are extant. Though Politian has compared the two Xenophons together, yet there is this considerable

Fabric. Bibl. Græc. v.xiv. In Prefat. and v. vi. p.807.

Diarium Italicum, p. 365.

Cap. 51.

difference between them, that the Ephesian is sometimes a little inflated, which the other never is; however, to give him his due, he is always agreeable.

XYLANDER (GULIELMUS) a German of great abilities and learning, was born at Augsburg, the 26th of December 1532, of parents, who were very honest, but very Melchior poor. The love therefore of learning, which he discovered Adam, in from his infancy, would have been fruitless, if he had not vitis Philoluckily met with a patron. This was Wolfgang Relinger, a fenator of Augsburg, who got him supported at the public Diet. expence, till the progress he had made in literature procured him admittance into the colleges, where the city maintained a certain number of students. In the year 1549, he was fent to the university of Tubingen, and afterwards to that of Basil; where he made himself consummate in the Greek and Latin tongues. Melchior Adam affirms, that he took a master of arts degree at Basil in 1556; but Mr. Bayle is of opinion, that this date must be mistaken: for he thinks it improbable, that a man, who had employed himself vigoroufly in ftudy, and was born with fuch fine natural talents, did not take that lower degree till his 24th year. Add to this, fays he, that Xylander made his Latin version of Dion Cassius in the year 1557: at which time he was so good a fcholar, that he employed but feven months in this work; for the truth of which he appeals to Mr. Herwart, a fenator of Augsburg and his patron, to whom he dedicates it. Having given ample proof of his learning, and especially of his uncommon skill in the Greek tongue, he was invited in 1558 to Heidelberg, to take possession of the Greek professor's chair, then vacant. In 1566, the elector palatine Frederic III, and the Duke of Wirtemberg, having called an affembly of the clergy, to hold a conference upon the eucharift, about which there were great disputes, Xylander was chosen by the elector as secretary of the assembly, together with Osiander, who was named by the duke: he executed the fame office upon a fimilar occasion in 1571. Excessive application to books is supposed to have brought

an illness upon him, of which he died in February in 1576,

aged forty-three years.

He had a vast knowledge of the Greek language, and he employed it in translating Greek authors into Latin: but being always very poor, and obliged to labor for bread instead of fame, is the cause of many errors having crept into his versions; since, selling his sheets as fast as he wrote them to the booksellers, he was naturally led to be more sollicitious about the quantity, than the quality of what was written. Of the many authors which he translated, the chief are, Dion Cassius, Marcus Antoninus, Plutarch, Strabo.

Z.

TEUXIS, a very famous painter of antiquity, florished about 400 years before Christ, or about the 95th olympiad. The particulars relating to his country are a little confused: for though Tully, Pliny, and Ælian agree in affirming, that he was of Heraclea, yet they have not, among the numerous cities of that name, told us the Heraclea, in which Zeuxis was born. Father Hardouin conjectures, that he was a native of Heraclea, near Cretona in Italy. Pliny reprefents the art of painting, the rudiments of which had been discovered by Apollodorus, to have been carried to confiderable perfection by this painter. Some authors relates that he found out the manner of disposing lights and shadows; luminum umbrarumque invenisse rationem traditur: and he is allowed to have excelled in colouring. Aristotle cenfured this defect in his paintings, that the manners or paffions were not expressed in them: nevertheless Pliny declares the direct contrary with regard to the picture of Penelope; " in which Zeuxis, fays he, feems to have painted " the manners."

Supra citat.

This painter amassed immense riches; and he once made a shew of them at the Olympic games, where he appeared in a cloak embroidered with gold letters expressing his name. When he found himself thus rich, he would not sell his works

Cicer. De Inventione, Lib. ii. — Plin. Hift. Natural. Lib. xxxv. C. 9. —Ælian. Var. Hift. Lib.iv. C. 12.

Quintilian. Lib. 12. c. 10. Poetic. c. 6.

works any longer, but gave them away. Was not this geherous? and did it not thew a noble moderation, which knew when it had enough? You will not attribute it to either generofity or contempt of money, when you hear his reason: it was, and he declared it frankly, that no price could be fet upon them. His Helen was the picture, which made the greatest noise. Before he had left off selling his works, he used to make people pay for seeing them; but he infifted always upon ready money for shewing his Helen: which, fays Ælian, gave occasion to the wags, to call her "Helen the courtezan." He did not scruple to write underneath this picture the three verses of the Iliad, in which Homer represents Priam and the venerable sages of his council confessing, that the Greeks and Trojans were not to blame for having exposed themselves to so many calamities for the love of Helen, her beauty equalling that of the goddeffes. It cannot be very well determined, whether this Helen of Zeuxis be the fame as that, which was at Rome in Pliny's time; or that, which he painted for the inhabitants of Crotona, to be hung up in the temple of Juno. What he required of the people of Crotona, with respect to this picture. is fingular enough. They had prevailed upon him to come among them, by giving him a large fum, in order to paint a great number of pictures, with which they intended to adorn this temple; and when he told them, that he intended to draw the picture of Helen, they were extremely well fatisfied, knowing that his chief excellency lay in painting women. For this purpose, he desired to see the most beautiful girls of their city: upon which they took him to the place where the young boys were learning their exercises, where he had a fair opportunity of feeing, whether they were handfome and well-shaped in every part, they being naked; and as he feemed much pleafed on this occasion, they gave him to understand, that he might judge from thence whether there were any beautiful girls in their city, fince the fifters of those boys, whom he thought most beautiful, were among them. He then defired to have a fight of fuch, as possessed the greatest charms; and the council of the city giving orders for all the maidens to come to one place, in order that Vor. XI. Kk Zeuxis

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Zednis might make choice of such as he thought fittest for his purpose, he pitched upon five; and copying the greatest excellencies of each, drew from thence the picture of Helen. Cicero, who informs us of these particulars, in the place above cited, leaves his readers to guess, that the painter would fee these five young beauties naked; but Pliny says this expressly, and even that he saw them in this condition, before he pitched upon the five in question. He does indeed tell us, that Zeuxis worked for the Agrigentines, and not the Crotoniates, and does not fay who was the person represented by this picture; but, excepting this, it appears that he relates the same story with Cicero. These five maidens were greatly applauded by the poets, their beauty having been preferred by him, who was justly considered as the greatest judge of beauty; and their names accordingly did not fail of being confecrated to posterity, although they are not now

Many curious particulars are recorded of this painter. His dispute with Parrhasius for the prize in painting, and how he lost it, is related by Pliny in the following manner. Zeuxis had painted fome grapes fo very naturally, that the birds used to come and peck them; and Parrhasius painted a curtain so artfully, that Zeuxis, mistaking it for a real curtain which hid his rival's work, ordered it to be drawn aside, that he might fee Parrhasius' painting: but finding his mistake, he confessed himself vanquished; since he had only imposed upon birds, whereas Parrhasius had misled even those who were masters of the art. Another time, he painted a boy loaded with grapes, when the birds flew again to this picture, at which he was vexed; and frankly confessed, that it was not sufficiently finished; since, had he painted the boy as perfectly as the grapes, the birds would have been afraid of him. Archelaus, king of Macedon, made use of Xeuxis's pencil for the embellishment of his house; upon which Socrates made this reflection, as it is preserved by Ælian. 44 Archelaus, faid he, has laid out a vast sum of money upon " his house, but nothing upon himself: whence it is, that " numbers come from all parts of the world to fee his house, but none to see him; except those, who are tempted by 66 his Zouxis

Var. Hift. Lib. xiv. c. "his money and prefents, and who will not be found among the worthieft of men."

One of Zeuxis's finest pieces was a Hercules strangling some dragons in his cradle, in the presence of his frighted mother: but he himself esteemed chiefly his athleta or champion, under which he made a verse that became afterwards samous, viz. that "it would be easier to envy, than to imitate that picture." It is probable, that he valued his Alcmena, since he presented it to the Agrigentines. He did not set up for a swift painter: he used to say to those who reproached him with slowness, that "he was indeed a "long time in painting, but that it was also to last a long "time." Lucian has given us a description of a picture of Zeuxis, which deserves to be read: it is of a semale centaur.

We are told that Zeuxis, having painted an old woman, laughed so heartily at the fight of this picture, that he died. This circumstance is related by Verrius Flaccus, under the word Pitter; but is probably fabulous. More particulars may be found concerning this painter, in Junius de Pictura Veterum; and also in Mr. Bayle's dictionary, under the word Zeuxis, from whence this account is chiefly taken.

ZOSIMUS, an ancient historian, who lived at the end of the fourth, and the beginning of the fifth century, was a man of quality and place, having the title of count, and being advocate of the treasury. There are extant of his fix books of hiftory, in the first of which he runs over the Roman affairs, in a very fuccinct and general manner, from Augustus to Dioclesian: the other five books are written more largely and diffusively, especially when he comes to the time of Theodosius the great, and of his children Arcadius and Honorius, because he then wrote of what he had feen. He goes but little beyond the fiege of Rome by Alaric, and the fources of division between him and Honorius: and indeed we have but the beginning of the fixth book, the end being loft. It has been pretty generally supposed, that Zofimus did little more than abridge Eunapius's hiffory of Kk 2 the

Phot. Biblioth. cod. 98. —Fabric. Bibl. Græc. Vol. v1. p. 581. on the great refemblance between the one and the other, except in those places where Stilico was concerned, whom Zosimus

Jugemens fur les anci-

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did not abuse as Eunapius did. Zosimus was a Pagan, and a most zealous one too; whence we find him frequently inveighing with great bitterness against the Christian princes, particularly against Constantine the great and the elder Theodosius. Photius says, that he barks like a dog at those of the christian religion; and few Christian authors till Leunclavius, who translated his history into Latin, made any apology for him. "To fay the truth, fays La Mothe le Vayer, " although this learned German defends him very pertinently in many things, shewing how wrong it would be to ex-" ped from a Pagan historian, like Zosimus, other sentise timents than those he professed; or that he should refrain. of from discovering the vices of the first Christian emperors. of fince he has not concealed their virtues; yet it cannot be denied, that in very many places he has shewn more aniof mosity, than the laws of history permit." Then having produced fome instances to these purposes, he goes on thus: We shall less wonder at the aversion of Zosimus to Chriof flians, when we confider what a deference he paid to all the fuperstitions of idolatry; which made him relate many tales, that I should have thought unworthy of history, if, as I have already observed, the like were not to be found in those, who have written with the greatest reputation. -It is reasonable then to own, that infidelity has made "Zosimus insert many things, either in favor of his altars, whose destruction he was unwilling to see, or against ours

whose destruction he was unwilling to see, or against ours which he could not endure; and this so much to the prejudice of his history, that we might therefore be led to despise it, if it did not contain a great number of curious and entertaining things, which are to be sound no where else."

His stile, in the judgment of Photius, is recommendable for its purity, and that agreeable sweetness, which almost

for its purity, and that agreeable sweetness, which almost always accompanies what is written intelligibly. His sentences are short, and his phrase concise; as it is natural to expect from one, who brings into a narrow compass,

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what others had treated more diffusedly. It is also for this reason, that Photius observes his language to be almost without figures, which are not proper for the manner of writing which he pursued: he likewise abstained from speeches, and all those ornaments, which only become the great historian and orator. The six books of his history have been published, with the Latin version of Leunclavius, at Frankfort 1590, with other minor historians of Rome, in solio; at Oxford 1679, in 8vo; and at Ciza the same year, under the care of Cellarius, in 8vo. This last edition was dedicated to Gravius, and reprinted at Jena 1714, in 8vo.

ZUCCHERO (TADDEO) an Italian painter, was born at St. Angelo in Vado, in the duchy of Urbin, anno 1529; and was initiated in his art by his father, who was an ordinary painter. At fourteen years of age, he was carried to Rome, and placed under Pietro Calabro; whose wife was so covetous, that she almost starved him, and forced him to look out for another mafter. However he went to no other, but contented himfelf with contemplating Raphael's works and the Antique sculptures: he improved himself also greatly by the study of anatomy. He excelled chiefly in a florid invention, a genteel manner of defign, and in the good disposition and economy of his pieces: but was not fo much admired for his colouring, which was generally unpleasant, and rather resembled the statues than the life. He never worked out of Italy: Rome, Tivoli, Florence, Caparola and Venice, were the places where he distinguished himself; but left many pieces unfinished, being snatched away in his prime, anno 1566.

ZUCCHERO (FREDERICO) an eminent painter, and brother of Taddeo, was born 1543, and carried to the Jubilee at Rome in 1550; when he was placed under his brother Taddeo, who was then one of the most famous painters in Italy. He afterwards set up for a master-painter, and finished many of his brother's pieces. Pope Gre-

gory XIII, employed him: when Zucchero having a difference with some of his officers, drew a picture of flander. afterwards engraved by Cornelius Cort, in which he reprefented those who had offended him with affes ears. He exposed it publickly over the door of St. Luke's Church: but was obliged to leave Rome, in order to avoid the Pope's indignation. He worked in France for the cardinal of Lorrain, and in the Escurial for Philip II, without giving content to either the one or the other. He was more fortunate in England, where he drew the picture of queen Elizabeth, and did fome other pieces that were very much commended. At last, returning to Italy, and having worked some time in Venice, Pope Gregory recalled and pardoned him. Soon after, he fet up the Academy of painting, by Virtue of a brief obtained from this pope; of which being chosen the first prince himself, he built a noble apartment for their meeting. He went afterwards to Venice, to print some books he had written on painting: from thence passed on to Savoy; and in a journey to Loretto, died at Ancona, in the year 1600. He differed but little from his brother in his stile, and manner of painting; though in sculpture and architecture he was far more excellent.

Luther did the same in Saxony, was born at Wildehausen

in Switzerland the 1st of January 1487. He was fent to school at Basil at ten years of age, and from thence removed to Bern, where he learned the Greek and Hebrew tongues. He studied philosophy at Vienna, and divinity at. Basil, where he was admitted doctor in the year 1505. He began to preach with good fuccess in 1506, and was chofen minister of Glaris, a chief town in the canton of the fame name, where he continued till the year 1516. Then he was invited to Zurich, to undertake the principal charge of that city, and to preach the word of God there; and

upon the preaching of Luther, which began in 1517,

fhewed

ZUINGLIUS (ULRICUS) an able and zealous reformer of the church, who laid the foundation of a divifion from Rome in Switzerland, at the same time that

Du Pin's Bibliotheque of Ecclefiaftical Authors. Cent. xvI. shewed himself very favourable to that reformer; for, though he refused to read his books himself, having been otherways instructed in those matters, yet he recommended them to his hearers.

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About that time a franciscan of Milan, being sent from Leo X, as general visitor of his order, came to publish indulgencies at Zurich, and preached according to the usual manner; namely, "That the pope had granted an absolute 66 pardon of fins to those, who purchased such indulgencies "with money, and that men might by this means deli-"ver fouls infallibly from purgatory:" when Zuinglius, after the example of Luther, declaimed powerfully not only against the preacher, but even against the indulgencies, or at least the use that was made of them. Hugh, bishop of Constance, supposing that he was displeased only with the abuse of them, exhorted him to go on, and promised him his patronage; but Zuinglius went farther, and follicited the bishop, and the pope's legate in Switzerland, to favour the doctrine he was about to establish, and which he called Evangelical Truth. The bishop and the legate refuling to hearken to his proposals, he told them, that he would oppose the errors of the court of Rome, and propagate his own doctrines, in spite of them; and thus continued to preach, from the beginning of 1519 to 1523, not only against indulgencies, but other articles of the Catholic

Zuinglius made no less progress with the reformation in Switzerland, than Luther did in Saxony, yet carried himself with more moderation and prudence; for though by four years preaching he had prepared the magistrates and people, and knew that they were disposed, to cast off the doctrine and discipline of the church of Rome, and to receive his new opinions, yet he would not attempt to make any alterations in the external worship without the concurrence of the civil powers, and to that end caused an assembly to be called by the senate of Zurich January the 29th 1523, that the differences among preachers in matters of religion might be composed. The senate by their edict invited all ecclesiastics of their canton, and gave the bishop of Constance

france notice of it, that he might either be present by himfelf or his deputies; and the affembly met at the day appointed. Here Zuinglius declared, " that the light of the se gospel having been much obscured, and almost extinse guifhed by human traditions, feveral persons of late had endeavoured to restore it by preaching the word of God in its purity; that he himself was one of that number; se and though he had for five years past taught nothing, but ss what was contained in holy scripture, yet he had been se treated as an heretic and feducer; that it was for this reason, he had defired to give an account of his doctrines before the senate of Zurich, and the bishop of Constance or his deputies; and that they might the more es eafily understand them, he had drawn them out into fixty ex feven propositions." The doctrine, contained in these propolitions, may be reduced to the following articles: it i. That the gospel is the only rule of faith. 2. That es the church is the communion of faints. 3. That we so dught to acknowledge no head of the church but Jesus Christ. 4. That all traditions are to be rejected. es c. That there is no other facrifice, but that of Jesus c Christ upon the cros; and that the mass is no facrier fice, but a commemoration of the facrifice of Christ. 6. That we have need of no other interceffor with God but Jesus Christ. 7. That all forts of meat may be eaten " at all times. 8. That the habits of monks smell of hypocrify. q. That marriage is allowed to all the world. and no man obliged to make a vow of chaftity: and that oriefts are not at all debarred the privilege of being married. fo. That excommunication ought not to be inflicted by " the bishop alone, but by the whole Church; and that only notorious offenders ought to be excommunicated. 11. That " the power, which the pope and bishops assume to them-" felves, is errant pride, and hath no foundation in scripture. " 12. That none can forgive fins but God; and that con-" feffion of fins to a prieft is only to beg his ghoftly advice. 13. That the scripture teaches no such place as purgatory. 14. That the character, which the facraments are faid to " impress, is a modern invention. 15. That the scripture ac-" knowledges

"knowledges none for priefts and bishops, but such as

" preach the word of God."

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He also offered to deliver his judgment about tythes, the revenues of the church, the condition of infants not baptized, and about confirmation, if any person should be willing to dispute with him upon those points. John Faber, one of the three deputies whom the bishop of Constance had fent, and his chief vicar, answered, that he was not come to dispute about ceremonials and customs, which had for many ages been used in the church; nor did he think fit to debate about that affair then, but would refer it to the general council, which was to meet shortly according to the conflitution of the diet of Nuremberg. Zuinglius replied, "that they ought not to regard, how long a thing " has been or has not been in use, but to observe only, whe-"ther or no it be agreeable to truth, or the law of God, "to which custom could not be opposed; and that there "were learned men in the present assembly, who could " very well determine the matters in queltion, without " referring them to a council, fince even private christians, enlightened by the spirit of God, could discern between " those that did and did not understand the scripture." The refult of this conference was in favour of Zuingius; and the fenate ordained by an edict, " that he should go on "to teach and preach the word of God, and the doctrine of the gospel after the same manner, that he had hitherto "done; and that no pastors either in the city or country " flould teach any thing, that could not be proved by "the gospel, and should also abstain from accusations of " herefy."

After an edict so favourable, the doctrines of Zuinglius, which most of the pastors had before embraced,
were preached under the name of Evangelical Truth in
almost all the churches of the canton of Zurich; but,
because the outward worship was contrary to their doctrines,
images still remaining, and mass being celebrated, and they
durst not abolish it without authority; Zuinglius, to perfect his design, engaged the senate to call a new assembly
Vol. XI.

in October the same year, when the bishops of Constance, Coine, and Basil, with the university of this latter city, and the twelve cantons of Switzerland, were invited to send their deputies. The senate assembled upon the day appointed, debates were held upon the points in question; and the result was an edict, by which the priests and monks were forbidden to make any public processions, to carry the holy sacrament, or to elevate it in the church, that it might be worshipped: reliques were taken out of churches, and it was forbidden to play upon organs, to ring the bells, to bless palm-branches, salt, waters, or tapers, and to administer the supreme unction to the sick: in short, a good part of the outward worship and ceremonies of the church of Rome were at that time abolished in the canton of Zurich.

While all these things were transacting, Zuinglius wrote feveral books in defence of his doctrines, which were published between the years 1522 and 1525 inclusive. In April 1525, he petitioned the senate of Zurich, to abolish the mass and the adoration of the elements in the sacraments: and he easily obtained what he petitioned. glius explained the eucharist, and prescribed a form in celebrating the Lord's Supper, not only different from that of the church of Rome, but from that of Luther also; and this engaged him in violent disputes and animolities even with his brethren, who were jointly labouring with him in the great work of reformation. In the mean time the other Swifs cantons, difallowing the proceedings of that of Zurich, affembled at Lucern in 1524, and decreed, that none should change the doctrines, which had been established for fourteen hundred years; that they should not teach the doctrines of Zuinglius; and that the magistrates should take care of the execution of this decree. They fent deputies at the same time to the senate of Zurich, to complain of the innovations they had made in their canton; who returned a firm answer, and stood with resolution to what they had done. They then called an affembly at Baden in 1526, where the most ingenious and able advo-

cates

cates of each fide had the free liberty of faying what they could, in justification of their respective doctrines; and accordingly Oecolampadius maintained the part of Zuinglius, while Eckius was representative for the catholics. Other affemblies were afterwards called; but things, inflead of approaching nearer to peace and good order, tended every day more and more to tumult and civil discord. At length the parties had recourse to arms; and Zuinglius, well horsed and compleatly equipped, was slain in one of these rencounters, while he attended the army as a citizen and paftor, if not as a general and commander, which the papifts affirmed. He died in October 1531, and was heard, upon receiving his death-wound and falling. to utter these words: " what a misfortune is this? well. "they can indeed kill the body, but they cannot kill the " foul."

He was a man of fine parts and uncommon learning; and, confidering that he was a reformer, his zeal was tempered with a good degree of prudence. He held feveral notions peculiar to himself, and different from those of Luther, which produced no small misunderstanding between them; for Luther was not at all well affectioned to Zuinglius, nor did Zuinglius pay the least deference to Luther. His notion of the eucharist was so distinct from that of the other reformers, as to give afterwards a name to his followers. He maintained also a system of his own concerning original fin, and contended for the falvation of infants dying without baptism, as well as of virtuous pagans; both which points were rejected generally by the protestants of his time. His works amounted to four volumes in folio, the greatest part of which were written in German, and afterwards translated into Latin: they were printed at Basil in 1544, at Zurich in 1581, and at Basil again in 1593. His doctrines were afterwards spread into France, with fome alterations, by Calvin, Beza, and others, who were commonly called Calvinifts; while the disciples of Zuinglius, who lived in Switzerland, retained the name of Sacramentarians, This occasioned a late noble author,

ZUINGLIUS.

Bolingbroke on the Study of History, Letter IV.

author, speaking of protestant ecclesiastical policy, to express himself in the following manner: "This policy, says he, had no being, till Luther made his establishment in "Germany; till Zuinglius began another in Swisserland, "which Calvin carried on, and, like Americus Vesputius, "who followed Christopher Columbus, robbed the first ad"venturer of his honor."

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THE END OF THE ELEVENTH VOLUME.

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LIST

OF THE

LIVES

CONTAINED IN THE

ELEVEN VOLUMES

OFTHE

NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

A

ARON Aarsens, Francis Abbadie, James Abbot, George Abbot, Robert Abelard, Peter Abelly, Lewis Abimelech Able, or Abel, Thomas Abrabanel, Isaac ABRAHAM Abstemius, Laur. Abucaras, Theod. Abulfaragius, Gregory Acca, Bishop of Hexam Accarifi, Francis Accarifi, James Vol. XI.

Acciaioli, Donat. Accius, Lucius Accords, Steph. Tab. Accurfius Accurfius, Cervot Accursius, Fra. Accursius, Mariangelus Acheri, Luke d' Achillini, Alex. Achillini, Claud. Achmet Acidalius, Valens Acindynus, Gregory Acindynus, Septim. Acominatus (Mich.) Choniata Acominatus (Nicetas) Choniata Acontius, James Acofta, Uriel Acronius, John

Acropolita, George Acuna, Christ. de Adam, John Adam, Melchior Adamson, Patrick Addison, Lancelot Addison, Joseph Adrian, or Hadrian, Publius Ælius Adrian IV. pope Adrian de Caftello Adriani, Joanni Battift, Adrichomius, Christian Ælfred ~ Alfride Natural Son of Aldfrid Ofwi K. of Northor umberland. Eldfrid Al-

LIST of the LIVES in the

Ælfrid, the Great or Alfred. Ælfred > Son to K. Æthelred Alfred, Ælian Æmilius, Anth. Æmilius, Paul. Æneas Sylvius Æschines Socrat. Æichylus Æsop, the Phrygian Æsop, a Greek Historian Æfop, Clodius Æthelftan Action Afer, Domitius Agard, Arthur Agefilaus Agefipolis Agobard, or Agobald Agricola, Cneius Jul. Agricola, John Agricola, Rodolph Agrippa, Hen. Corn. Agucchio, Jo. Batt. Aguirra, Jos. Saenz de Ajax Aidan Ailii, Peter d' Ailred, ? Abbot _ or Ealred, Ainsworth, Henry Alabaster, William Alain, Chartier Alamandus, 7 Lewis or Aleman, Alamanni, Lewis Alamos, Balth. Alan, William Allen, Allyn, Alaric Alban, St. Albanact, or Albanak Albani, Fra. Albertus Magnus Alcæus, Lyric Poet Alcæus, Tragic Poet Alciat, Andrew Alcman Alcock, John Alcuinus, Flaceus or Albinus, Alcyonius, Peter Aldheim, or Adelm, St. Aldrich, Henry Aldrovandus

Aleander, Jerome, Archbp. Aleander, Jerom, of Friuli Alegambe, Philip Alenio, Julius Ales, Alex. Alexander, Neckam Alexander ab Alexandro Alexander, Noel Alexander, William Alexis, of Piedmont Aleyn, Charles Allatius, Leo Allen, John Allen, Thomas Allestry, or Allestree, Richard Allestry, Jac. Alleyn, Edward Allix, Peter Alpini, Prospero Alredus, Alfredus, or Aluredus Alstedius, Jo. Hen. Altilius, Gabr. Alting, Hen. Alting, James Alvares, Franc. Amama, Sixt. Amand, Mark Anth. Ger. AMBROSE, St. Ambrofius Aurel. or Aurel. Ambrofius Amelot de la Houssai, Abr. Nich. Amelote, Dennis Ames, William Ammirato, or Ammirati, Scipio Ammonius, Andrew Amontons, William Amyot, James Amyraut, Moses Anacreon Ancillon, David Ancourt, Florent. Cart. d' Anderson, Sir Edm. Andrada, Dieg. de Payva d', or Andradius Andreas, James Andreas, John, of Mugello Andreas, John Mahomet Andreas, Tobias Andreini, Isabella Andrelinus, Pub. Fauft. Andrews, Lancel. Bishop Aneau, Barth. or Anulus, Angelis, Dom. de Anglus, Thomas Angriani, 7 Mich. or Aygnani, Annat, Fran.

Annelley, Arth. E. of Anglesey Anselm, Archbishop Antoniano, Silvio Antonides, Vander Goes John Antoninus, Philosophus Antonio, Nich. Antonius, Marcus Apelles Apollodorus Apollonius of Alexandria Apollonius of Perga Apollonius of Tyana Apono, Peter d' Appian Aprofio, Angel. Apuleius Aquinas, St. Thomas Aratus Archilochus Archimedes Aretin, Franc. Aretin, Guy Aretin, Leonard Aretin, Peter Ariosto, Lodov. Aristophanes Aristotle Arius Arminius, James Arnaud de Meyrveilh Arnaud de Villa Nova Arnaud, Anth. Arnaud d' Dandilli, Robert Arnaud, Anth. Arndt, John Arnifæus, Henning. Arnobius Arnold of Brescia Arnoldus, Godfrey Arnoldus, Nich. Arnulph, or Ernulph Arpinas, 1 Jof. Cæfar or Arpino, Arriaga, Roderic d' Arrian Arfenius Artalis, Jos. Artemidorus Arundel, Thomas, Archbp. Ascham, Roger Afgill, John Ashmole, or Asmole, Elias Ashton, Thomas Aspicueta, Mart. de Affer of St. David's Assheton, William Atherton, John, Bishop Atkins, Sir Robert Atterbury, Lewis Atterbury, Lewis, the Son Atterbury, Fran. Bishop Auber-

NEW BIOGRAPHICAL DICTIONARY.

Aubertin, Edm.
Aubrey, John
Audley, Edm.
Audley, Sir Thomas
Aventin, John
Averroes
Augustin, St. Archbp.
Augustin, St.
Avicenna
Aungervyle, Rich.
Aufonius
Aylmer, John, Bishop

B

Babington, Gervale Bacon, Roger Bacon, Sir Nich. Bacon, Francis, Lord Baconthorp, 1 John Bacondorp, Baillet, Adrian Bainbridge, John Baker, Sir Richard Baker, Thomas Baldwin, Archbishop Bale, John Ballanden, 7 or Sir John Ballenden, S Baluze, Steph. Balzac, John Lewis Guez de Bambridge, 7 Chrift. Bainbridge Bangius, Thomas Banister, John Banks, John Barbarus, or Barbaro, Hermol. Barbarus, Dan. Barberini, Fran. Barbeyrac, John Barclay, Barcley, Barklay, Alexander De Barklay, Barclay, William Barclay, John Barclay, Robert Barlæus, Melch. Barlæus, Jasp. Barlowe, Thomas Barlowe, William Barnes, Josh. Baro, Peter or Baron, Baronius, Cæfar Barrow, Ifaac Barthius, Gasp.

Bartholin, Casp. Bartholin, Thomas BASIL, St. Basnage, James Basnage, Henry Bassan, Jam. du Pont Bate, George Bates, William Bathurst, Ralph Baudier, Mich. Baudius, Dominic Baxter, Richard Baxter, William Bayle, Peter Beaton, 7 or David Beton, Beaumont, Sir John 5 Beaumont, Francis 2 Fletcher, John Becket, Thomas, Archbp. Venerab. Bede, Bedell, William, Bishop Behn, Mrs. Bek, David Bekker, Balth. Bellai, William du Bellarmine, Robert Belleau, Remi Belleforet, Francis de Bellin, Gentil. Bellini, Laur. Bembo, Peter, Card. BENEDICT, St. Benefield, Sebast. Beni, Paul Bennet, Henry, Earl of Arlington Bennet, Thomas Bennet, Christ. Benoit, Renat. Benserade, Isaac de Bentham, I homas Bentivoglio, Guy, Card. Bentley, Rich. BERNARD, St. Bernard, Edw. Bernard, James Bernardine Bernier, Fran. Bernini, 7 Jo. Laur. Bernin, Bernouilli, James Berquin, Lewis de Betterton, Thomas Beveridge, William, Bishop Beverland, Hadr.

Beverly, John of

Beza, Theod.

Biddle, John Bidloo, Godfr. Bignon, Jerom Bilson, Thomas Bingham, Jos. Birkenhead Sir John Berkenhead, Blackmore, Sir Richard Blagrave, John Blake, Robert Blanchard, James BLOEMART Blondel, David Blondel, Francis, of Paris Blondel, Francis, Mathemat. Blondus, Flav. Blount, Thomas Blount, Sir Henry Blount, Sir Tho. Pope Blount, Charles Boccace, John Boccalini, Traj. Bocconi, Sylv. Bochart, Sam. Bochius, John Bodin, John Bodley, Sir Thomas Boehmen, Jacob Boerhaave, Herman Boethius, 7 or Boetius, Boethius, Boece or Boeis & Hector. Boileau, Nich. Boiffard, John Jam. Bolton, Edmund or Boulton, Boleyn, Anne Bolfec, Jerom Bona, John, Card. Bonaventure, John Fidau. Bonaventure of Padua, Bond, John Bonet, Theoph. Bonfadius, James Bonfinius, Anth. Bongars, James Bonner, Edm. Bishop Booth, Barton Bordone, Paris Borelli, Joh. Alphonf. Borgarutius, Prosp. Borgia, Cæf. Borlace, Edm. Borri, Jos. Fran. Borrichius Bos, Joh. Bapt. du Bosquet, Fran. Boffu, Rene le Boffuet,

LIST of the LIVES in the

Boffuet, James Boffus, Matth. Boucher, John Boulai, Cæf. Egaffe du Boulainvilliers, Hen. de Bourdelot, John Bourdon, Seb. Bourignon, Antoinette Bourdaloue, Louis Boyce, Sam. Boyer, Abel Boyle, Rich. Boyle, Roger Boyle, Robert Boyle, Charles Boyle, Boys, John or Bracton, Henry de Brady, Nich. Brady, Robert Brahe, Tycho Bramhall, John Bray, Thomas Brent, Sir Nath. Brerewood, Edw. Breugel, Peter Breugel, John Brevint, Dan. Briggs, Hen. Briggs, William Bril, Mat. and Paul Briffonius, Barnab. Briffot, Peter Britannicus, John Brocardus, James Brodeau, John Broke, Sir Robert or Brook;) Broffier, Martha Broughton, Hugh Brouncker, William Brouwer, Adriaen Brown, Robert Browne, George, Archbp. Browne, Sir Thomas Browne, Edward Brown, Thomas Brownrig, 7 Ralph or Brounrig, Bruin, John de Brun, Ant. le Bruno, Jordano Brufchius, Gafp. Brutus, Joh. Mich. Bruyere, John de la Buc, George

Bucer, Mart. Buchanan, George Budeus, William Budgell, Eustace Bufalmaco, Boramico Bull, George, Bishop Bull, John Bullialdus, Ismael Bulleyn, William Bullinger, Henry Bunel, Peter Bunyan, John Burnet, Gilb. Bishop Burnet, Thomas Bupalus Buridan, John Burkitt, William Burman, Peter Burton, Robert Burton, Henry Busbec, Aug. Gifl. Busby, Rich. Butler, Sam.
Buxtorf, John
Buxtorf, John, the younger Bzovius, Abraham

C

Cælius Aurelianus Cæsalpinus, Andr. Cæfar, Jul. a learned civilian Cagliari, Paul Cajetan, Card. Caius, John Kayes, Caius, Thomas Calamy, Edm. Calamy, Benj. Calamy, Edm. Calafio, Marius Calderwood, David Caldwall, Rich. Callimachus Calliffus, Jo. Andron. Calliffus I. Pope or Callixtus, Calliftus II. Pope Callot, James Calmet, August. Calvert, George Calvin, John Calvifius, Seth. Camden, William Camerarius, Joach. Camoens, Lewis Campanella, Thomas Campian, Edm. Cantacuzenus, John Canterus, William

Capellus, Lewis Caracci, Lewis Aug: Hanib. Caraccioli, John Cardan, Jerom Carew, George Carew, Thomas Carleton, George Carneades Caro, Hanib. Cartes, Rene des Cartwright, William Cary, Robert Cary, Lucius Cafaubon, Ifaac Cafaubon, Meric Cafimir, Mat. Sarb. Caffini, Joh. Dom. Caffiodorus, Mar. Aurel: Castalio, Sebast. Castelvetro, Lewis Castiglione, Balth. Castile, Alphons. X. of Castle, Edm. Castruccio, Castrac. Catharine, St. Catherine de Medicis Cato Catullus Cave, William Cavendift, Thomas Cavendift, Sir William Cavendish, William, Duke of Newcastle Cavendish, Charles Cavendish, William, duke of Devonshire Cauffin, Nich. Caxton, William Cedrenus, George Celfus, Aur. Corn. Celfus the Epicurean Cenforinus Centlivre, Sufan. Cerda, Joh. Lewis Cervantes Chaise, Father de la Chalcondyles, Demetrius Chaloner, Sir Thomas, fen. Chaloner, Sir Thomas, jun. Chamberlayne, Edw. Chambers, Ephr. Chamier, Dan. Champagne, Phil. of Chandler, Mary Chapelain, John Chapelle, Claude Eman. Lull. Chapman, George Chappel, William Charleton, Walter Charpentier, Fra.

Charron,

NEW BIOGRAPHICAL DICTIONARY.

Charron, Peter Chastel, John Chaucer, Geoffr. Chazelles, Joh Mat. Cheke, Sir John Chemnitz, Mart. Chevreau, Urban Cheynel, Fran. Chichley, or Chichely, Henry Chifflet, Jo. Jam. Chillingworth, William Christina, Q. of Sweden Christopherson, John Chryfippus Chryfoloras, Eman. Chrysostom, St. John Chubb, Thomas Chudleigh, Mary Churchill, Sir Winston Churchill, John, Duke of Marlborough Cibber, Colley Cicero, Marcus Tullius Cicero, Marcus, Son Cimabue, Giovani Ciofani, Hercules Clagget, William Clagget, Nich. Clarke, Samuel Clarke, Dr. Samuel Claude of Lorrain Claude, John Claudianus Clemens Romanus Clemens, Titus Flavius, of Alexandria Cleopatra Queen of Egypt Clerc, John le Cleveland, John Cluverius, Phil. Cockburn, Catherine Codrington, Christoph. Coke, Sir Edw. Coke, Sir John Colbert, Jo. Bapt. Cole, William Coles, Elisha Colet, Dr. John Collier, Jeremy Collins, John Collins, Anthony Colfton, Edw. Columbus, Christopher Comber, Thomas Comenius, John Amos Comines, Phil. de Commandinus, Fred. Compton, Anna Compton, Spencer Compton, Henry Conant, John

Concannen, Mat.

Confucius

Congreve, William Connor, Bern. Constantine the Great Cooper, Ant. Ashley, Earl of Shaftesbury Cooper, Ant. Ashley, Charact. Cooper, Thomas Cooper, Samuel Copernicus, Nich. Corbet, Rich. Cornaro, Lewis Cornaro, Helen Lucret. Corneille, Peter Corneille, Thomas Correggio, Ant. da Coryate, Thomas Cofin, John Bishop Cotelerius, Joh. Bapt. Cotes, Roger Cotton, Sir Robert Cotton, Charles Couel, John Coufin, John Cowel, John Cowley, Abrah. Cranmer, Thomas, Archbp. Crashaw, Rich. Cratinus Cratippus Creech, Thomas Crellius, John Croft, Herbert, Bishop Cromwel, Oliver Crofs, the Painter Crousaz, John Pet. de Crowne, John Croxal, Sam. Cudworth, Ralph Cuff, Henry Cujacius, James Cumberland, Rich. Bishop Cunæus, Pet. Curcellæus, Steph. Curtius, Quintus Cufa; Nich. Cyprianus Cyrano, Bergerac Cyrill of Jerusalem Cyrill of Alexandria

Dacier, Andrew
Dacier, Anne
Daillé, John
Dalechamps, James
Damafcenus, John
Damafcius
Damian, Peter
Damiens, the Regicide
Damocles
Danchet, Ant.

Dandini, Jerome Danet, Peter Daniel, Sam. Daniel, Gabr. Dante, Poet Dante, Ignat. Dante, Jo. Bapte Daffouci Dati, Carlo Davenant, John Davenant, Charles Davenant, William Davenant, Sir William Davenport, Christoph Davenport, John David, George Davies, Sir John Davies, John Davila Daurat, John Dawes, Sir William Dechales, Claud. Fra. Milliet, Dee, John Defoe, Daniel Delrio, Mart. Ant. Demetrius Phaler. Democritus Demoshenes Dempster, Thomas Denham, Sir John Dennis, John Derham, William Des Barreaux, James de Vallee Devereux, Robert E. of Effer D'Ewes, Sir Symon is Diagoras the Atheift Dicearchus Dickinson, Edm. Dictys Cretenfis Didymus Dieu, Lewis de Digby, Sir Everard Digby, Sir Kenelm Digby, Lord George Digby, John, E. of Briffol Digges, Leonard Digges, Thomas Digges, Sir Dudley Dinocrates Dio Caffius Dio Chrysoftom Diodorus Siculus Diogenes the Cynic Diogenes Laertius Dionyfius the Periegetic Dionyfius Halicarn. Dionyfius Areopagita Dionyfius Bishop of Corinth Dionyfius Bp. of Alexandria Dionyfius Bishop of Rome Diophantus Dioscorides

Dobson.

LIST of the LIVES in the

Dobson, William Dodwell, Henry Dolet, Steph.
Domat, John
Dominic de Guzman
Domenichino Dominis, Mark Ant. de Empedocles
Donatus, Bishop
Donatus, Ælius
Ennodius, Magn. Felix Donatus, Jerom Donne, John Dousa, Janus Drabicius, Nich. Drake, Sir Francis Drake, James Drayton, Mich. Drelincourt, Charles Drefferus, Matth. DRUIDS Drummond, William Drufius, John DRYADES Dryden, John Duaren, Fran. Duck, Arth. Duck, Steph. Dudley, Ech. Dudley, John
Dudley, Ambrofe
Dudley, Robert
Dudley, Sir Robert
Dugard, William Dugdale, Sir William Duns, Jo. Scotus Du Pin, Lewis Ellis Du Port, James Duppa, Brian Durell, John Durer, Albert Durfey, Thomas Dury, John Dyer, Sir James

Eachard, Dr. John Eachard, Laur. Eagle, Mary EBIONITES Eechellenfis, Abra. Eckius, John Edwards, Thomas Edwards, Dr. Jonath. Egerton, Thomas Eginhart Egnatius, Jo. Bapt. Eleutherius, Bishop of Rome Elizabeth, Queen of England Elmacinus, George Elsheimer, Adam

Elfynge, Henry Elyot, Sir Thomas Elzevirs Emlyn, Thomas Emma, Daughter of Rich. II. Emmius, Ubbo Ent, George Ephrem, St. Epicharmus Epictetus Epicurus Epimenides Epiphanius Episcopius, Simon Erasmus, Desider. Erastus, Thomas Eremita, Dan. Erigena, John Erpenius, Thomas Effenes Estampes, Anne, Duchess of Etherege, Sir George Etmuller, Mich. Ethryg, George or Etheridge, Evagrius, Scholasticus Evans, John EUCLID Eudocia. Eudoxus of Cnidus Evelyn, John, senior Evelyn, John, junior Eugene, Francis, Prince of Savoy Eugenius IV. Pope Eunapius of Sardis Eunomius Euphranor Eupolis Evremond, Char. de St. Denis Euripides Eufden, Laur. Eusebius Pamphilus Euftathius Eutropius Eutychius

Faber, Jac. Faber, Nic. Faber, Tanaq. Fabian, Robert Fabretti, Raph. Fabricius, Zuscinus Caius Fabricius, Jerome Fabricius, Vinc. Fabricius, Joh. Alb.

Fabrot, Char. Hamib. Faernus, Gabr. Fagius, Paul Fairfax, Edward Faithorn, William Falle, Phil. Fallopius, Gabr. Falftaff, or John, Knight Fastolf. Fanshaw, Sir Richard Farel, William Faria, (Emman.) de Sousa Farinato, Paul Farindon, Anth. Farnaby, Thomas Farquhar, George Fastolf, Sir John Faucheur, Mich. le Favorinus Fealty, Dan. Feckenham, John de Feithius, Everard Felibien, Andr. Felix, Minutius Fell, John, Bishop Fenelon, Fr. de Salig. de la Motte Fenton, Sir Geoff. Fenton, Elijah

Fernelius, John Ferrand, James Ferrari, Octavian. Ferrari, Fran. Bern. Ferrari, Octavio Ferrars, George Ferri, Paul Ferri, Ciro Ferrier, Arnold de Ferrier, Jeremy Festus, Pomp. Fetti, Domenico Fevardentius, Fran. Fevret, Char. Ficinus, Marfil. Fiddes, Rich. Field, Rich. Fiennes, William Fiennes, Nath. Fienu, Thomas Finaus, Oront. Finet, Sir John Firmicus, Matern. Jul. Firmin, Tho. Fish, Simon Fisher, John, Bishop Fitzherbert, Sir Anth. Fitzherbert, Thomas Fitzherbert, Nich. Flaccus, Caius Valer. Flamsteed, John . Flatman, Thomas

NEW BIOGRAPHICAL DICTIONARY.

Florio, John Fohi, King of China Folard, Charles Folieta, Hubert Fontaine, Joh. de la Fonte, Moderata Fonte, Moderata Fontenay, Jo. Bapt. Blain de Fontenelle, Bern. de Forbes, Patrick Forbes, John Forbes, William Ford, John Fortescue, Sir John Foster, James Foster, Sam. Fouquier, James Fourmont, Steph. Fowler, John Fowler, John Fowler, Christopher Fowler, Edw. Bishop Fox, Edw. Fox, John Fox, George Fracastor, Jerom Frachetta, Jerom Fraguier, Claude Fra. Francesca, Peter Francia, Francesco Francis, Simon Francis of Affifi Frans-Floris Fratricelli Freeke, William Freeman, John Freher, Marq. Freigius, Jo. Thomas Freind, John Freinshemius, John Fresne, Char. de Freinoy, Ch. Alph. du Freiny, Char. Riv. du Frischlin, Nicodemus Frobenius, John Frobiser, Sir Mart. Froissard, John Frontinus
Frowde, Phil.
Fryth, John
Fugger, Huldr.
Fulgentius, St.

Panishmet.

Flecknoe, Rich.

Flecknoed, Will a Lawrent Fuller, Nich.

Floris, L. Ann.

Florus, L. Ann.

Gacon, Fran.

Gaffarell, James

Gagnier, John Gaguinus, Robert
Gale, John
Gale, Thomas
Gale, Theoph.
Galen, Claud.
Galilei Galilea Galilei, Galileo Galland, Ant. Galligai, Leonora Gallois, John
Gallus, Corn. Garamont, Claude Garaffe, Fran. Garcilaffo, Garfilas Garsias, Lasso de la Vega Gardiner, Steph. Bishop Garnet, Henry Garnier, Robert Garrard, Mark Garth, Sir Samuel Gascoigne, Sir William Gaffendi, Peter Gastrel, Fran. Bishop Gataker, Thomas Gataker, Charles Gauden, John Gay, John Gaza, Theod. Gelasius, Bishop of Rome Geldenhaur, Gerard Gelenius, Sigifm. Gellibrand, Hen. Gelli, Joh. Bapt. Gellius, Aulus Gentileschi, Horat. Gerbier, Sir Balth. Gefner, Conrad Gethin, Lady Grace Gevartius, Joh. Gasp. Ghilini, Jerom Ghirlandaio, Dom. Gibson, Edm. Bishop Gibson, Rich. Gibson, William Gifanius, Hubert Gilberd, William Gilpin, Bern. Gildon, Charles Giorgione

Giofeppino Giotto Giraldi, Lilio Greg. Fleetwood, Will. a Lawyer
Fleetwood, Will. a Lawyer
Fleetwood, William, Bishop
Fletcher, John
Fletcher, Giles
Fleury, Claude
Flora, a Lady of Pleasure
Flora, a Roman Courtesan
Florio John
Florio John
Fuller, Nich.
Fuller, Nich.
Fuller, Thomas
Giraldi, Lilio Greg.
Giraldi, Jo. Bapt. Cintio
Giraldus, Sylvest.
Flora Glandorp, Matth.
Furius
Glandorp, Matth.
Glanvil, Jos.
Gnosticks
Goddard. Jonath. Gnofficks Goddard, Jonath. Godeau, Ant. Godolphin, John / Godwin, Thomas Godwin, Franc. Goez, Damian de Goff, Thomas Goldaft, Melch. Haim. Golius, James
Goltzius, Henry
Goltzius, Hubert Gombauld, Jo. Ogier de Gondi, Jo. Paul Gongora, Lewis de Gonzaga, Lucretia Gonzaga, Eleonora Gonzaga, Cecilia Gonzaga, Ifabella Gonzaga, Julia Gorlæus, Abrah. Gothofred, Denis Civil or or Godfrey, Dionyf. yer Gothofred, Theod. Gothofred, James Gothofred, Denis, Historian Govea, Andrew Goulart, Sim. Gournay, Mary de Jars Gower, John Graaf, Regn. de Grabe, Jo. Ern. Grain, Jo. Bapt. le Grandier, Urban Grant, Franc. Granville, George Lord Lanfdowne Gratius Gravina, Jo. Vinc. Gravina, Peter Graunt, John Graunt, John Greatrakes, Valent. Greenhill, John Gregory the Great Gregory, James Gregory, David Gregory, John Gregory Nazianzen Gregory Nyssen
Gregory Thaumaturgus Gresham, Sir Thomas the state of all the Gret-

LIST of the LIVES in the

Gretser, James Greville, Fulk Lord Brooke Grevius, Jo. George Grew, Obadiah Grew, Nehemiah Grey, Lady Jane
Gribaldus, Matthew
Grierfon, Constantia
Grimaldi, John Franc.
Grindal, Edm. Archbishop Grocyn, William Gronovius, Jo. Fred. Gronovius, James Grotius, Hugo Grotius, Cornel. Grotius, Peter Grotius, William Grove, Henry Gruter, James or John Grynæus, Simon Grynæus, Samuel Gryphius, Sebaft. Guadagnolo, Philip Guarini, Battista Gudius, Marquard Guercino, the Painter Guevara, Ant. de Guevara, Louis Velez de Guicciardini, Fran. Guidi, Alexander Guido Reni Guignard, John Guillelma, of Bohemia Guillim, John or, Agilliams, J Guife, William Gunning, Peter, Bishop Gunter, Edm. Guyet, Franc. Guyon, Johanna de la Mothe Gymnolophifts

delta, Herrice L

Habington, William
Hacket, William
Hacket, John, Bishop
Haddon, Walter
Hadrian VI. Pope
Hakewill, George
Hakluyt, Richard
Haillan, Bern. de Girard
Halde, Jo. Bapt. du
Hale, Sir Matthew
Hales, John of Eton
Halibeigh
Hall, Jos. Bishop
Halle, Peter
Halley, Edm.
Hamel, Jo. Bap. du
Hammond, Henry

Hammond, Anth. Hampden, John Handel, Geo. Fred. Hardouin, John Hariot, Thomas Harley, Rob. E. of Oxford Harpocration, Valer. Harrington, Sir John Harrington, James Harvey, William Harvey, Gideon Havercamp, Sigeb. Hayward, Sir John Hearne, Thomas Heath, James Heinfius, Dan. Heinfius, Nich. Heliodorus Helmont, Jo. Bapt. Heloifa Helvicus, Christoph. Hemelar, John Hemskirk, Mart. Henaut, John d' Heraclitus Heraldus, Defiderius Herbelot, Barth. d' Herbert, Edw. Lord Herbert, George Herbert, William Earl of Pembroke Herbert, Thomas Hermas, the Pattor HERMES HERODIAN . HERODOTUS HESIOD HESYCHIUS Hevelius, John Heylin, Pet. Heywood, John Hickes, George HIEROCLES, Governor of Alexandria HIEROCLES, Philosopher HIERONYMUS, or Jerom HILARTUS. Hildebert, Bishop of Mans Hill, Aaron Hilliard, Nich. HIPPARCHIA Hipparchus HIPPOCRATES Hire, Phil, de la Hobbes, Thomas Hodges, Nath. Hody, Humphry Hoeschelius, David Hoffman, Maur. Hoffman, John Maur. Holbein, Hans or John

Holder, William

Holiday, Barten Holinshed, Raph. Hollar, Wencest, Holstenius, Luc. Holyoake, Fran. Holyoake, Thomas HOMER Hooke, Robert Hooker, Richard Hooper, George, Bishop Hoornbeeck, John Hopkins, Ezekiel, Bishop Horapollo, or Horus Apollo Horatius Horneck, Anth. Horrox, Jeremiah Horstius, James Horstius, Greg. Hospinian, Redolph Hospital, William, Fra. Ant. Marq. of Hotman, Fran. Hottinger, Jo. Henr. Hough, Jo. Bishop Houlieres, Antoinetta de la Garde des Howard, Sir Robert Howell, James Huarte, John Hudson, Hen. Capt. Hudson, John Huet, Pet. Dan. Bishop Hughes, John Humphrey, Laur. Huntington, Robert, Bishop Huntorst, Gerard Huss, John Hutcheson, Fran. Hutchinson, John Hutten, Ulric de Huygens, Christian Hyde, Edw. E. of Clarendon Hyde, Thomas Hyginus HYPATIA

I

Jablonski, Dan. Ernest
Jablonski, Theodore
Jacetius,
or
Fra. de Cataneis
Diacetius

S Jachaiades, or Rabbi Joseph
Ben Joseph Jachaia
Jackson, Thomas
Jacob, Ben Naphtali
Jacob, Ben Hajim
Jacobæus, Oliger
Jaeger, Jo. Wolfg.

Jamblicus

NEW BIOGRAPHICAL DICTIONARY.

[amblicus ames, Thomas Jamyn, Amadis Jansen, Corn. Janfenius, Corn. Janson, Abrah. Jaquelot, Isaac Jardins, Mary Cath. des Tarchi, 1 Solomon otherwise Raschi & Isaaki Jarry, Laur. Juillard de Jenkins, Sir Leoline Jenkin, Robert Jerome, Saint Jerome of Prague Jesua, Levita Jewell, John, Bishop Jew, Errant the Ignatius, Theophraft. Saint Illyrius, Mat. Flac. Imperiali, Jo. Bapt. Inchofen, Melch. Innocent I. Pope Innocent II. Pope Joan, Pope obert, Levis Jodelle, Stephen John of Salisbury Johnson, Samuel Johnson, John Johnson, alias } Corn. ohnson, Martin oinville, John Sire de Joly, Claud. Jonas, Arngrimus Jonas, Justus ones, Inigo onghe, Baudouin onfius, John Johnson, Ben.
Jonston, John
Jordano, Luca
Jordans, James
Joubert, Laur. Jouvenet, John Jovius, Paul Trenæus, Saint Irnerius, Wernerius, or Guarnerus Ifaac, Karo Ifæus Ifæus Ifelin, Ja. Chr. Ifidore, Saint Ifocrates Ittigius, Thomas Juda, Hakkadosh ludex, Matth. Ives, or Yves, Bishop

Julian, the Emperor
Julio Romano
Julius I. Pope
Julius II, Pope
Junius, Adrian
Junius, Fr.
Junius, Fr. the Son
Jurieu, Peter
Juftel, Christopher
Juftel, Henry
Juftinian I. Emperor
Juftinian I. Emperor
Juftiniani, Bern.
Juftiniani, Bern.
Juftiniani, August.
Juvenal
Juxon, William, Archbishop

K

Keble, Jos. Keckermannus, Barth. Keill, John Keill, James Kelly, Edw. Kempis, Thomas a Ken, Thomas, Bishop Kennet, White, Bishop Kennet, Baf. Kepler, John Kettlewell, John Keysler, Joh. Geo. Kidder, Richard, Bishop Killigrew, Cather. Killigrew, William Killigrew, Thomas Killigrew, Henry Killigrew, Anne Kimchi, David King, John King, Henry King, William, Dr. King, William, Archbishop King, Peter, Lord Kircher, Athan. Kircher, Conrad Kirchman, John Kirstenius, Peter Kneller, Sir Godfr. Knolles, Richard Knott, Edw. Knox, John Knuzen, Matth. Kæmpfer, Engelb. Konig, Geo. Matth. Kortholt, Christian Kotterus, Christopher Krantzius, Albert Kuhlman, Quir. Kuhnius, Joach. Kufter, Ludolf

I

Labadie, John Labat, John Bapt. Laboureur, John le Lactantius Lacydas Lævinus, Torrent. Lainez, Alex. Lairesse, Gerard Lais, the Courtefan Lambecius, Peter Lambin, Denys Lambrun, Marg. Lamia, the Courtefan Lamoignon, Chret. Fr. de Lampridius, Ælius Lampridius, Bened. Lamy, Bern. Lancifi, Jo. Marc. Lancret, Nich. Lancrinck, Prosp. Henry
Lanfrance, Archbishop
Lanfrance, Giov. Lanfranco, Giov. Langbaine, Gerard Langbaine, Gerard, the Son Languet, Hubert Lanier, Painter Laski, or John de Lasko, or Lafco, La Sena, or } Peter Latimer, Hugh, Bilhop Laud, William, Archbishop Laur, Filippo Leake, Sir John Leake, Richard Lee, Nath. Leibnitz, Godfr. William de Leland, John Lely, Sir Peter Leo X. Pope Lesley, John, Bp. of Ross Leslie, John, Bp. of Clogher Leslie, Charles L'Estrange, Sir Roger Lightfoot, John Lilburne, John Lilly, William, Astrologer Lilly, John, Poet
Lilly, William, Grammarian
Lily, George
Lily, Peter Limborch, Philip Linacre, Thomas Lingelback, John Lipfius, Justus Lister, Mart. Littleton, Adam

Lyttleton

LIST of the LIVES in the

Lyttleton, or 7 Thomas Littleton, Livius, Titus Lloyd, William, Bishop Lokman, the wife Lollard, Walt. L mbard, Peter Lornt, Henry Lorme, Philib. de Lorme, John de Lorme, Char. de Lorrain, Rob. le Loten, John Loyola, Ignat. Lubie ietski, Stanisl. Luben, Nich. Lubin, Eilhard Lucan, Mar. Ann. Lucas, Richard Lucian Lucretius, Tit. Car. Ludlow, Edm. Ludolphus, Job Lugo, John Lugo, Fran. Lulli, Jo. Bapt. Lupus, or Chrift. Luther, Mart. Wolf Lutti, Bened. Lycophron Lydiat, Thomas Lynde, Sir Humphry Lyfippus Lyttleton, Edw.

M

TANK!

Mabillon, John Macedonians, Heretics Macer, Æmil. Machiavel, Nich. Mackenzie, Sir George Maclaurin, Colin Macrobius, Amb. Aur. The-Mæcenas, Cai. Ciln. Mæftlinus, Mich. Maffæus Magellan, Ferd. Magius, Jerome Mahomet, or Mohammed Mahomet II. Sultan Maignan, Eman. Maimbourg, Lewis Maimenides, Mofes Maintenon, Mad. de Maidonat, John Malebranche, Nich.

Malherbe, Fran. de Malpighi, Marcel. Malvezzi, Virgil Mambrun, Pet. Mandevile, Sir John Mandevile, Bern. de Manetho Manfredi, Euftach. Manichees, Heretics Manilius, Marcus Manley, Mrs. Mantuan, Bapt. Manutius, Ald. Manutius, Paul Manutius, Ald. the Son Mapletoft, John Marca, Peter de Marcellinus, Ammianus Marcilius, Theod. Marcionites, Heretics Marets, John de Marets, Sam. de Margaret, Countefs of Richmond Margaret, Dutchess of Newcaftle Mariana, John Marinella, Lucretia Marino, Jo. Bapt. Markham, Gervase Marloe, Christoph. Marot, John Marot, Clem. Marracci, Lewis Marsh, Narciss. Bishop Marshal, Thomas Marsham, Sir John Marsigli, Lewis Ferd. Marston, John Martialis, Marc. Val. Martini, Raym. Martyr, Peter Marvell, Andr. Marulius Marullus, Mich. Tarch. Mary I. Q. of England Mary, Q. of Scots Mary II. Q of England Mascardi, Aug. Mascaron, Jul. Massieu, Guil. Massinger, Phil. Masson, Papir. Maffuet, Renê Mather, Cotton Maugin, John Maximus Tyrius May, Thomas Mayerne, Sir Theod, de Mayne, Jasper Maynwaring, Arth. Mead, Richard

Mede, Jos. Meibomius Mela, Pompon. Melancthon, Phil. Melito, Bishop Melvil, Sir James Menage, Giles, or Ægid. Menander Menandrino, Marfil. Mencke, or Menckerius, Otto Mencke, John Mendez Gonzales, Peter Mendez Gonzales, John Mercator, Gerard Mercator, Nich. Mercurialis, Jerome Mersennus, Marin Merula, George Merula, Paul Methodius, Bishop Meurfius, John Mezeray, Fr. Eudes de Meziriac, Claud, Gasp. Bachet, Sieur de Michael Angelo Buonar. Michael Angelo de Carav. Micrelius, John Middleton, Sir Hugh Middleton, Conyers Mignard, Nich. Mill, John Miller, James Milletiere, Theoph. Brachet Milton, John Mimnermus Mirandula, John Picus Mirandula, John. Fra. Picus Mitchel, Jos. Modrevius, Andr. Fric. Moine, Steph le Moine, Fra, le Molefworth, Robert Moliere, Comedian Molinæus, Carolus Moulin, Cha. du Molinæus, Peter, or, Moulin, Peter du Molinos, Mich. Molfa, Fra. Mar. Molfa, Tarquinia Molyneux, William Molyneux, Sam. Monardes, Nich. Mongault, Nich. Hubert Monk, George, D. of Albe-Monk, Mary Monnoye, Bern. de la Monfon, Sir William Montague,

NEW BIOGRAPHICAL DICTIONARY.

Montague, Edw. E. of Sand- Nicander of Colophon wich Montaigne, Michael de Montanus, Heretic Montanus, Bened. Arias Montespan, Mad. de Montesquieu, Ch. de Secondat Montfaucon, Bern. de Montgaillard, Bein. de Montmaur, Peter de Morata, Olymp. Fulv. Moravians, or Herrnhuters More, Sir Thomas More, Henry More, Alexander More Smyth, James Morel, William and Fred. Morel, Andrew Moreri, Lewis Morgues, Mat. de Morhof, Dan. Geo. Morin, John Bapt. Morin, John Morin, Sim. Morinus, Steph. Morison, Robert Morley, George, Bishop Mornay, Phil. de Morton, Thomas Moschus, & Bion Moss, Robert Mothe le Vayer, Fra. de la Motte, Ant. Houd. de la Motteux, Peter Mountford, William Moyle, Walter Munster, Sebaft. Muretus, Marc. Anth. Musæus, Poet Musculus, Wolfg. Musgrave, William Musurus, Marc.

N

Nævius Cneius Nani, Jo. Bapt. Nantueil, Robert Naude, Gabr. Naylor, James Neander, Mich. Needham, March. Neefs, Peter Nelson, Robert Nemefien, or Aur. Olymp. Nemefius Nepos, Corn. Netscher, Gasp. Newton, John

Montague, Richard, Bishop Newton, Sir Isaac Montague, Ch. E. of Hallifax Nicaise, Claude Nicephorus, Gregoras Nicephorus Califtus Nicephorus Blemm. Niceron, Jo. Fra. Nicetas, furnamed Serron Nicetas, Arhom. Nicolaitans, Heretics Nicole, John Nicole, Claude Nicole, Peter Nicolion, William, Bishop Nieuwentyt, Bern. Nigidius Figulus, Publius Noailles, Louis Anth. de Noldius, Chrift. Nonnius, Lewis Nonnius, firnamed Panoplites Nonnius, or ? Peter Nunes, Noodt, Gerard Noris, Henry, Cardinal Norris, John Nostradamus, Mich. Novat, or Novatus Novatian Nye, Phil.

Obrecht, Ulric Obsequens, Julius Obsopaeus, John Occam, or Occham, William Ocellus, the Lucanian Ochinus, Bernardin Ockley, Simon Octavia Odo, Saint Odo Cantianus Odoran, Monk Oecolampadius, John Ogier, Simon Ogilby, John Oldenburg, Hen. Olderman; John Oldfield, Anne Oldham, John Olearius, Godfrey Olearius, Godfrey Olearius, Adam Oliva, Alexander Oliver, Isaac Oliver, Peter Olżowski, Andrew Onkelos, Rabbi Onofander, a Greek author Onuphrius, Panvinior or Pa- Pardies, Ign. Gafton

Oonsel, William de-Opits, Martin Oporinus, John Oppian, a Greek Poet Optalus, Bishop of Melevia Organa, Andrea Origen Orobio, Don Balthafar Orofius, Paul Orpheus Ortelius, Abraham Osborne, Francis Oforio, Jerome Oforio, Jerome Offat, Arnaud d' Oftade, Adrian Van Otho Venius Ott, Henry Otway, Thomas Oudin, Cafimir Overall, John Oughtred, William Overbury, Sir Thomas Ovidius, Publius Naso Owen, Dr. John Owen, John Ozanam, James

Pace, Rich. Pachymerus, George Pacuvius, Marcus Pagan, Blaife Pagi, Anth. Pagi, Francis Pagninus, Sanct. Palæmon, Q Rhemm. Palafox, John de Palaprat, John Palearius, Aonius Palfin, John Palingenius, Marcell. Palladio, And. Palladius, Bishop Pallavicini, Ferr. Pallavicini, Anth. Pallavicini, Sforza Pamelius, James Pancirollus, Guy Pantænus, Philos. Panvinius, Onuphr. Papin, If. Papinian, Lawyer Pappus Alexand. Papyrius Masson, John Paracelfus, Arec. Ph. Theoph. Pare, David Pare, Philip Pare, Daniel

LIST of the LIVES in the

Parent, Unsoine Paris, Matth. Parker, Bishop Parmenides, Philos. Parrhafius, Painter Parrhafius, Grammarian Parsons, Jesuit Parthenay, John de Parthenay, Cath. de Parthenay, Anne de Pascal, Blaife
Pascal, Matthias Passerat, John Pasquier, Stephen Paterculus, Velleius Patin, Guy Patin, Charles Patrick, Simon, Bifhop Patru, Oliver Paul, Father Paulinus Paufanias Pearson, Bishop Peiresch, N.c. Cl. Fabr. Pelagius, Herefiarch Pelisson, Paul Pell, Dr. Pellegrino, Tifaldi Pellegrino of Modena Pembroke, Thomas Penn, William Penni, John Perizonius, James Perrault, Claude Perrault, Charles Perrier, Francis Perron, James Davy de Perrot, Nicholas Petavius, Dionyfius Peter the Great Petit, Peter, Physician Petit, Peter, Mathematician Petitot, John Petrarch, Francis Petronius Arbiter Petty, Sir William Pezron, Paul Phædrus Phædrus, Thomas Phalaris Phidias, Sculptor Philips, Fabian Philips, Cath. Philips, John Philips, Ambrose Philo Judæus Philolaus, Philof. Philoftorgius, Eccles. Hift. Philostratus Phlegon Photius

Picart, Bernard Pierce, Edward Pierino, del Vaga Pighius, Stephanus Pignorius, Laurent. Piles, Roger De Pilkington, Lætitia Pinæus, Severinus Pindar Pinturrichio, Bern. Piper, Francis le Pitcairne, Archibald Pithœus, Peter Pitiscus, Sam. Pits, or Pitfeus, John Pitt, Christoph. Plantin, Christoph. Planudes, Maximus Platina, Barthol. Plato Plautus Pliny, the Elder Pliny, the Younger Plot, Dr. Robert Plotinus, Philof. Plutarch Pococke, Dr. Edward Poggius, Bracciol. Pole, Cardinal Polidore de Caravagio Polignac, Melchior Politian, Angelo Pollux, Julius Polyænus Polybius Polycarp Pomfret, John Pomponatius, Peter Poole, Matth. Pope, Poet Porphyry. Potter, Christoph. Potter, John, Archbp. Pourbus, Peter and Francis Pouffin, Nich. Pricæus, John Prideaux, John Prideaux, Humphrey Primaticcio, Francisco Priolo, Benjamin Prior, Matth. Priscian, Grammarian Proclus Procopius Propertius Protogenes, Painter Prudentius Prynne, William Piolemæus, Claudius Puffendorf, Sam. de Pughet, Peter Paul Purchas, Sam.

Puteanus, Erycius Pyrrho Pythagoras

Q

Quadratus
Quakers
Quarles, Francis
Quellinus, Erafmus
Querno, Camillus
Quefnel, Pafquier
Quevedo, Francisco de
Quien, Michael le
Quiètifts
Quillet, Claudius
Quinaut, Philip
Quintilian
Quintin, Matsys
Quintinie, John de la
Quintus Calaber

R

Rabelais, Francis Racan, Marq. de Racine, John Radcliffe, Dr. John Rainolds, John Ramazzini, Bernardin Ramsay, Andr. Mich. Ramus, Peter Randolph, Thomas Raphael, Painter Rapin, Critic Rapin, Hift. Rawlegh, Sir Walter Ray, John Real, Abbe de St. Reaumur, Rene Ant. Ferch. Redi, Francis Regiomontanus, Astronomer Regis, Peter Sylvain Regnard, John Francis Regnier, Mathurin Regnier de Marets, Seraphin Reinefius, Thomas Reland, Hadrian Rembrandt, Painter Renaudot, Eusebius Reuchlin, John Rhodoman, Laurentius Ricaut, Sir Paul Ricciolus, Johan. Bapt. Richardson, Samuel, Printer Richelet, Cæsar Peter Richelieu, Cardinal Rigaltius, Nicholas Rittershusius, Conrad Robins, Benjam. Roche

NEW BIOGRAPHICAL DICTIONARY.

Rochefoucault, Duke de Rochester, Earl of Roe, Sir Thomas Roemer, Olaus Rogers, Dr. John Rohault, James Rollin, Charles Romano, Julio Ronfard, Peter de Roscommon, Earl of Rofinus, John Rousseau, John Bapt. Rowe, Nicholas Rowe, Elizabeth Rubens, Peter Paul Rue, Charles de la Ruinart, Thierry Rushworth, John Ruysch, Anatomist Ryer, Peter du

S

Saavedra, Mich. de Cerv. Sabinus Sabliere, Anth. de Ramb. Sacchi, Andrea Sackville, Tho. E. of Dorfet Sackville, Cha. E. of Dorfet Sadler, John Sadolet, James Sage, Alaine Rene de Sainte Aldegonde Sainte-Cyran Sainte-Marthe Sallengre, Alb. Hen de Sallo, Denis de Salluftius Salmafius, Claudius Salvian Salviati, Francesco Sanadon, Noel Steph. Sanchez, Thomas Sancroft, Archbp. Sanctorius Sanderson, Robert, Bishop Sandrart, Joachim Sandys, Archbp. Sandys, Sir Edwin - George Sannazarius, James Sanfon, Nicholas Sappho Sarafin, John Francis Sarisbury, John of Sarto, Andrea del Savary, James Savile, Sir Henry Saunderson, Dr. Nicholas Savonarola, Jerom Sauveur, Joseph

Saxe, Marshal Scala, Barthel. Scaliger, Julius Scarron, Paul Schaaf, Charles Scheffer, John Scheiner, Christoph, Shciavone, Andrea Schmidt Schorel, John Schottus, Andrew Schrevelius, Cornelius Schurman, Anna Maria Schioppius, Gaspar Scot, Dr. John -, Reynold Scudery, George de Scudery, Magdal. de Sebastiano Seckendorf, Gui Louis de Sedley, Sir Charles Segrais, John Ren. de Selden, John Seneca Sennertus, Daniel Sennertus, Andrew Serranus, John Servetus, Michael Servius, Maurus Honor. Severus, Cornelius Sevigne, Marquisse de Sextus Empiricus Shadwell, Thomas Shakespear, William Sharp, Dr. John, Archbp. Sheffield, Duke of Buck. Sherburne, Sir Edw. Sherlock, Dr. William -, Bishop, Thomas Shirley, James Sidney, Sir Philip -, Algernon Sidonius, C. Soll. Appollin. Signorelli, Luca Sigonius, Carolus Silius Italicus Simon, Father Simonides Sirmond, James Skinner, Stephen Sleidan, John Smalridge, George, Bishop Smith, Sir Th. -, John, Divine -, Dr. Th. , John . Edmund Snyders, Francis Socinus, Marianus

Socinus, Lælius Socinus, Faustus Socrates, Philosopher -, Ecclef. Hift. Solimene, Francis Solis, Antonio de Somers, John Lord Somona-codom Somner, William Sophocles Sorbiere, Samuel South, Dr. Robert Southerne, Thomas Sozomen Spanheim, Fred. Father ---, Ezek. Spanheim, Fred. Son Speed, John Spelman, Sir Henry Spencer, Dr. John Spenser, Edm. Sperone, Speron Spinckes, Nathan. Spinoza, Bened. de Spon, Charles Spon, James Spondanus, Henr. Spotswood, John Sprangher, Barthol. Sprat, Thomas, Bishop St. Aulaire, Marq. de St. John, Ld. Bolingbroke Stanley, Thomas Statius Steele, Sir Richard Stella, James Stephanus Byzant. Stephens, Printers Stepney, George Sternhold, Thom. Stefichorus Stillingfleet, Bishop Stobæus Stone, John Stow, John Strabo Strada, Famianus Streater, Robert Strype, John Stubbe, Henry Sturmius, James Sturmius, John Suckling, Sir John Suctonius Sueur, Eustace de Suidas Sully, Duke of Sulpicia Sulpicius Suze, Cometesse de la Swift, Dean Sybrecht, John Sydenham, Dr. Thomas Sylburgius, Fred.

Sylvius, James Symmachus Synefius Syrus

T

Tanner, Thomas, Bishop Taffo, Torquato Tate, Nahum Tatian Tatius, Achilles Taubman, Fred.
Taverner, John Bapt.
Taylor, Bishop
_______, Water Poet Temple, Sir William Teniers, David, Painter Tenilon, Archbishop Terence, Teraffon, Abbe Tertu lian Themiftius Theocritus Theodoret Theognis Theophilus Theophraftus Thevenot, Melchiz. Thomson, James Thornhill, Sir James Thuanus, Jac. Aug. Thucydides Tibullus Tickell, Thomas Tillotson, Archbishop Tindal, Matthew Tintoret Titian Toland, John Tollius, Jacobus Tooke, Andrew Torrentius, Lævinus Torricelli, Evang. Tournefort, Jos. Pitton Trapezuntius, George Trapp, Joseph Tremel ius, Eman. Trenchard, John Triffino, John George Tryphiodorus

Turnebus, Adrian Tyndale, William Tyrannion

V

Vaillant, John Foy Valerianus, Pierius Valerius Max. Valefius, Henry , Adrian Valla, Laurent. Valla, George Vanbrugh, Sir John Vanderlinden, John Anton. Vandyck, Sir Antony Vanhuysum, John Vaniere, James Vanini Varillas, Antoine Varre Vasari, Georgio Vavassor, Francis Vaugelas, Claude Favre Velserus, Marcus Vergil, Polid. Verrochio, Andrea Verschure, Henry Vertot, Rene Aub. de Vesalius, Andreas Victor, Sext. Aurel. Victorius, Peter Vida, M. Hieron. Villiers, Father and Son Vinci, Leonardo da Virgil Vitruvius Vives, Jo. Ludov. Viviani, Vincentio Voiture, Vincent Voffius, John Gerard -, Ifaac Vouet, Simon Urceus, Ant. Codrus Urfus, Nich. Raim. Ufher, Archbishop

W

Wagenseil, Jo. Christ, Wagstaffe, Thomas

Wake, Archbishop Waller, Edmund Wallis, Dr. John Walsh, William Walton, Brian Wantleb, John. Mich. Ward, Seth, Bishop Ware, Sir James Wechel, Christian Wetstein, John James Wharton, Henry Wheare, Degory Wheler, Sir George Whichcote, Benjamin Whiston, William Whitby, Dr. Daniel Whitelocke, Bulftrode Whitgift, Archbishop Wickliffe, John Wicquefort, Abram de Wilkins, John, Bishop Williams, John, Bishop Willis, Dr. Thomas Wilfon, Arthur Winchelsea, Lady Winwood, Sir Ralph Wiffing, William Witfius, Herman Wollaston, William Wood, Antony Woodward, John Woolston, Thomas Wormius, Olaus Wotton; Sir Henry -, Dr. William Wouverman, Philip. Wren, Sir Christopher --, Bishop Wycherley, William Wykeham, William of

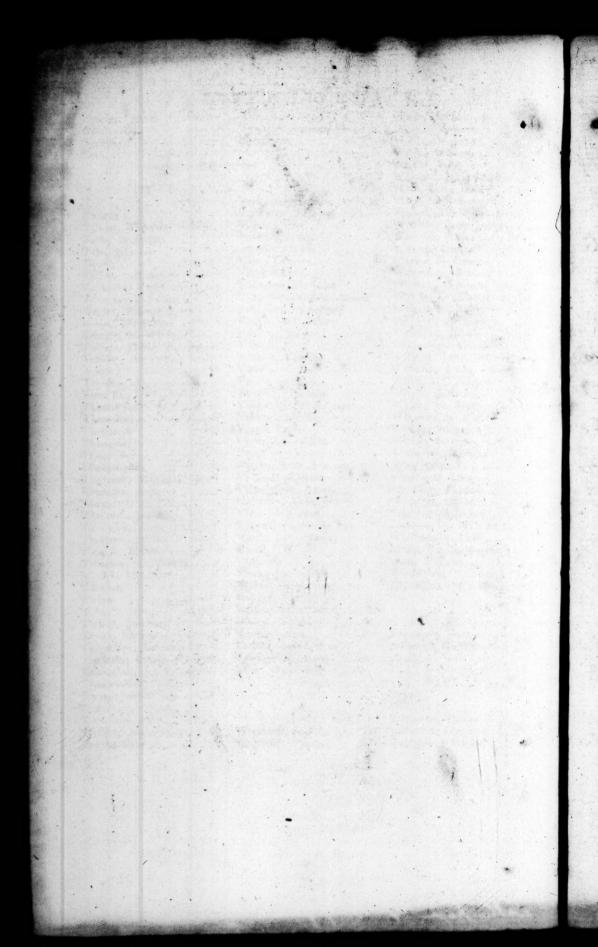
Xenophon Xylander, Gulielmus

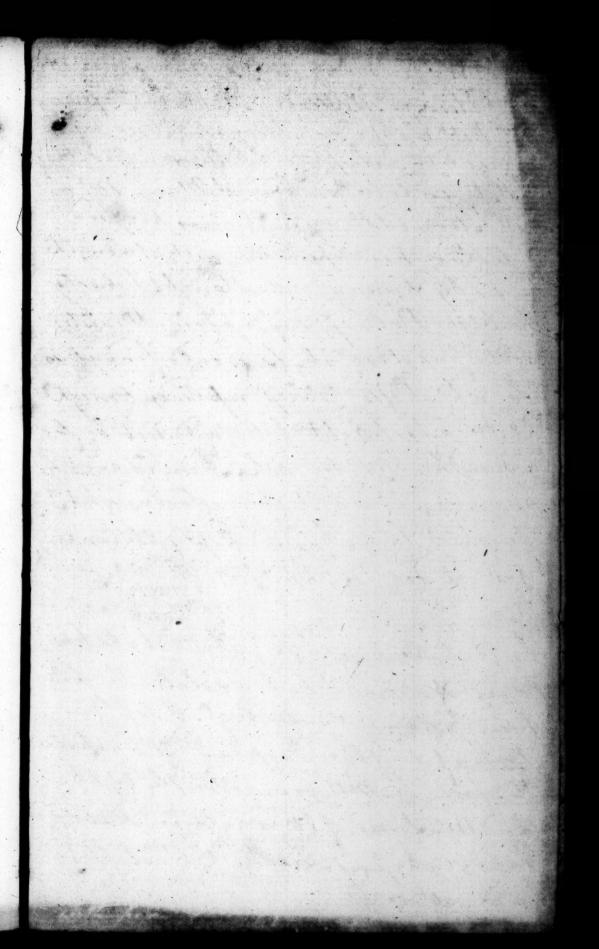
7

Zeuxis Zofimus Zucchero, Taddeo Zucchero, Frederico Zuinglius, Ulricus









V. W. being in Company once with Addison, J. R. Steele, moderatary Gaggs An Aght Walpole. They were busily ngaged in a dispute whether a Secretar State could be an honest man. mist. not intermeddling in it, was prefeed to declare his Opinion; wet at Length he did by Jaying, He thought hoherty the best Policy, & if a prime Minister would practice it, he would find it so. Wo which mo Craggs replied, it might Do for a fortnight but would not do for a month. M. W. ashe him if ever he had ever tried it for aforting ht? To which he making no Roply, the Company gave it for m. Whiston . (17 MY72) In article Wieliffe, should be taken hotice of, That he translated the whole New Vestament into Engl. of or the Benefit of the Paople. It was prin For from his moss very correctly by the Red M. Lewis of thergate in Kert, in fol. who prefixed to it, Wiliffel Life, alt. 1730.

wh Goseph haple, M.A. a gorhom raggs Gent by Birth - e duester at Decen Cambridge under D. Lavies, when ctar mare a great progress in Literatur sw. I was sometime tellow. Inrjoy ho listed an accurate adet of Vallus th will large hoter, 4to vafrested ty Luster very much in his Idet of tes - das fordedusteristife of como time 10 after be was presented to the Rectory KL of aynho on the Hill near Bankung los by Tho! Cartwright usq. worth Than hu heared 300 alyear. Here he lived a - 9 very agreeable to Christian Life, much esteeshed by that worthy family whis any Parishioned, - The esteeming then equally & would rever week after any other preferment - He lived avingle man. He had a very learned & choice Li - brangt was much employed therein. and by his this is afristed many of the learned in their publications. The published reformed Devotions, Do alty I became a proselyte to Dogarhels Pro ciples before that time; & acquaint father, & correspond

he them, as may be seen by my then Life of Do Clarke 9 1732 published jointly with and Duke amsterdam in a large fol. a fine dit of Thury dides, The Index offer. Words made by m. Wafre about 1710 He published a Bibliotheca Viteraria 4to containing curious Depertations by learned onen on Classical & other branches of Learning __ muchesteemes He died al + 1743, laged at : 63 gen apoplexy & left his fortune volibrary to a nophew, afterginen, who voor volo most of the Library, loving hunting better than Greek & Hebrew. He was a face hors man infonversation, but a heavy preacher. a very reserving Charitable man , vinisersally esteemed